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AN

INDEX TO THE NAMES

IN THE

MAHABHARATA

WITH SHORT EXPLANATIONS

AND

A CONCORDANCE

TO THE

BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION.

BY THE LATE

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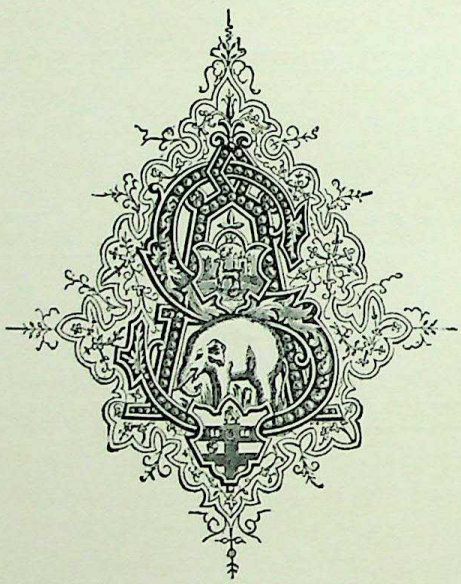

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PREFACE.

The present work consists of two portions — the Index proper and the Concordance. The Index deals mainly with the proper names occurring in the Mahābhārata. The student should therefore first look for information under such headings as are *names*, and not under narrative headings such as **Indravijaya** and the like.

The paragraph references found under the names in the Index are given sometimes alone [e.g. § 547], and sometimes with the addition of small italic letters [e.g. § 201*b*]. If there is no such addition, the paragraphs (viz. abstracts or paraphrases of the text) are themselves sections of the narrative, and given under the name in question, because the bearer of the name is the principal actor. Such paragraph references, without small italic letters, are often followed by a parenthesis. Thus, under the heading **Agni**, we find the quotation "§§ 254-260 (Khāṇḍavadah.)." Here the references are *suggestive* of a narrative which will be found in full under the heading given within parenthesis, viz. Khāṇḍavadahanaparvan, and the name in question, in this case Agni, is the name of one among several principal actors, so that it would seem arbitrary to refer the narrative to him alone.

A small italic letter after a paragraph reference and followed by a word within parenthesis is used when the name to which it is added does not connote the principal actor or the chief item of the narrative, but is only incidentally mentioned, though the reference is of interest for, and solely, or at least chiefly, concerned with it. If further information is wanted it will have to be looked for under the heading given within parenthesis, where the name in question is mentioned, the small italic letter being added within parenthesis as a kind of cross-reference.

Under **Māhishmatī** we thus find the quotation "§ 282*b* (Sahadeva)" followed by a remark concerning Māhishmatī. Further particulars must then be looked for under **Sahadeva**, where we read, "§ 282: From Kishkindhā Shd. marched towards Māhishmatī (*b*) . . . ."

A small Greek letter indicates that the reference is chiefly of interest on account of the connection in which it occurs, and that further information will be found under the heading referred to within parenthesis, where the same Greek letter has likewise been added, within parenthesis, as a cross-reference.

Take, for instance, the reference given under **Duḥçāsana**, "§ 83 (Ādivaṃçāv.) *α*: I, 63, 2447" (or, I, 63*α*, 2447). Similarly, we find under **Duḥsaha**, "§ 83 (Ādivaṃçāv.) *α*: I, 63, 2448." These references show that Duḥçāsana and Duḥsaha are mentioned under the heading **Ādivaṃçāvatāraṇa**, and that no immediate interest attaches to their being referred to in that place. The statement made under **Adivaṃçāvatāraṇa** runs, "§ 83: the 101 sons of Dhṛtarāshṭra . . . of whom 11 (*α*) . . . are enumerated as mahārathas." Here the *α* indicates that I have not thought it worth while to enumerate those 11 names (they must accordingly be looked for in the Sanskrit texts), but the passage in question has been referred to under the headings of each of them.

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To return to the quotation under **Duḥçāsana**, " 83 (Ādivaṃçāv.) α: I, 63, 2447."

The figures **63**, 2447 refer to a passage where Duḥçāsana is actually mentioned.

The small α shows that the mention of his name presumably is of little or no general importance, and may be practically neglected from a mythological or legendary point of view.

If the reader nevertheless wishes to know the purport of the reference, the word given within parenthesis shows that information will be found under **Ādivaṃçāvatāraṇa**, and *one* inspection under that heading will show that Duḥçāsana is there only mentioned, among eleven of Dhṛtarāshṭra's sons, as a mahāratha.

The heading **Ādivaṃçāvatāraṇa**, with or without *one* additional inspection of the Concordance under § 83, will at once show the reader who in his memory has a general idea of the contents of the Mahābhārata that the quotation has been taken from a kind of preface or introduction to the principal narrative of the Epos, which is placed after the sections where, not Vaiçampāyana, but Sauti is the speaker. According to his critical disposition he will, or will not, draw conclusions from this fact.

Mere comparisons have been marked by the addition of (*iva*) or the like.

The signs *, **, †, (†), ††, and (††) have a critical value. I have not, of course, allowed the book to be influenced by critical theories. I have only intended to draw attention to such facts as seem to be of critical importance. According to his disposition, the reader may or may not draw conclusions from those signs. The danger is that they may sometimes have been omitted through inadvertence.

The numbers of verses, in ordinary type, refer to the Calcutta edition; the numbers of chapters, in **clarendon type**, to the Bombay text. By using the Concordance it will be possible, with very little uncertainty, to calculate what verse in the Bombay edition corresponds to a given one in the Calcutta Mahābhārata.

The books are quoted in Roman numbers.

The enumeration of verses is, except where the heading is marked by an asterisk, intended to be complete, and I hope that it is so, at least with regard to all instances where there cannot be any doubt that the heading occurs as a *name*. In such cases, on the other hand, where it may have been a matter of subjective feeling during the reading whether a word should be considered as a proper name or as a mere laudatory epithet, I fear that there may be some incompleteness and inconsistency. Thus some synonyms of Agni and Arjuna, which will be found in Mr. Holtzmann's lists, have not been registered.

There are also some other inconsistencies, sometimes voluntary, for the sake of convenience, sometimes involuntary, due to the fact that my work has extended over a very great span of time. These latter ones are faults for which I must ask indulgence, but I hope that they will not cause any serious misunderstanding or inconvenience. I do not now venture to correct them, lest the numerous cross-references should be imperilled.

The numerous synonyms, such as *Kirîṭin* for *Arjuna*, have, as a rule, been put together under the principal name; e g. *Kirîṭin*, etc., under *Arjuna*. Such denominations as *Kaurava*, *Kuruçreshṭha*, etc., have, however, been given separately in their proper places, the principal aim to be held in view with regard to them clearly being to be able to know easily what person is meant in each instance.

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In the case of such synonyms, and of articles the contents of which are unimportant, I have only quoted book and verse. In other cases I have usually also added reference to paragraph and chapter. Take, for instance, under the heading **Arjuna**, the quotation § 613 (Gadāyuddh.), IX, **32-33**: **33**, 1890, 1921. Here the explanatory addition (Gadāyuddh.) refers the reader to the heading **Gadāyuddhaparvan**, where a summary of the narrative in question will be found under Book ix, chapters 32–33. The quotation **33**, 1890, 1921 indicates the places where the name Arjuna actually occurs.

In some cases the summary of the narrative has also, for the sake of convenience, been repeated, in a more or less abridged form, under the special heading; thus, in our present case, under Arjuna.

In these, probably not very numerous, cases the reference to the paragraph is only necessary in order to get an idea of the wider connection in which the quotation occurs. In other instances the exposition must almost entirely be looked for in the paragraph quoted. Thus in the case of the quotation §§ 254–260 (Khāṇḍavadah.), I, **222-234**, under the heading **Arjuna**. Here the narrative will be found in §§ 254–260 under the heading Khāṇḍavadahanaparvan. By referring to the Concordance, under the same paragraphs, the place which the narrative occupies in the epic as a whole will immediately be seen.

By arranging in numerical order, i.e. in the order of the Concordance, the paragraphs as given in the Index, we should obtain a synopsis of the contents of the whole epic, in the order of the original. Essentially the same result may be obtained from the article **Arjuna**, where I have introduced more repetitions (i.e. statements which are also found under other headings) than in any other article.

With regard to repetitions, I have thought it more important to enable the reader to use the Index conveniently and without unnecessary waste of time, than to save space. I have not, therefore, strictly avoided them in the principal articles, though I have done so in most cases by referring to paragraph articles and to the headings under which the quotations concerned are first given.

The text on which the Index is based is, on the whole, the Calcutta edition. Readings from other sources (i.e. almost exclusively the Bombay edition) have only been noticed for special reasons.

In transliterating the Sanskrit words, it will be noticed that I have followed the order of the Latin alphabet, without paying any attention to diacritical marks. I have adopted the usual system of transliteration, with some modifications. Thus the palatal mute is given as *c*, *ch* being reserved for the corresponding aspirate; *j* is the palatal media, and *y* the corresponding semi-vowel. The palatal and cerebral *s*-sounds have been transliterated *ç* and *sh* respectively.

The only exception from the strict adherence to the arrangement in accordance with the Latin alphabet is that the letters *ç* and *ṛ* have been treated as separate letters and placed after *c* and *r* respectively. This has been done because these sounds are often transliterated as *ś* and *ri* respectively.

In the CONCORDANCE it will be noticed that the mutual relationship between the two divisions in paragraphs and chapters has been indicated in various ways. My principal aim has here been to save space and trouble.

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Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g., § 19 (*giving the contents of Mhbhr.* I, **5**, 1–11) *will be found under the heading* 'BHṚGU.' *Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belongs is also the heading under which it will be found in the Index. E.g.*, § 249 (*Mhbhr.* I, **215**) *under the heading* 'ARJUNAVANAVĀSAPARVAN.' *If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g.*, § 177 (*Mhbhr.* I, **113**) *under the heading* 'PĀṆḌUDIGVIJAYA,' § 161 (*Mhbhr.* I, **96**) *under the heading* 'MAHĀBHISHOPĀKHYĀNA,' *and not under* 'SAMBHAVAPARVAN.'

My sincere thanks are due to those who have helped me with their advice or have in other ways shown their interest in my work. In this connection I beg to mention Professor V. Fausböll, Professor K. F. Geldner, Professor Ch. R. Lanman, Dr. Sten Konow, and Dr. G. A. Grierson. The valuable suggestions made by Professor Lanman have, in many respects, left material traces in the arrangement of the Index, and certainly rendered it much more convenient and useful to the student than would otherwise have been the case. My young friend Mr. Elof Olesen deserves my warmest thanks for the care and sagacity with which he has assisted me in the revision of the manuscript.

Finally, I tender my respectful thanks for the pecuniary assistance which has rendered the compilation of this work possible, viz., the very liberal support which I have received from the Carlsberg Fond at Copenhagen, and from the Danish Government and the Danish Parliament.

S. SÖRENSEN.

COPENHAGEN.
February, 1902.

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LIST OF ABBREVIATIONS.

A. = Açvin.
Ā. = Āditya.
adj. = adjective.
all. = allusion.
Aps. = Apsaras.
Arj. = Arjuna.
As. = Asura.
B. = Bombay edition.
Bh. = Bhūta.
Bhīmas. = Bhīmasena.
B.-ṛ. = Brahmarshi.
Bṛh. = Bṛhaspati.
C. = Calcutta edition.
Cā. = Cāraṇa.
Çak. = Çakuni.
cf. = compare.
D. = Deva.
Dā. = Dānava.
Dai. = Daitya.
Dhanurv. = Dhanurveda.
Dhārt. = Dhārtarāshṭra.
Dhṛshṭady. = Dhṛshṭadyumna.
Dhṛt. = Dhṛtarāshṭra.
do. = ditto.
D.-ṛ. = Devarshi.
G. = Gandharva.
Gh. = Guhyaka.
Hanūm. = Hanŭmat.
I. = Indra.
Janam. = Janamejaya.
Jayadr. = Jayadratha.
K. = Kinnara.
Kp. = Kimpurusha.
Kṛ = Kṛshṇa.
Kub. = Kubera.
LIA. = Lassen's Indische Alterthumskunde.
Lp. = Lokapāla.
M. = Marut.
Mhbhr. = Mahābhārata.
M°Pu°st. = Mahāpurushastave.
M.-ṛ. = Maharshi.
MSNSt. = Mahādevasahasranāmastotra.
Mu. = Muni.
M.-U. = Mahoraga.
N. = Nāga.
Nak. = Nakula.
Nīl. = Nīlakaṇṭha.
P. = Pitṛ.
Pāṇḍ. = Pāṇḍava.
Pa°vra°mā° = Pativratāmāhātmyaparvan.
Pç. = Piçāca.
PCR. = Protap Chandra Roy's translation.
pl., plur. = plural.
Pn. = Pannaga.
q.v. = quod vide.
R. = Rudra.
Ṛ. = Ṛshi.
Rā. = Rākshasa.
S. = Sādhya.
Sapt. = Saptarshayaḥ.
sg. = singular.
Shd. = Sahadeva.
Si. = Siddha.
Sp. = Serpent.
Sū. = Sūrya.
Sū. Si. = the Sūrya Siddhānta (Journal of the American Oriental Society, vol. vi, 1860).
U. = Uraga.
V. = Burdwan edition.
V. = Vasu.
Vaiç. = Vaiçampāyana.
Vaiv. = Vaivasvata.
Var. = Varuṇa.
V.-D. = Viçve devāḥ.
VDSNK. = Vishṇor divyasahasranāmakathana.
Ved. = Veda.
Vi. = Viçva.
VP. = the Vishńu Puráńa, translated by H. H. Wilson, edited by FitzEdward Hall, London, 1864–77.
v.s. = vide supra.
Y. = Yaksha.
Yudh. = Yudhishṭhira.

° abbreviation of a word.
[ ] (1) headings not occurring as names in the text; (2) passages of the text in which a synonym is substituted for the name in question; (3) explanatory additions.
( ) headings occurring in the prose remark before the verse quoted.
* (1) a blessing on the reader; (2) headings which are not, or possibly are not, proper names.
** repeated.
† in trishṭubh (or jagatī).
(†) in trishṭubh (or jagatī) mixed with çlokas.
†† prose passage.
(††) mixed prose and çlokas.
> succession.
∼ married to.
& fights against.
+ assisted by.
Capitals in italics denote the heading of the article in which they occur.
Numbers of verses (in ordinary type) refer to the Calcutta edition.
Numbers of chapters (in clarendon type) refer to the Bombay edition, Çaka 1799.

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CONCORDANCE

TO THE BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION.

(a) *Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g.*, § 19 (*giving the contents of Mhbhr.* I, **5**, 1–11) *will be found under the heading* 'Bhṛgu.'

(b) *Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belongs is also the heading under which it will be found in the Index. E.g.*, § 249 (*Mhbhr.* I, **215**) *under the heading* 'Arjunavanavāsaparvan.' *If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g.*, § 177 (*Mhbhr.* I, **113**) *under the heading* 'Pāṇḍudigvijaya,' § 161 (*Mhbhr.* I, **96**) *under the heading* 'Mahābhishopākhyāna,' *and not under* 'Sambhavaparvan.'

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§ 582 (do.): VI, 69*a*[6], 3081 (assists Bhīmasena against Droṇa, Bhīshma, and Çalya); 73[11-12], 3233 (fights Lakshmaṇa).—(*f*) 6th day: § 583 (do.): VI, 77λ, 3394 (leads the Kaikeyāḥ, etc.), 3396, 3399, 3407 (receives Pārshata, i.e. Dhṛshṭadyumna, in his chariot); 78[11], 3425 (is sent with eleven others to follow Bhīmasena), 3430, 3433 (fights Vikarṇa); 79*ν*[13], 3470 (fights together with the Kaikeyas, etc.), 3471, 3474 (fights Vikarṇa).—(*g*) 7th day: § 584 (do.): VI, 84, 3736 (fights Citrasena, Vikarṇa, and Durmarshaṇa), 3739.—(*h*) 8th day: § 585 (do.): VI, 87*θ*, 3867 (is placed in Dhṛshṭadyumna's Çṛṅgāṭakavyūha); 89*ο*, 3950; 94, 4188 (assists Bhīmasena against Duryodhana at the head of the Pāṇḍavas), 4209; 95 (*ππ*, *ες*), 4254 (fights Bhagadatta), 4271, 4308; 96, 4340 (is attacked by Ambashṭaka), 4360.—(*i*) 9th day: § 586 (do.): VI, 99ζ, 4512; 100*η*, 4530, 4539; 101, 4591-2 (fights Alambusha), 4598, 4603, 4607.—(*j*) 10th day: § 587 (do.): VI, 109*ε*, 5074; 110 (+ζ), 5107 (attacks Bhīshma, fights Sudakshiṇa); 111, 5157; 112*θ*, 5234 (defends Yudhishṭhira); [115*d*, 5365: *karṇikāradhvajañ caiva siṃhaketum*—B.: °*tur*—*arindama* | *pratyujjagāma Saubhadraṃ rājaputro Bṛhadbalaḥ*]; 116, 5378 (fights Duryodhana); 118*υ*-*φ*, 5560 (attacks Bhīshma); 119*ω*, 5588 (defends Arjuna with six others).—(*k*) 11th day: § 589 (Droṇābhishek.): VII, 10*κ*, 354.—§ 590 (do.): VII, 14, 545 (fights Paurava, i.e. Lakshmaṇa).—(*l*) 12th day: § 592 (Saṃçaptakavadhap.): VII, 23*ο*-*π*, 983 (his horses are reddish, *piçaṅgāḥ*), 1036 (his standard is *Çārṅgapakshī hiraṇmayaḥ*, "a golden çārṅga fowl").—(*m*) 13th day: § 593 (Abhimanyuvadhap.): VII, 33, 1471 (is said to have broken Droṇa's Cakravyūha); 34*a*, 1489, 1492; 35 (*ι*), 1519 (is charged with piercing the array of Droṇa), 1522, 1524; 36, 1539, 1542, 1549; 37, 1587, 1588-9, 1604, 1607, 1611; 39, 1649, 1655, 1673-4; 40, 1677, 1699, 1701, 1703, 1706; 41[-43], 1715, 1717, 1720, 1722, 1739-40; 44, 1788, 1790, 1800; 45[-46] (uses the *Gāndharva* weapon), 1804, 1806, 1814; 47, 1863; 48, 1909, 1925-6; 49, 1930, 1959 (slain by Duḥçāsana's son); 50, 1981; 51, 1984.—§ 594 (do.): VII, 54, 2130 (he has disappeared in the lunar essence).—§ 595 (do.): VII, 71, 2462, 2467 (has attained to that eternal goal which is attained by yogins).—§ 596 (Pratijñāp.): VII, 72, 2496, 2533, 2546, 2553, 2557-8; 74, 2616; 75, 2655; 78, 2745.—§ 598 (Jayadrathavadhap.): VII, 85, 3010, 3059.—§ 599 (do.): VII, 143*θθθ*, 5994.—§ 600 (Ghaṭotkacavadhap.): VII, 183, 8334.—§ 602 (Droṇavadhap.): VII, 191, 8798.—§ 604 (Karṇap.): VIII, 5, 114; 6, 159.—§ 608 (do.) *aa*: VIII, 50, 2406; 73, 3658 (has killed Jayatsena), 3710; 74, 3789; 91, 4758.—§ 610 (Çalyap.): IX, 5, 251, 260.—§ 613 (Gadāyuddhap.): IX, 32*δ*, 1871-2, 1874.—§ 615 (do.): IX, 61, 3434.—§ 618 (Jalapradān.): XI, 12, 321.—§ 619 (Strīvilāp.): XI, 16*a*, 447, 454; 20, 570, 601.—§ 620 (Çrāddhap.): XI, 26*β*, 787; 27, 821.—§ 630 (Rājadh.): XII, 27*β*, 799, 818.—§ 637 (do.): XII, 42*γ*, 1489.—§ 785 (Anugītāp.): XIV, 61*δ*, 1810, 1837; 62, 1855, 1857 (°*sinākṛtāḥ*); 66, 1956-7; 67, 1970-2, 1978; 68, 1996, 2007; 69, 2028 ("Abhimanyu's son," i.e. Parikshit); 72, 2101 ("the father of A.," i.e. Arjuna); 78, 2288 (A°'s son Parikshit).—§ 788 (Āçramavāsap.): XV, 21*a*, 587; 25*γ*, 670 (°*or bhāryā*, i.e. Uttarā).—§ 795 (Svargārohaṇap.): XVIII, 1*δ*, 26; 4*κ*, 143 (Saubhadraṃ); 5*a*, 165 (being Soma's son Varcas, he entered Soma).—Cf. Ārjuni, Saubhadra, Kārshṇi, Arjunātmaja, Arjunāvara, Phālguni, Çakrātmajātmaja.

***Abhimanyuja** (= Parikshit): I, 40, 1673, 1696. XIV, 67, 1976, 1979; 69, 2030; 70, 2043.

***Abhimanyujananī** (= Subhadrā): VIII, 87, 4448.

Abhimanyuvadha(ḥ) ("the slaughter of Abhimanyu"). § 10 (Parvas.): I, 2 (339: °*aḥ parva*) = Abhimanyuvadhaparvan.

[Abhimanyuvadhaparvan(va)] ("the section including the slaughter of Abhimanyu," the 73rd of the minor parvans of Mhbhr.; cf. Abhimanyuvadha). § 593: **The 13th day:** Broken by *Arjuna*, and *Droṇa* having failed to seize *Yudhishṭhira*, the *Kurus* were regarded as defeated; they heard all praising *Arjuna* and *Kṛshṇa*. Next morning *Duryodhana* blamed *Droṇa* for not having seized *Yudhishṭhira*; *Droṇa* said that even D., As., G., Y., N., and Rā. cannot defeat the force protected by *Arjuna* and *Kṛshṇa*, save *Mahādeva*; but to-day he would slay a mighty car-warrior. The *Saṃçaptakas* challenged *Arjuna* and took him away to the southern side of the field. *Abhimanyu's* slaughter by *Duḥçāsana's* son is alluded to by *Sañjaya*. *Dhṛtarāshṭra* grieves. *Sañjaya* relates (VII, 33). *Sañjaya* praises *Yudhishṭhira*, etc. (*α*). *Droṇa* had formed the great circular array (*cakravyūha*): *Lakshmaṇa* (the grandson of *Dhṛtarāshṭra*) at their head; *Duryodhana*, etc. (*β*) in the middle; at the head the commander *Droṇa*, etc. (*γ*) (VII, 34). The *Pāṇḍavas* were headed by *Bhīmasena*: *Sātyaki*, etc. (*δ*) & *Droṇa*, whom the *Pāñcālas* and the *Sṛñjayas* could not approach. *Yudhishṭhira* says that only *Abhimanyu*, etc. (*ε*), can break the array of *Droṇa*, and orders *Abhimanyu* to do it; *Bhīma*, etc. (*ζ*) followed him; praised by *Yudhishṭhira*, who says that the protectors of *Droṇa's* host resemble S., R., M., V., or *Agni*, or *Āditya*, *Abhimanyu* orders his charioteer *Sumitra* to urge the steeds towards *Droṇa's* army (VII, 35). *Abhimanyu* (with *Sumitra*), etc., & *Droṇa*, etc.; *Abhimanyu* breaks that part of the *Kuru* army; many steeds of the *Vanāyu*, etc. (*η*), breeds were deprived of their ornaments, and caused delight to Rā., etc. (VII, 36). *Duryodhana* & *Abhimanyu*; *Droṇa*, etc. (*θ*) & *Abhimanyu* rescuing *Duryodhana*; *Duḥsaha*, etc. (*ι*), & *Abhimanyu*, who slew the heir of *Açmaka*; *Karṇa*, etc. (*κ*), & *Abhimanyu*, who slew *Susheṇa*, etc. (λ), and defeated *Çalya*; *Droṇa's* troops fled; P., D., Cā., Si., etc., glorify *Abhimanyu* (VII, 37). *Abhimanyu* slays *Çalya's* younger brother, whose followers fled. *Abhimanyu*, with the weapons he has received from *Kṛshṇa* and *Arjuna*, defeats all the warriors that encounter him. *Droṇa's* army fled (VII, 38). *Abhimanyu* & *Droṇa*, etc. (*μ*). *Droṇa* says that *Abhimanyu* delights *Yudhishṭhira*, etc. (*ν*). *Duryodhana* told *Karṇa*, etc. (*ξ*), to crush *Abhimanyu*, whom they attacked; *Duḥçāsana* & *Abhimanyu* (VII, 39); *Abhimanyu* addresses *Duḥçāsana* (mentioning the dice, etc.); *Duḥçāsana* is borne away by his charioteer; the *Pāṇḍavas*, etc. (*ο*), uttered leonine shouts, and attacked *Droṇa's* array. *Karṇa* (urged by *Duryodhana*) & *Abhimanyu* (desirous of proceeding towards *Droṇa*); when *Karṇa* is in great distress his younger brother encounters *Abhimanyu* (VII, 40). *Abhimanyu* slays *Karṇa's* younger brother; *Karṇa* flies; the *Kaurava* array breaks, except the *Sindhu*-king (VII, 41). *Yudhishṭhira*, etc. (*π*), endeavour to follow *Abhimanyu*. *Jayadratha* checks them with celestial weapons. *Dhṛtarāshṭra* enquires of *Sañjaya* about the source of *Jayadratha's* energy; *Sañjaya* narrates the boon obtained by *Jayadratha* from *Çiva* (VII, 42). *Jayadratha* vanquishes all the *Pāṇḍava* leaders with his steeds of the *Sindhu*-breed: *Sātyaki*, etc. (*ρ*); *Bhīma* mounts the car of *Sātyaki*; the path made by *Abhimanyu* is closed up,

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notwithstanding the *Matsyas*, etc. (*σ*); they are all checked by *Jayadratha* (VII, **43**). *Abhimanyu* vanquished *Vṛshasena*, who was borne away from the battle, and slew *Vasātiya* and many others (VII, **44**). *Abhimanyu* seized *Satyaçravas* and routed the *Kurus*; *Rukmaratha* (the son of *Çalya*) & *Abhimanyu*, who slew him and his friends (100 princes) with the *Gāndharva*-weapon (*b*), though they were assisted by *Duryodhana*, who was filled with fear and fled (VII, **45**). *Droṇa*, etc. (*τ*), & *Abhimanyu*, who beats them back except *Lakshmaṇa* (who is followed by *Duryodhana*), who is slain. *Duryodhana* urged the troops to slay *Abhimanyu*; *Droṇa*, etc. (*υ*), encompassed *Abhimanyu*, who seeks *Jayadratha*; *Krātha's* son was slain, the others fled (VII, **46**). *Droṇa*, etc. (*φ*), & *Abhimanyu* + *Yudhishṭhira* supporting *Jayadratha*; *Karṇa* has one car cut off; *Abhimanyu* slew *Vṛndāraka* and *Bṛhadbala* (VII, **47**); *Abhimanyu* once more pierced *Karṇa* in the car, and slew the son of the *Magadha*-king, and *Açvaketu*, and the *Bhoja* prince of *Mārttikāvata* (bearing the device of an elephant); the son of *Duḥçāsana* & *Abhimanyu*; *Açvatthāman* & do.; *Abhimanyu* & *Çalya*, who mounts another car; *Abhimanyu* slew *Çatruñjaya*, etc. (*χ*); *Abhimanyu* & *Çakuni*, who tells *Duryodhana* to take counsel with *Droṇa* and *Kṛpa*, etc., about the means of slaying *Abhimanyu*; *Karṇa* asks *Droṇa* about the means of slaying *Abhimanyu*; *Droṇa*, saying that he is gratified by *Abhimanyu's* prowess, tells *Karṇa*, who is very afflicted with arrows, to cut off his bow, etc. *Karṇa* then cut off *Abhimanyu's* bow, *Kṛtavarman* slew his steeds, and *Kṛpa* slew his two *Pārshṇi* charioteers; *Abhimanyu*, then attacked by six car-warriors, fights with the sword, which is cut off by *Droṇa*, while *Karṇa* cut off his shield (VII, **48**); then *Abhimanyu* fought with a wheel; then with a mace; *Abhimanyu* & *Açvatthāman*; *Abhimanyu* slew (? *apothayat*) *Subala's* son *Kālikeya*, and slew 77 *Gāndhāra* followers of his, and 10 *Brahma-Vasātīyas* (*punar Brahma-Vasātīyān*, C.; B. has *punaç caiva Vasātīyān*), 7 *Kaikayas* (*Kaikayānāṃ*, C.; B. has *Kekayānām*), and 10 elephants; *Abhimanyu* & *Duḥçāsana's* son, who slays *Abhimanyu*. Invisible creatures censure the cowardly act of the *Kurus* headed by *Droṇa* and *Karṇa*. The *Pāṇḍava* divisions fly, but are rallied by *Yudhishṭhira* (VII, **49**). In the evening the *Kurus* withdrew to their encampment. Rā. and Pç., etc., on the field of battle (VII, **50**). *Yudhishṭhira* laments on the fall of *Abhimanyu* (VII, **51**).—§ 594: *Vyāsa* comes and consoles him ("death takes all: D., Dā., G., without exception"), relating to him the ancient story of what *Nārada* had said in days of old to *Akampana* (q.v.). "This story is purifying, etc.; cast off thy grief; *Abhimanyu* has attained to heaven; sprung from *Soma*, he has disappeared in the lunar essence, cleansed from all his impurities" (VII, **54**).—§ 595: *Vyāsa* recites to *Yudhishṭhira* the story of *Sṛñjaya* (q.v.), to whom *Nārada* told *Shoḍaçarājika* (VII, **55–70**). *Vyāsa* says that *Abhimanyu* has attained to that eternal goal which is attained by *Yogins*, and those that are living in heaven never prefer this world to heaven; "it is the living that stand in need of our grief, and not those who have attained to heaven; his sins increase for whom the living grieve." Then *Vyāsa* disappeared, and *Yudhishṭhira* became free from grief; but—"what shall we say to *Arjuna?*" (VII, **71**).

Ābhīra, a people in the west of India upon the Indus (II, **32**, 1192: *Çūdrā°*) (Digvijayap.); are conquered by Nakula at his Digvijaya (ib.); bring tribute to Yudhishṭhira (II, **51**, 1832) (Dyūtap.). Mārkaṇḍeya prophesies that in the Kali-yuga there shall be many Ābhīra and other barbarous kings (III, **188**, 12840) (Mārkaṇḍeyas.). The Ābhīras are mentioned by Sañjaya in the enumeration of the people of Bhāratavarsha, VI, **9**, 354, 375 (*Çūdrā°*) (Jambūkh.) (cf. Wilson, Vishṇu-purāṇa, ed. by Fitzedward Hall, vol. ii, 133 f., 167 f., 184 f.). They are placed in the eyes of Droṇa's Suparṇavyūha on the twelfth day of the battle, VII, **20**, 798 (*çūdrā°*) (Saṃçaptakavadhap.). From hatred towards them the Sarasvatī disappeared at Vinaçana, IX, **37**, 2119 (*çūdrā°*) (Baladevat.). They have become çūdras, having omitted their duties of kshattriyas from fear of Paraçurāma, XIV, **29***γ*, 832 (*Draviḍā°*) (v. Arjuna Kārtavīrya). When Arjuna, after the catastrophe at Dvārakā, is conducting the wives, children, and the old men from thence to Indraprastha, the Ābhīras attack him when he has arrived at Pañcanada, and rob most of the women, XVI, **7**, 223; **8**, 270 (*Pañcajanālayaiḥ*; probably an error for *Pañcanadālayaiḥ*, B.) (Mausalap.).

Abhirāma = Çiva (1000 names[2]).

Abhirāmā, v. Pūrvābhirāmā.

Abhīru, a king (*rājarshisattamaḥ*), who was an incarnation of the sixth of the eight Asuras of the family of the Kāleyāḥ: I, **67**, 2689 (Aṃçāvat., § 130).

Abhisāra, a people (cf. VP., II, 174–5; "bordering on Kashmir, to the south and west") (= Abhī°). Together with other barbarous tribes they fight Arjuna on the 14th day of the great battle, VII, **93***δ*, 3380 (printed *Dārvātisāra . . .*) (Jayadrathavadhap.). They are mentioned by Kṛshṇa among the auxiliaries of Duryodhana, VIII, **73**, 3652 (Dārvā°) (Karṇap.), on the 17th day of the battle.

Abhīsāra (= the preced.), enumerated by Sañjaya among the people of Bhāratavarsha: VI, 9, 361 (Ja°kha°).

Abhisārī, a town conquered by Arjuna (q.v.) on his Digvijaya: II, **27**, 1027 (cf. VP., II, 174 f.; ZKdM., II, 45).

Abhishāha, a people (=°bhī°); with other barbarous tribes they attack Arjuna at the instigation of Duḥçāsana on the 10th day of the great battle, VI, **117***ρ*, 5485 (B. has *Abhī°*) (Bhīshmav.).

Abhīshāha, a people (=the preced.): (*a*) first day of the battle: VI, **18***δ*, 688 (follow the sons of Dhṛtarāshṭra when going to battle) (Bhagavadgītāp.).—(*b*) 9th day; VI, **106***τ*, 4809 (defend Bhīshma; otherwise PCR.) (Bhīshmav.).—(*c*) 10th day: VI, **119***aa*, 5648 (defend in vain Bhīshma, when he is slain by Arjuna) (Bhīshmav.).—(*d*) 14th day: VII, **91***β*, 3254 (attempt to prevent Arjuna from killing Jayadratha) (Jayadrathavadhap.); **93***γ*, 3339 (they angrily attack Arjuna, after he has slain Çrutāyudha and Sudakshiṇa) (do.); **150***β*[1], 6526 (Duryodhana complains that they have been slain in defending Jayadratha, etc.) (do.); **157***ρ*, 6949 (are slain by Yudhishṭhira) (Ghaṭotkacavadhap.); **161***ee*, 7207 (are slain by Bhīma) (do.).—After the 15th day: VIII, **5**, 127 (Sañjaya relates to Dhṛtarāshṭra that they have been slain) (Karṇap.).

Ābhishecanika(m) parva: I, **2**, 350 (*Dharmarājasya dhāmataḥ*), i.e. XII, **40** (Yudhishṭhirābhishekaḥ) (Parvas).

Abhishyanta, the second of the five sons of Kuru and Vāhinī: I, **94**, 3740 (Pūravaṃç., § 154).

Abhivādya = Çiva (1000 names).

Acala[1], brother-in-law of Dhṛtarāshṭra, brother of Çakuni: II, **34**, 1266 (*A °Vṛshakaç caiva Karṇaç ca . . .*; attends at Yudhishṭhira's rājasūya (Rājasūyikap.). — V, **168**, 5803 (*A °Vṛshakaç caiva sahitau bhrātarāv ubhau . . . Gāndhāramukhyau*; a "ratha" of Duryodhana's) (Rathātir.).—VII,

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30, 1303 (*Vṛshakācalau*), 1309 (id.), 1310 (id.); *çyālau tava*, i.e. Dhṛtarāshṭra's), 1312 (*Vṛshakā°au*) (slain by Arjuna on the 12th day of the battle) (Saṃçaptakavadhap.).—VIII, **5**, 130 (id.) (Karṇap.).—XI, **26**, 790 (burnt with the others who have fallen in the battle) (Çrāddhap.).—XV, **32**, 879 (together with the others who have fallen in the battle he is conjured by Vyāsa from the Gaṅgā and shown to Dhṛtarāshṭra and Gāndhārī, when towards the close of their lives they visit his hermitage) (Putradarçanap.).

Acala[2], a warrior of Skanda's: IX, **45**, 2576 (Gadāyuddhap.).

Acala[3] = "the Great Spirit": XII, **339**, 12864 (Mahāpurushastava).

Acala[4] = Vishṇu (1000 names).

Acalā, a mātṛ: IX, **46***o*, 2632 (Skanda).

Acalendra (= Skanda): III, **232**, 14643 (Kārttikeyastava).

Acalopama = Çiva (1000 names).

Ācārya[1] ("the Teacher") = Droṇa: I, 199, 529, 5331, 5413.—III, 1111, 1923.—IV, 913, 986, 1491, 1493, 1496, 1588, 1598, 1628, 1744, 1837 (°*çishyau*, i.e. Droṇa and Arjuna), 2117 (°Çāradvatayoḥ), 2234.—V, 2089, 4236, 4898-9, 5784, 5873, 7562.—VI, 831-2, 1578-9, 1591, 1601, 1992, 2092, 2500, 3073, 3411, 3927, 4113, 4128, 4193, 4644.—VII, 154, 257, 288, 438, 448, 472-3, 716, 858, 878, 1494, 1541, 1661, 1911, 1916, 2566, 2636, 2672, 3223, 3231, 3435, 3482, 3618, 3656, 4262, 4273, 4732, 5022, 5085, 5186-7, 5335, 5860, 5877, 6505, 6583, 6588, 6641, 7128, 7340, 7581, 7621, 8309, 8616, 8618, 8762, 8799, 8836, 8838, 8861, 8869, 8874, 8935, 8958, 8966, 8978, 8991, 9038, 9065, 9071, 9124, 9199, 9224, 9320.—VIII, 1044?, 3693.—IX, 3119.—X, 522, 610, 612.—XII, 812.

Ācārya[2] = Kṛpa: VII, 6320.—IX, 571 (*Gautama*), 3664.

Ācārya[3] = Paraçurāma: XI, 613.

Acāryamukhya = Droṇa: VII, 8780, 8800.

Ācāryanandana = Açvatthāman: VII, 9406.

Ācāryaputra = Açvatthāman: I, 5228-9, 5708.—IV, 1587, 1594, 1896, 2235.—VI, 675.—VII, 1370, 7169, 9069, 9287, 9398.—VIII, 355, 632, 801, 3361.—X, 338, 674.

Ācāryasattama[1] = Kṛpa: I, 5324.

Ācāryasattama[2] = Açvatthāman: VIII, 790 (*Drauṇiḥ*).

Ācāryasuta = Açvatthāman: VII, 7170.—VIII, 658.—IX, 573.

Ācāryatanaya = Açvatthāman: VII, 9403.—VIII, 361.

Ācāryau = Droṇa and Kṛpa: IV, 1472.

Acintya[1] = Çiva (1000 names[2]).

Acintya[2] = Vishṇu: XII, 13488.—XIII, 7038 (1000 names).

Acyuta ("unfallen"): (*a*) a proper name of (*α*) Kṛshṇa: I, 8476 (*°Arjunau*); II, 949; V, 4649; VII, 2982 (*Yuyudhānā °Arjunāḥ*), 6502, 7754; VIII, 1245 (*°Arjunau*); XII, 1810 (*°Yudhishṭhirau*), 13240 (etymology); XIII, 6867, etc.—(*β*) Vishṇu identified with Kṛshṇa (cf. Keçava, e.g. III, 11257); III, 11247; XIII, 6960 (VDSNK), 6984 (ib.), 7008 (ib.).—(*γ*) cf. °ānuja.—(*b*) an adjective (where the person designed is otherwise clearly indicated in the context; especially often in the vocative case), applied to a great many persons (Kṛshṇa, Vishṇu, Balarāma, Arjuna, Bhīmasena, Yudhishṭhira, Duryodhana, Droṇa, Açvatthāman, Bhishma, Janamejaya, king Parikshit of Ayodhyā (III, 13169), Āpava (XII, 1757), Çiva (X, 305: *Rudraṃ*), Skanda (IX, 2480: *kumāralakṣaṇaṃ acyutaṃ*), the Highest (XII, 11201: *brahmaṇyaṃ paramaṃ devam anantaṃ paraṃ a°*; 13612: *devaṃ paramakaṃ brahma çreṭaṃ candrārkam a°*)).

Acyutānuja = Bhīmasena: IV, 236.

Acyutāyus, a warrior always named together with Çrutāyus: they attack (VII, **93**, 3344) and wound (VII, 3350) Arjuna, but are slain by him (VII, 3362); their sons (Niyatāyus and Dīrghāyus) will avenge them, but are likewise slain by Arjuna (VII, 3364); VII, **94**, 3438 (Jayadrathavadhap.); VIII, **72***vvv*, 3613 (Karṇap.); IX, **2**, 75, 91 (Çalyap.).

Açanin = Çiva (1000 names[2]).

Āçāvaha[1]: I, **3**, 42 (Anukram.): according to the explanation of Nīlakaṇṭha, either a synonym of Vāyu (the wind), the tenth of the twelve sons (i.e. "representations," Nīl.) of Heaven (Dyaus) (= Māyā, Nīl.) and Vivasvat (i.e. Brahman, Nīl.), viz., the geniuses of the ten senses and Mind (*manas*) together with Mahya (B. *Sahya*, i.e. Manu, Nīl.), who are all manifestations of the one "Son of Heaven" (*divaḥ putro*),—or (more probably) a Vivasvat or form of the Sun ("*Vivasvataḥ*" being then an irregular nom. plur.; but B. has *putrā* instead of *purā*).

Āçāvaha[2], I, **186**, 6999 (Svayamvarap., § 232): a prince (enumerated among the Vṛshṇis), who has presented himself at the "self-choice" (*svayaṃvara*) of Kṛshṇā.

Açiva, III, **221**, 14177 (Mārkaṇḍeyas.): a form of Agni in the enumeration of Mārkaṇḍeya (*agnir yaç cāçivo nāma çaktipūjāparaç ca saḥ duḥkhārttānāñ ca sarveshāṃ çivakṛt satataṃ çivaḥ*; B. reads more probably: *agnir yaç ca Çivo . .*).

Açleshā (No. 43; cf. No. 44), a nakshatra (the ninth when beginning with Açvinī; its star of junction is supposed to be ε Hydræ; v. Sū° Si°, p. 188). XIII, **64**, 3262 (C. has A°, B. Ā°) (Ānuçāsanik.) (*°yān tu yo rūpyaṃ ṛshabhaṃ vā prayacchati sa sarvabhayanirmuktaḥ sambhavān adhitishṭhati*; "nakshatrayogasya dānakalpam," **63**, 3212); **89**, 4259 (who gives a çrāddha "*āçleshāyām*" procreates intelligent sons) (çrāddhakalpe); **132**, 6162 (Ānuçāsanik.) (C.: *kārttike māsi cāçleshā bahulaç cāshṭamī çivā*. B. has *bahulasyāshṭamī*): on the 8th day of the dark half of the month Kārttika, when the moon is in conjunction with Açleshā, a brahman, kshattriya, vaiçya, or çūdra may, after having fasted at a çrāddha, after the setting of the sun, deposit an offering of black clothes and unguents with flowers in an ant-hill, begging the serpents to hand it over to the world-elephants to increase their strength that it may be equal to the strength of Vishṇu, when he lifted up Earth; the formula is contained in vv. 7163-6; this he should do for a whole year.

Açleshāḥ (plur.) = No. 43: XIII, **110**, 5392 (Ānuçāsanik.) (description of a *cāndra vrata* or religious performance with reference to the moon in the month Mārgaçīrsha, when the moon is in conjunction with the asterism Mūla; the explanation of Nīlakaṇṭha runs thus:—Here is described a *cāndra vrata* to obtain a desired object; on the 1st day of the bright half of Mārgaçīrsha, when there is conjunction (of the moon) with the nakshatra Mūla, one should begin this *cāndra vrata*; it consists in locating the nakshatras in the limbs of the moon, Mūla in his feet, etc., i.e., one should think of Mūla together with its deity as being the feet of the moon; in like manner Rohiṇī, etc., with their deities are to be thought of as being his legs, etc.; everywhere the exchanging of the case-endings is a Vedic liberty; Āshāḍhā, Phālgunī, and Bhādrapadā represent each 2 nakshatras. The *vrata* is performed as follows: after one has had pronounced the wish of a lucky day, etc. (*puṇyāhavācanādipūrvakaṃ*), having taken upon one's self a religious exercise to obtain a desired object, one should fancy the moon and one's self to be one and the same, distribute the nakshatras together

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with their respective deities in the limbs of the moon, and day after day propitiate them by the muttering of Veda verses and oblations, etc. (*japahomādinā*), with the Veda verses required for each of them (*tattanmantraih*); thus one should go on until the day of the full moon, and when the *vrata* is at an end, one should present the butter (*ghṛta*) left from the oblations to the teacher (*ācārya*); by the words "*samāpte tu ghṛtaṃ dadyāt*" it is indicated that ghṛta is the substance of the oblation. Thus doing even a cripple becomes well-shaped (*sakalāṅgo*) at the day of the full moon; this is expressed and exemplified by the sentence beginning with "*paripūrṇāṅga.*" Açleshāḥ (C. Ā°, B. Ā°) is to be identified with the nails). (The chapter is in C. called Aṅgavidhi, in B. Dānadharma.)

Açma: XII, **58**$_{7}$, 2116 (Rājadh.): praises Bhīshma on his arrow-couch.

Açmaka[1], a rājarshi, son of Vaçishṭha and Madayantī, the wife of Kalmāshapāda: I, **122**, 4737 (Madayantī); **177**, 6791 (Vāsishṭha) (founded Paudanya).

çmaka[2], a brahman present at the deathbed of Bhīshma: XII, **47**, 1592 (Rājadh.) (°*Sumantunā*).

Açmaka[3] (No. 46), a king of the Açmakāḥ: VII, **37**, 1606 (Abhimanyuvadhap.) (°*sya suto* = No. 48 and No. 49, killed by Abhimanyu; this half-çloka is omitted in B.).

Açmakadāyāda (No. 48): VII, **37**, 1605 (Abhimanyuvadhap.) (= No. 46, °*sya suto*; the reading of B. differs somewhat from that of C.).

Açmakāḥ (No. 47), a people: VII, **85**, 3049 (Jayadrathavadhap.) (in the army of the Pāṇḍavas); VIII, **8**, 237 (Karṇap.) (conquered and made tributary by Karṇa); cf. No. 49 (the passages seem to contradict one another; cf. Açvakāḥ and VP. II, 164; perhaps dwelling near Avanti or Oojein, LIA. I, 708/857).

Açmakeçvara (No. 49): VII, 1608 (= No. 48).

Açmakī, a Yādavī, the wife of king Prācinvat and mother of Saṃyāti: I, **95** (§ 156), 3766 (Pūruvaṃç.).

Açman, a brahman consulted by Janaka Vaideha: XII, **28**, 834 (Rājadh.) (°*gītam itihāsaṃ purātanam*), 835 (*brāhmaṇam*), (837), 891.

Açmapṛshṭha, a holy stone in Gayā (Nīl. "*Pretaçilā*," the stone of the dead), a visit to which expiates the murder of a brahman: XIII, **25**$_{8}$, 1728 (Aṅgirasas tīrthayātrāyām, v. Ānuçāsanik.). "Pret Silā exists at the present day. It is *not* a stone, but a rocky hill some 300 or 400 feet high." (Grierson.)

Açoka[1], a king: I, **67** (§ 130), 2650 (Aṃçāvat.) (an incarnation of the Asura Açva); XII, **4**, 114 (Rājadh.) (present at the self-choice of king Citrāṅgada's daughter in Çrīmadrājapura, where Duryodhana carries off the bride).

Açoka[2] = Vishṇu (1000 names).

Açokatīrtha, a tīrtha or holy place in the south: III, **88**, 8338 (Dhaumyatīrthak.) (*bahulāçramaṃ*).

Açrama = Vishṇu (1000 names).

Āçramanivāsa ("the dwelling in the hermitage"). § 795 (Svargārohaṇap.): XVIII, **6**, 278 (°*e kavishyaṃ bhojayed dvijān*), i.e. Āçramavāsikaparvan.

Āçramapūjita = Çiva (1000 names[2]).

Āçramastha = Çiva (1000 names[2]).

Āçramasthāna ("the dwelling in the hermitage"). § 4 (Anukram.): I, **1**, 91 (°*eaṃçrayaḥ . . . Bhāratadrumaḥ*), i.e. Āçramavāsikaparvan.

Āçramavāsa[1] ("the dwelling in the hermitage") = Āçramavāsaparvan. § 10 (Parvas.): I, **2**, 355 (°*ākhyaṃ parva*).

Açramavāsa[2] (do.) = Āçramavāsikaparvan. § 11 (Parvas.): I, **2**, 611 (°*ākhyaṃ parva*), 617 (do.).

[Āçramavāsaparvan] ("the section relating to the dwelling in the hermitage"), the 95th of the minor parvans of Mhbhr. (cf. Āçramavāsa). § 787: Asked by Janamejaya how the Pāṇḍavas, having acquired their kingdom, conducted themselves towards *Dhṛtarāshṭra*, how Dhṛtarāshṭra and *Gāndhārī* behaved, and for how many years his grandfather ruled the kingdom, Vaiçampāyana said: The Pāṇḍavas ruled, placing Dhṛtarāshṭra at their head; *Vidura*, *Sañjaya*, and *Yuyutsu* used to wait upon Dhṛtarāshṭra; for 15 years they did all things under the advice of the old king; *Kuntī* obeyed Gāndhārī; *Draupadī* and *Subhadrā*, etc., showed the utmost respect for the old king and his queen; the Pāṇḍavas surrounded the old king and his queen with every luxury, and Maireya wines, etc. *Kṛpa* waited upon Dhṛtarāshṭra; *Vyāsa* frequently visited him and recited histories of old Ṛ., celestial ascetics, P., and Rā.; Vidura, under the orders of Dhṛtarāshṭra, superintended religion and law; through his policy the Pāṇḍavas obtained numerous services from their feudatories and followers; Dhṛtarāshṭra liberated prisoners and pardoned those condemned to death; the old king, on his pleasure excursions, was supplied with everything by Yudhishṭhira; the kings who came to Hāstinapura waited upon Dhṛtarāshṭra as before; Kuntī, etc. (*α*), served Gāndhārī like maidservants; *Bhīmasena* alone did not forget his grievances (XV, **1**); Dhṛtarāshṭra was honoured by Ṛ., and used to make gifts to the brahmans in rites for P. and *çrāddhas* for his sons, etc.; Dhṛtarāshṭra also felt great affection for the Pāṇḍavas, and so did Gāndhārī; Gāndhārī performed çrāddhas with gifts; grieved at the remembrance of Duryodhana, Dhṛtarāshṭra every morning blessed the Pāṇḍavas, wishing them victory in battle, etc. Yudhishṭhira became very much liked by all the four castes, and forgot the wrongs inflicted upon him by Dhṛtarāshṭra's sons; from fear of Yudhishṭhira nobody dared to speak evil of Duryodhana or Dhṛtarāshṭra. Bhīma, however, reverenced the old king outwardly, with a very unwilling heart (XV, **2**). While there was no variance in the cordiality between Yudhishṭhira and Dhṛtarāshṭra, the latter could not but feel unfriendly towards Bhīma, and Bhīma, recollecting his foes Duryodhana, Karṇa, and Duḥçāsana, indulged in boastful language about Duryodhana and his brothers whom he had slain. Gāndhārī was not moved. After 15 years Dhṛtarāshṭra, afflicted by the wordy darts of Bhīma, became penetrated with despair and grief; Yudhishṭhira, etc. (*β*), did not know it. Dhṛtarāshṭra opened his heart to his friends (*γ*); now he was observing a vow of fast, which he had concealed from Yudhishṭhira, lying on the earth clad in deerskin; Gāndhārī observed similar vows; now he asked Yudhishṭhira's permission for himself and Gāndhārī to retire into the woods clad in rags and bark in order to practise austerities. Yudhishṭhira lamented (*δ*) ("Let Yuyutsu be made king; I shall go into the woods"); but Dhṛtarāshṭra's resolution remains unaltered; he asked Sañjaya and Kṛpa to speak for him to Yudhishṭhira; leaning on Gāndhārī he looked like one deprived of life; Yudhishṭhira lamented (*ε*), and gently rubbed Dhṛtarāshṭra's breast and face with cold water and revived him by the touch of his hand, on which were jewels and medicinal herbs. Dhṛtarāshṭra said that the touch of Yudhishṭhira was highly gratifying, embraced him, and smelt his head; Vidura, Kuntī, etc., wept; Gāndhārī bore her sorrow with fortitude. Dhṛtarāshṭra renewed his request; Vyāsa came (XV, **3**) and asked

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Yudhishṭhira to permit Dhṛtarāshṭra to follow the path of all the ancient R.-ṛ.; "Gāndhārī bears her grief with fortitude." Yudhishṭhira yielded to Vyāsa's intercession; Vyāsa summed up the reasons for Dhṛtarāshṭra's retirement (ζ), and then proceeded to the woods. Yudhishṭhira then said that he would conform to the advice of Vyāsa, etc. (η) (XV, 4); Dhṛtarāshṭra, Gāndhārī, etc. (η), entering the palace of Dhṛtarāshṭra, ate a little. Then Dhṛtarāshṭra gave Yudhishṭhira advice about how the latter should rule his kingdom (θ) (XV, 5). Continuation (XV, 6). Continuation; agreeably to the science known to Uçanas, [arrays called] Çakaṭa, Padma, and Vajra should be formed; "thou hast been instructed in all duties by Bhīshma, Kṛshṇa, and Vidura"; 100 horse-sacrifices and righteous rule are productive of equal merit (XV, 7). Yudhishṭhira gratefully accepted his instructions, as Bhīshma, etc. (ι), no longer were there to instruct him. Dhṛtarāshṭra wishes to depart soon, and Gāndhārī reminded him that he has got the permission of Vyāsa, and asks him when he would go to the forest with the permission of Yudhishṭhira; he wished first to make gifts for the advancement in the other world of his dead sons and other kinsmen (who were now *pretas*), and assembled all the subjects, while Yudhishṭhira brought all the articles necessary; Dhṛtarāshṭra, in a touching address, took leave of that large concourse of men of all the four castes (κ) (XV, 8), recapitulating the history of the realm from Çāntanu downwards (λ) (XV, 9). The citizens were exceedingly agitated upon hearing Dhṛtarāshṭra's address; they charged the learned brahman Çāmba (B. Sāmba) with answering him (μ): "King Duryodhana never did us any wrong; we were well protected and ruled by him; we have also enjoyed great happiness for thousands of years under Yudhishṭhira, who follows the conduct of the R.-ṛ. of old (Kuru, Saṃvaraṇa, Bharata, etc.); the carnage on the field of Kurukshetra was not brought about by Duryodhana, Karṇa, and Çakuni, nor by Dhṛtarāshṭra, but by Destiny, which in 18 days caused 18 *akshauhiṇīs* to be destroyed by Bhīshma, etc. (ν); the Pāṇḍavas are capable of ruling without either thee or ourselves to look after them; Kuntī, etc. (ξ), will not do the least wrong to the people." Then Dhṛtarāshṭra slowly dismissed the assembly, and entered his house with Gāndhārī (XV, 10). After that night had passed away, Dhṛtarāshṭra sent Vidura to Yudhishṭhira in order to announce that he would set out for the woods on the coming day of the full moon in the month of Kārttika, and to solicit some wealth for performing the *çrāddha* of Bhīshma, etc. (ο). Yudhishṭhira and Arjuna applauded his words; Bhīma was unwilling, recollecting Duryodhana; Arjuna sought to pacify him, applauded by Yudhishṭhira; Bhīmasena maintained that gifts for Bhīshma, etc. (π), should be given by them, and by Kuntī for Karṇa; "Let Duryodhana, etc., sink from a miserable to a more miserable position," reminding his brothers of the woes and disgrace inflicted upon them by those for whose benefit Dhṛtarāshṭra asked for wealth (ρ). Yudhishṭhira rebuked him (XV, 11). Arjuna urged Bhīma to forget the injuries. Yudhishṭhira said to Vidura that he would give Dhṛtarāshṭra so much wealth as he wished for the obsequies of his sons and Bhīshma, etc., and asked him to tell Dhṛtarāshṭra not to be angry with Bhīmasena (XV, 12). Vidura reported the speeches of Yudhishṭhira, Arjuna, and Bhīma to Dhṛtarāshṭra. Dhṛtarāshṭra expressed his satisfaction, and set his heart on making large presents on the day of full moon in the month of Kārttika (XV, 13). Dhṛtarāshṭra invited thousands of deserving brahmans [and] superior R. for Bhīshma, etc.; and made large gifts to them, naming Droṇa, etc. (σ); tellers and scribes appointed by Yudhishṭhira ceaselessly ask the old king as to what should be given to each recipient that presented himself; unto him that was to receive 100 a 1000 were given, and he who was to receive 1000 was presented with 10,000 at the command of Yudhishṭhira; this was given by Dhṛtarāshṭra for the benefit in the other world of his sons and grandsons, as also of himself and Gāndhārī; the donation lasted for 10 days (XV, 14). On the day of full moon in the month of Kārttika Dhṛtarāshṭra (and Gāndhārī) summoned the Pāṇḍavas, caused the rites to be performed, and his sacred fire to be taken up, put on deerskins and bark, and set out with his daughters-in-law. The ladies uttered loud wails; Yudhishṭhira and Arjuna were pierced with grief; Bhīmasena, etc. (τ), all followed Dhṛtarāshṭra; Kuntī held on her shoulders the hand of Gāndhārī, who walked with her bandaged eyes; Dhṛtarāshṭra walked behind Gāndhārī, placing his hand her shoulder; Kṛshṇā, etc. (υ), all proceeded with Dh rāshṭra; the citizens of all orders were as distressed as had been at the departure of the Pāṇḍavas after the m of dice († 431–440) (XV, 15); Dhṛtarāshṭra left the through the principal gate, and then asked those followed him to desist. Vidura and Sañjaya retired with into the woods; Kṛpa and Yuyutsu he caused to re and made them over to Yudhishṭhira. Kuntī retired Dhṛtarāshṭra, though Yudhishṭhira sought to dissuade she said: "Never show any disregard for Sahadeva: very much attached to me, and to thee also"; then reminded him of Karṇa, etc. (φ); Yudhishṭhira reminded that she had herself formerly recited to them the story Vidulā, when they were about to set out from the town, that they had won sovereignty guided by her words c municated through Krshṇa. Also Bhīma dissuaded pointing out the grief of the sons of Mādrī; but in Draupadī and Subhadrā followed her, and so did the Pāṇḍ with all their wives and attendants; Kuntī addr them (XV, 16), assigning her reasons for her con (χ) (XV, 17). The Pāṇḍavas and Draupadī then des from following her. The Pāṇḍavas circumambulated Dh rāshṭra, etc., for taking their leave to return. Dhṛtarās (with Gāndhārī and Vidura) made a final effort of suading Kuntī from retiring into the forest with him, in vain. The ladies set up a loud wail of grief. Hāstina became plunged into sorrow: no festivals were obser The Pāṇḍavas were without any energy. Dhṛtarāsh arrived on the banks of the Bhāgīrathī and took r there for the night among the brahmans, who there, himself, ignited their sacred fires; arrangement of the b of Vidura, etc. (ψ); the Yājaka brahmans, etc., of the kin laid themselves down on their respective beds; that nigh seemed as delightful to them as a Brāhmī night. When th night had passed away Dhṛtarāshṭra, etc., going through thei morning acts and rites, continue their journey (XV, Following the advice of Vidura, Dhṛtarāshṭra took u abode on the banks of the Bhāgīrathī; many of the four c came to see him; he gladdened them all by his words. evening Dhṛtarāshṭra, etc. (ω), bathed in the stream, Kuntī led him and Gāndhārī. Then he proceeded Kurukshetra to the retreat of R.-ṛ. Çatayūpa (*b*), who rece him with due rites; accompanied by him he proceeded to retreat of Vyāsa, where he received the initiation [into forest life]; after having returned he took up his abode

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the retreat of Çatayūpa, who instructed him in all the rites of the forest mode of life, at the command of Vyāsa. Dhṛtarāshṭra, etc. (*αα*), began to practise austerities (XV, 19). Ṛ. Nārada, etc. (*ββ*), came there and gladdened Dhṛtarāshṭra with discourses on religion. Ṛ. Nārada mentioned the kings that attained to heaven after practising penances in that very retreat (*γγ*): Sahasracitya, Çailālaya, Pṛshadhra, Purukutsa, Çaçaloman; "Thou also wilt, with Gāndhārī, through the grace of Vyāsa, attain to a very high goal; dwelling in the presence of Indra, Pāṇḍu always thinks of thee, and will assist thee in the attainment of prosperity; Kuntī, by serving thee and Gāndhārī, will obtain residence with her husband in the other world; we behold all this with our spiritual vision; Vidura will enter into Yudhishṭhira; Sañjaya will ascend to Heaven." Dhṛtarāshṭra, etc., praised Nārada. Çatayūpa asked Nārada what regions (*lokāḥ*) will be acquired by Dhṛtarāshṭra. Nārada said: On a visit to Indra I saw Pāṇḍu; Indra said that after three years Dhṛtarāshṭra and Gāndhārī would go to the abode of Kubera, on a car moving at will, and he would rove through the regions of D., G., and Rā.; this is a mystery of the gods. All the persons present (as also Dhṛtarāshṭra) became highly pleased. Then they went away by the path of the Siddhas (XV, 20).—§ 788: The anxiety of the Pāṇḍavas and citizens about the fate of Dhṛtarāshṭra, etc., and their despair when they reflected on that terrible slaughter of their kinsmen (*a*); only Parikshit somehow consoled them (XV, 21); afflicted with grief, they failed to derive pleasure from anything, nor did they attend to their kingly offices, thinking of Kuntī and Gāndhārī. They set their heart upon seeing Dhṛtarāshṭra in his forest retreat. Sahadeva, lamenting the fate of Kuntī, and expressing his longing to see her, proposed a visit to the woods, supported by Draupadī, who mentioned Kuntī and Gāndhārī and Dhṛtarāshṭra. Yudhishṭhira caused his army to be equipped, ordered litters, etc., for the ladies, and proclaimed that they would march out to-morrow, permitting the citizens to follow them. The next morning they set out, then waited five days for such citizens as would accompany them, and then proceeded towards the forest (XV, 22), headed by Arjuna (on a car with white horses) and Kṛpa (description of the expedition); Bhīma on a gigantic elephant, the twins on two fleet steeds, the ladies in closed litters, scattering showers of wealth as they proceeded, headed by Draupadī. They proceeded slowly. Yuyutsu and Dhaumya protected the city. They reached Kurukshetra, crossed the Yamunā, and approached the retreat of Dhṛtarāshṭra (XV, 23). The Pāṇḍavas and their followers, alighting from their cars, walked on foot; the ascetics told them that Dhṛtarāshṭra had gone to the Yamunā for his ablutions, etc., and pointed out the way to them. Sahadeva ran with speed towards Kuntī; they both wept; she informed Gāndhārī, and then advanced towards Yudhishṭhira, etc. (*β*), dragging the childless old couple; the Pāṇḍavas fell down at their feet, and took from their hands the jars of water they were carrying. Yudhishṭhira presented all his followers one after another to Dhṛtarāshṭra, mentioning their names and races. Dhṛtarāshṭra rejoiced and went to his retreat that was applauded by Si. and Cā. (XV, 24). To the ascetics, who had come from various regions in order to see the Pāṇḍavas, Sañjaya pointed out each of them († *γ*); then Dhṛtarāshṭra asked († v. 660–674) (XV, 25) Yudhishṭhira about the welfare of the Pāṇḍavas and their devotion to P. and D.; Yudhishṭhira answered, enquiring after Vidura, who turned out to be engaged in penances, subsisting on air alone, and was now seen at a distance with matted locks, and gravel in his mouth, and exceedingly emaciated, naked, and besmeared with filth and dust; Vidura fled, pursued by Yudhishṭhira; at last he stood motionless in *yoga*, and entered the body of Yudhishṭhira, who felt that he had become stronger than before and had acquired many additional virtues and accomplishments, and recollected his own state before his birth among men; he had heard of *yoga*-practice from Vyāsa. He desired to cremate the lifeless body of Vidura, but was prevented by an invisible voice which said, that in Vidura (who was Dharma) was Yudhishṭhira's body also, and that Vidura would attain to the regions (*lokāḥ*) called Santānikāḥ. Yudhishṭhira came and informed Dhṛtarāshṭra; all became filled with wonder. They passed that night under a tree (XV, 26), conversing on morality and wealth. The next morning they surveyed the retreat (description) and the other retreats in the forest. Yudhishṭhira made presents to the ascetics (specification); then he returned to Dhṛtarāshṭra, etc. (*ε*); many M.-ṛ. (Çatayūpa, etc.) who dwelt in Kurukshetra came there, as also Vyāsa (XV, 27), who enquired after Dhṛtarāshṭra's, etc. (*ε*), welfare, and told them who Vidura was, mentioning the curse of Dharma by Māṇḍavya (with an expenditure of his penances); he was superior to Bṛhaspati and Çukra; and how Vyāsa had procreated him upon the soil of Vicitravīrya; he was Dharma in consequence of his practices of *dhāraṇā* and *dhyāna*; from Dharma also Yudhishṭhira took his birth. Vyāsa says that he has come to show a wonderful effect of his own penances: "what dost thou wish to see, or ask, or hear?" (XV, 28).

Āçramavāsika(ṃ) **parva**(n) ("the section relating to the dwelling in the hermitage"). § 792 (Nāradāgam.): XV, **39**, 1105 (°*e* °*ni gandhamālyādikaṁ caiva havishyaṃ bhojayed devīḥ*; not in B.), i.e. Āçramavāsikaparvan.

[Āçramavāsikaparvan] ("the section relating to the dwelling in the hermitage"), the 15th of the greater parvans of Mhbhr.; cf. Āçramanivāsaparvan, Āçramasthāna, Āçramavāsa[2], Āçramavāsika(ṃ) parva(ṇ).

Āçrāvya: II, **7**, 299 (Çakra-sabhā-v.) (a muni in the palace of Indra; cf. v. 291, *devarshayaḥ*).

Açva[1], a Dānava: I, **65** (§ 92), 2532 (Aṃçāvat.) (the 14th of the forty sons of Danu and Kaçyapa); **67** (§ 130), 2649 (do.) (incarnated as king Açoka). XII, **227**, 8264 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-saṃv.).

Açva[2] = Çiva (1000 names[2]).

Açvacakra: III, **120**, 10272 (Tīrthayātrāp.) (had been killed by Çāmba).

Açvaçaṅku, brother of Açva: I, **65** (§ 92), 2531 (Aṃçāvat.); cf. Ayaḥçaṅku.

Açvaçiras[1] ("horse-headed"), brother of Açva: I, **65** (§ 92), 2531 (Aṃçāvat.); is incarnated as a king among the Kaikeyas (B. and V., Kekayas); I, **67** (§ 130), 2647 (Aṃçāvat.).

Açvaçiras[2] = Vishṇu: XII, **127**, 4662 (Rājadh.) ("reads the eternal Vedas" in Badarī); **341**, 13100 (Nārāyaṇīya), 13114; **348**, 13454 (Nārāyaṇīya), 13458 (*devasya Harimedhasaḥ*), 13509 ("became the dwelling of the Vedas"), 13524 (*Hariḥ*); these quotations are from the chapter Nārāyaṇīya, where it is related how Vishṇu, assuming a horse-headed form, rescued the Vedas from the "Dānavas" Madhu and Kaiṭabha (who had robbed them from Brahmán just as he had created them and was going to create the worlds),

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placed the horse-head in the north-eastern sea (cf. VP. II, 125-6), killed Madhu and Kaiṭabha, and gave the Vedas back to Brahmán that he might create the worlds.

Açvaçiras[3] (neut.), the horse-headed form of Vishṇu: III, **315**, 17461.

Açvaçiras[4] (neut.), a sacred place: III, **79**, 3083 (Nalop.) (here Bṛhadaçva bathed after having taught Yudhishṭhira the science of dice; according to Nīl. it means the science of horses—*açvavidyā*—which Bṛhadaçva taught Yudhishṭhira). VII, **81**, 2851 (Pratijñāp.) (°*sthānam*; visited in thought by Arjuna, accompanied by Kṛshṇa, in order to obtain the Pāçupata weapon).

Açvagrīva[1], brother of Açva: I, **65** (§ 92), 2533 (Aṃçāvat.); incarnated as king Rocamāna, I, **67** (§ 130), 2653 (do.); XII, **227**, 8262 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-saṃv.).

Açvagrīva[2], a rājarshi = Hayagrīva: XII, **24**, 723 (Hayagrīva) ("having fallen in the combat he rejoices in the world of Heaven"). As to Açvaçiras and Açvagrīva, cf. VP. V, 2-3, and BR. s.v. Hayagrīva.

Açvaka, plur. (°*āḥ*), a people: VI, **9**, 351 (Ja°kha°; B. reads Açmakāḥ) (cf. Açmakāḥ); LIA. I, 859/1031; II, 129, 137, 142 (probably the Ἀσσακηνοί of the Greeks, in eastern Kabulistan and the Khonar valley, with the chief town Massaga, i.e. Maçakāvatī).

Açvaketu: VII, **48**, 1891 (Abhimanyuvadhap.); son of the Magadha king, killed by Abhimanyu on the 13th day of the battle.

Açvakranda: I, **32**, 1488 (Garuḍa) (killed by Garuḍa when seizing upon the ambrosia).

Açvalāyana, a son of Viçvāmitra's: XIII, 4*β*, 253 (Viçvāmitrop.).

Açvamedha ("the Horse-sacrifice"). § 4 (Anukram.): I, **1**, 91 (°*āmṛtarasaḥ*, sc. *Bhāratadrumaḥ*), i.e. Āçvamedhika-parvan.

Açvamedhadatta: I, **95** (§ 160), 3838 (Pūruvaṃç.) (son of Çatānīka and Vaidehī, and grandson of Janamejaya).

Açvamedheçvara ("king of Açvamedha," PCR.), a king in the East subdued by Bhīma (*Rocamānaṃ*: II, **29**, 1066) (Bhīmasena).

Açvamedhika (sc. *parvan*; "the section treating of the Horse-sacrifice"). § 795 (Svargārohaṇap.): XVIII, **6**, 278 (°*aṃ samāsādya bhojanaṃ sārvakāmikaṃ*), i.e. Āçvamedhika-parvan.

Açvamedhika(ṃ) **parva**(n) ("the section treating of the Horse-sacrifice," the 93rd of the minor parvans of Mhbhr.; cf. Āçvamedhika(ṃ) parva(n)). § 778: *Vaiçampāyana* said (**XIV**, 1): After *Dhṛtarāshṭra* had offered libations of water [to Bhīshma], *Yudhishṭhira* fell down in grief on the bank of *Gaṅgā*. Incited by *Kṛshṇa*, *Bhīma* took him up, surrounded by the *Pāṇḍavas*; *Dhṛtarāshṭra* comforts him, saying that it is he and *Gāndhārī* who ought to grieve, and referring to *Vidura's* advice about abandoning *Duryodhana* and his warnings against *Karṇa* and *Çakuni* (**XIV**, 1). *Kṛshṇa* also exhorts him, referring to the duties of the *kshattriyas* expounded by *Bhīshma*, *Vyāsa*, *Nārada*, and *Vidura*. *Yudhishṭhira* cannot forget the slaughter of *Karṇa*. *Vyāsa* also comforts him (XIV, **2**), and reminding him that D. and As. perform sacrifices, and that by sacrifices D. vanquished Dā., he urged him to perform the *Rājasūya*, the Horse-sacrifice, the *Sarvamedha*, and the *Naramedha*; [especially] the Horse-sacrifice after the example of *Rāma Dāçarathi* and *Bharata Daushmanti*, and indicated to him a spot in the *Himavat*, where there was gold in abundance, left behind by the brahmans at the sacrifice of *Marutta* of the *Karandhama* race. Asked by *Yudhishṭhira*, *Vyāsa* told the history of *Marutta* (XIV, **3**) * * i.e. Saṃvartta-Maruttīya (*b*). *Vaiçampāyana* said: †*Yudhishṭhira* was delighted at hearing the speech of *Vyāsa*, and desirous of performing his sacrifices with those riches, he consulted with his ministers (XIV, **4-10**).—§ 779: *Vaiçampāyana* said: When *Vyāsa* had concluded his speech, *Kṛshṇa* addressed *Yudhishṭhira*, saying that *Yudhishṭhira's karman* has not yet been annihilated, nor had his foes been subjugated—"How canst thou be ignorant of the enemies in thy own flesh?"—and related the history of *Indra's* war with Vṛtra (*b*) (XIV, **11**). *Kṛshṇa* then expounds that, as physical ailments and health depend on the distribution of the cold, warm, and windy [humours] of the body, so do the mental ailments and health depend on *sattva*, *rajas*, and *tamas* in the soul [mind]; happiness is overcome by sorrow, and sorrow by pleasure; *Yudhishṭhira* should not recall his past sorrows: *Kṛshṇā* in the assembly, etc. (*a*); "the time has now come when thou must fight single-handed with thy mind" (XIV, **12**); salvation is not attained by foregoing external things; *Mṛtyu* (death) is [the thought] "mine," and the eternal *Bráhman* is [the thought] "not mine"; as no creature is ever destroyed, *ahiṃsā* (absence of injury) may exist even when one has pierced [a creature's] body, and *vice versa*; († v. 339-341): †the *yogin* knows *yoga* to be the perfect way, on account of the practices of his many former births; quoting the old verses sung by *Kāma*: "no creature is able to destroy me without [resorting to] the [proper] methods [i.e. subjugation of all desires, practice of *yoga*, etc.] . . . " (XIV, **13**).—§ 780: *Vaiçampāyana* said: Thus *Yudhishṭhira* was consoled, exhorted by *Vishṭaraçravas*, etc. (*β*); and having again performed the obsequial rites for his relatives, etc., he ruled the earth. He said to *Vyāsa*, *Nārada*, etc., that he would now perform the sacrifice, and said that they would go to the *Himālaya* under the protection of *Vyāsa* [to fetch the gold], according to the words of *Vyāsa*, D.-ṛ. *Nārada*, and *Devasthāna*. Then M.-ṛ. took leave of *Yudhishṭhira*, *Kṛshṇa*, and *Arjuna*. A short time passed away while they performed their purifications after *Bhīshma's* death, and gave large gifts to the brahmans as *çrāddha* (*aurddhvadehikaṃ*) to the *Kurus* *Bhīshma*, *Karṇa*, etc., accompanied by *Dhṛtarāshṭra*, and then they entered the city of *Hāstinapura* (XIV, **14**).—§ 781: Asked by *Janamejaya* what *Kṛshṇa* and *Arjuna* did when the *Pāṇḍavas* had reconquered and pacified their kingdom, *Vaiçampāyana* said: When the *Pāṇḍava*-kingdom had been conquered and pacified *K.* and *A.* travelled with great pleasure amidst picturesque sceneries, like *Indra* and his wife (?, so PCR.) (*deveçvarau*) in heaven, or like the *Açvins* in *Nandana*, and [then] entered the palace of *Indraprastha* in great merriment, reciting the genealogies of R. and gods, etc., and *Kṛshṇa* consoled *Arjuna* for the death of his relatives (*a*). It was long since he had seen *Vasudeva*, *Baladeva*, and the *Vṛshṇi*-heroes; he, therefore, asked leave to go to *Dvāravatī*, and to accompany him to *Yudhishṭhira* and apprise him of his departure. († v. 404-6): *Arjuna* sorrowfully replied, "Be it so" (XIV, **15**).

Āçvamedhika(ṃ) **parva**(n) ("the section treating of the Horse-sacrifice"). § 10 (Parvas.): I, **2**, 354 (*tato 'çva°ṃ parva sarvapāpapraṇāçanaṃ*).—§ 11 (do.): I, **2**, 605 (*tato 'çva°*); 609 (*ity Āçva°*), i.e. Açvamedhika(ṃ) parva(n).

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Ā[çvamedhikaparvan] ("the section treating of the Horse-sacrifice," the 14th of the great parvans of Mhbhr.; cf. Açvamedha, Āçvamedhika).

Açvanadī, a river (tributary to Carmaṇvatī and through it to Yamunā) upon which Prthā set the new-born Karṇa in a chest. § 547 (Karṇa): III, **308**, 17132, 17134, 17147, 17150.

Açvapati[1], brother of Açva[1]: I, **65** (§ 92), 2532 (Aṃçāvat.); incarnate as king Hārdikya, I, **67** (§ 130), 2650 (do.).

Açvapati[2], a king of the Madras, father of Sāvitrī (Pa° vra° mā°): III, **294**, 16621, 16628, (16629); **294**, (16662), (16673), (16678); **295**, (16698), (16700), 16706; **299**, 16914 (with Mālavī he got 100 sons; these are called Mālavāḥ; **297**, 16807).

Açvarāja[1] ("the king of horses") = Ucchaiḥçravas: I, **17**, 1097 (Amṛtam.); **20**, 1191 (Kadrū).

Açvarāja[2]: V, **130**, 4411 (Bhagavadyānap.) (killed by Kṛshṇa).

Açvarathā, a river on the mountain Gandhamādana, near the hermitage of Ārshṭisheṇa: III, **160**, 11681 (Yakshayuddhap.).

Açvasena, a Serpent: I, **3**, 803 (Utaṅka) (praised by Utaṅka: "always follows Takshaka and dwells with him in Kurukshetra on the river Ikshumatī").—§ 258 (Khāṇḍ.): I, **227**, 8237, 8241 (son of Takshaka, rescued by Indra from the Khāṇḍava wood); **228**, 8330; **229**, 8332 (Çārṅgakop.).—VIII, **90**, 4633 (Karṇap.) (angry on account of his mother's death, he has gone to Pātāla; thence he comes, when Arjuna has his last combat with Karṇa, and assumes the form of one of Karṇa's arrows in order to kill Arjuna, who, however, is rescued by Kṛshṇa, and at his instigation kills Açvasena).—IX, **61**, 3423 (Gadāyuddhap.) (*pannagendrasutasya*).

Açvātaka, plur. (°*āḥ*), a people in the army of Duryodhana: VI, 51*ν*, 2105 (Bhīshmavadhap.).

Açvatara[1], in the Mhbhr. only appearing in the compound *Kambalā°au* (the "Horsecloth" and the "Mule"): a pair of Serpents: I, **35**, 1555 (Sarpanāmak.) (sons of Kadrū and Kaçyapa); II, **9**, 361 (Varuṇa sabhā-v.) (dwelling in the palace of Varuṇa); V, **103***γ*, 3625 (Mātalīyop.) (dwelling in Bhogavatī).

Açvatara[2], a tīrtha: III, **85**, 8219 (Prayāga) (the vedi of Prajāpati).

Açvatīrtha, a holy place on the Gaṅgā in the neighbourhood of Kanyākubja, where Varuṇa gave to Ṛcīka 1000 steeds as a dowry to Gādhi: III, **115**, 10152 (Jamadagni); V, **119**, 4007 (Gālavacar.); XIII, **4**, 216 (Viçvāmitrop.). Cf. VP. IV, 16.

Açvattha[1], one of the 108 names of the Sun in the enumeration of Dhaumya. § 310 (Āraṇyakap., cf. Sūrya): III, **3**, 156.

Açvattha[2] = Çiva (1000 names[2]).

Açvattha[3] = Vishṇu (1000 names).

Açvatthāman[1], son of Droṇa and Kṛpī. § 4 (Anukram.): I, **1**, † 211–212.—§ 11 (Parvas.): **2**, 537, 544.—§ 83 (Ādivaṃç.): **63**, 2436.—§ 130 (Aṃçāv.): **67**, 2709 (*Mahādevāntakābhyāṃ ca kāmāt krodhāc ca . . . ekatvam upapannānāṃ*).—§ 200 (Droṇa): **130**, 5101.—§ 201*b* (Droṇa): 5115–16 (*A.* was given this name by a voice from the sky, from his neighing like Ucchaiḥçravas as soon as he was born, cf. VII, 9058 f.).—§ 202*b* (Droṇa): **131**, 5182–83 (*A.* weeps when a child seeing the sons of the rich drinking milk, and is deluded by drinking water mixed with powdered rice—*piṣṭodaka*—which he takes for milk).—§ 203 (Droṇa): **132** (is sent after water with a Kumbha; separates Bhīma and Duryodhana).—§ 205 (Droṇa): **132**, 5271 (*A.* excelled everyone in the mysteries—*rahasyeshu*).—§ 208 (Astradarçana): **135**, 5349, 5377.—§ 232 (Svayaṃvarap.): **186**, 6986 (at the svayaṃvara of Kṛshṇā).—§ 241 (Vidurāgamanap.): **200**, 7373 (with Duryodhana after the svayaṃvara).—§ 287 (Rājasūyikap.): II, **34**, 1267 (comes to the rājasūya).—§ 288 (do.): **35**, 1290 (is charged with the reception of the brahmans).—§ 289 (Arghāharaṇap.): **37**, 1348.—§ 290 (Çiçupālavadhap.): **44**, 1532.—§ 305 (Anudyūtap.): **78**, 2561.—§ 552 (Goharaṇap.): IV, **38**, 1243; **50–51** (scolds Karṇa, who blames Droṇa, etc.); **52**, 1628 (is placed by Bhīshma on the left); **55**, 1744 (Arjuna will not fight him); **58**, 1897 (cf. VI, 4458) (rescues Droṇa, who is fighting with Arjuna, but is himself conquered by Arjuna when his arrows are consumed, and rescued by Karṇa); **59**, 1916; **68**, 2236.—§ 556 (Sañjayayānap.): V, **25**, † 733; **30**, † 879.—§ 561 (Yānasandhip.): **47**, 1796 (present in the assembly of Dhṛtarāshṭra to receive Sañjaya when returning from his mission to the Pāṇḍavas); **50**, 1999; **56**, 2194; **57**, 2246 (favours Arjuna), 2268; **58**, 2300 (does not wish the war), 2304; **66** (is celebrated by Bhīshma).—§ 562 (Bhagavadyānap.): **95**, 3402.—§ 567 (do.): **124**, 4138, 4171; **130**, 4457.—§ 569 (do.): **139**, 4707; **143**, 4874 (*raktoshṇīshaḥ*); **148**, 5017.—§ 571 (Ulūkadūt.): **164**, 5707 (Yudhishṭhira, or Dhṛshṭadyumna, opposes Nakula to him before the great battle).—§ 573 (Ambop.): **193** – *α* (*A.* declares himself to be able to annihilate the Pāṇḍava army in ten days); **195**, 7608.—§ 576 (Bhagavadgītāp.): VI, **17**, 656 (*siṃhalāṅgūlaketunā*); **25**, 837.—§ 578 (Bhīshmavadhap.): **45**, 1715 (fights Çikhaṇḍin, 1st day); **51**, 2092, 2109 (*senāprshṭhe*, 2nd day); **52***δ*, *ζ* (assists Bhīshma against Arjuna).—§ 579 (do.): **55***κ*, *λ* (is with Çalya and Kṛpa fighting Dhṛshṭadyumna on the 2nd day).—§ 580 (do.): **56**, 2405 (together with Kṛpa in the head of the Garuḍavyūha, 3rd day); **62** (do.) (is with others fighting Abhimanyu); **73**ii (fights Arjuna).—§ 583 (do.): **75**, 3292 (together with Kṛpa in the eye of the Krauñcavyūha, 6th day).—§ 584 (do.): **81**, 3532; **82**, 3604 (fights Çikhaṇḍin, 7th day).—§ 585 (do.): **89**, 3934, 3970; **92***λ*, 4119 (with many others he rescues Duryodhana, who is fighting Ghaṭotkaca, on the 8th day); **94***λ*, *ω*, 4225 (*A.* is fighting Nīla, and thereupon Ghaṭotkaca, who deludes him by his māyā).—§ 586 (do.): **99**, 4504 (together with Somadatta and the two Avantyas he holds the left side of the army, 9th day); **101** (fights Sātyaki); **102**, 4666 (fights Arjuna, 9th day).—§ 587 (do.): **110**, 5109; **111**, 5162, 5165 (defends Bhīshma against Virāṭa and Drupada, and wounds them, 10th day); **112** (is told by his father the ill omens that have appeared, and the irresistibility of Arjuna, etc.); fights Sātyaki (10th day, ch. **115–16**, 5386).—§ 592 (Saṃçaptakavadhap.): VII, **31** (kills Nīla); **32**, 1375 (fights Bhīmasena, 12th day).—§ 593 (Abhimanyuvadhap.): **34**, 1503 (*purogamāḥ*: the Dhārtarāshṭras with Açvatthāman at their head stand at the side of the Sindhu king in the foremost part of the cakravyūha, 13th day); **37**, 1601 (wounds Abhimanyu, 13th day), 1616; **47**, 1869 (is wounded by Abhimanyu, 13th day), 1874, 1877; **49**, 1930 (*A.* fights Abhimanyu, 13th day).—§ 598 (Jayadrathavadhap.): **85**, 3037 (does not wish the play); **87**, 3098.—§ 599 (do.): **91**, 3221; **94**, 3427; **104** – *μ* (with Duryodhana, Karṇa, etc., he fights Arjuna); *ν* **105** (his lion-tailed standard was effulgent as the rising sun, set with gold, floating in the breeze, possessed of the splendours

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of the rainbow) (cf. VII, ch. **145**); **135**, 5541; **139** (assists Karṇa against Arjuna; but is compelled to retire); **143**, 6004 (attempts in vain to keep Sātyaki from killing Bhūriçravas, 14th day); **145***μμμ*, *νννν*, *οοο*, 6063, 6097, 6139 (assists Duryodhana, Jayadratha, etc., against Arjuna, and receives Karṇa in his chariot, 14th day); **146** (assists Jayadratha against Arjuna); **147**, 6307 (after the death of Jayadratha he assists Kṛpa against Arjuna, 14th day); **150**, 6498; **151**, 6563 (Droṇa gives him through Duryodhana his last exhortations to fight bravely, etc.).—§ 600 (Ghaṭotkacavadhap.): **155** (6720); **156**, 6803, 6806, 6810, 6824, 6848, 6914 (fights Sātyaki and Ghaṭotkaca, kills the son of Ghaṭotkaca, destroys Ghaṭotkaca's chariot, and fights the rakshas sent by him, fights Bhīma, etc., and kills Drupada's sons, Suratha, etc., together with Çrutāhvaya, etc.; is praised by the Siddhas, etc., 14th day); **159**, 7054, 7083, 7118, 7132, 7136 (scolds Karṇa for scolding Kṛpa, but is restrained by Duryodhana; assists Karṇa against Arjuna, etc., restrains Duryodhana from rashly rushing to combat, is exhorted and praised by Duryodhana); **160**, 7157 (°*mayaṃ lokaṃ*), 7185, 7202 (scolds Duryodhana and fights the Kaikayas, Pañcālas, etc., and combats bravely against Dhṛshṭadyumna); **161** (is assisted by Duryodhana, etc., against Yudhishṭhira, etc.); **165**, 7363 (resists Ghaṭotkaca); **166**, 7409, 7430 (is wounded by Ghaṭotkaca, but after having regained consciousness he turns him to flight).—§ 602 (Droṇavadhap.): **190-192**, 8705, 8709, 8745 (a false rumour of his death causes Droṇa to cease to defend himself, so that he is killed).—§ 603 (Nārāyaṇāstramokshap.): **193**, 8944, 8946, 8950 (hears from Kṛpa the death of Droṇa); **194**, 8964, 8966, 8976, 8978 (in *A.* human and Vāruṇa, etc., weapons are always present, etc.; he has been ordained to be the slayer of Dhṛshṭadyumna); **195** (swears before Duryodhana to kill Yudhishṭhira, tells him how he has acquired the Nārāyaṇa weapon, and makes use of it, sinister omens ensuing); **196**, 9057, 9059 (he is praised by Arjuna); **199** (he renews his oath before Duryodhana); **200**, 9282, 9306, 9311 (when the Pāṇḍava army is fleeing before the Nārāyaṇa weapon, and all cast their weapons away at the instigation of Kṛshṇa in order to neutralize the Nārāyaṇa weapon, Bhīma alone fights bravely against him, and Arjuna, in order to rescue Bhīma, throws the Vāruṇa weapon; Bhīma is rescued, and the Nārāyaṇa once neutralized cannot be used a second time; fights Dhṛshṭadyumna, Sātyaki, Arjuna, etc.); **201**, 9393 (*siṃhalāṅgūlaketanaṃ*: throws the Āgneya weapon against Arjuna; but Arjuna neutralizes it with the Brāhma weapon; *A.* flees and meets with Vyāsa, who tells him the story of Nara and Nārāyaṇa and the Çatarudrīya, and that *A.* is born as a portion of Rudra and has worshipped him in his phallic form for many generations; he thereupon makes a stand in the combat).—§ 604 (Karṇap.): VIII, **6**, 167; **9**, 329; **10** (exhorts Duryodhana to anoint Karṇa as commander-in-chief); **11** (in the head of Karṇa's *makara*-array); **13-14** (attacks Bhīma); **15** (they combat bravely; the Siddhas, etc., praise them; they are both wounded and carried away by their charioteers); **16**, 611, 630, 636, 648, 659 (attacks Kṛshṇa and Arjuna, who are fighting the Saṃçaptakas); **17**, 664, 685 (but is compelled to retire to the army of Karṇa); **20**, 791 (kills Pāṇḍya); **21**, 825.—§ 608 (do.): **46**, 2144.—§ 608 (Karṇap.): **54** (hinders Yudhishṭhira from assisting Çikhaṇḍin against Kṛpa); **55** (fights Sātyaki, etc., and puts Yudhishṭhira to flight); **56**, 2815 (again attacks Kṛshṇa and Arjuna, when they are destroying the army of the Kāmbojas, but is wounded and carried away by his charioteer); **57** (he promises before Duryodhana to kill Dhṛshṭadyumna); **59** (fights Dhṛshṭadyumna and Arjuna, is wounded by Arjuna, and carried away by his charioteer); **64** (is again conquered by Arjuna); **67**, 3371; **73**, 3688, 3693; **78**, 3999; **79** (together with others he attacks Arjuna); **88**, *αγ'*, *αδ'* (in vain exhorts Duryodhana to make peace with the Pāṇḍavas); **94** (together with others he consoles Duryodhana after the death of Karṇa); **95**, 4971.—§ 609 (Çalyap.): IX, **2**, 73; **6**, 293, 308 (exhorts Duryodhana to make Çalya commander-in-chief).—§ 611 (do.): **8**, 393 (*pṛshṭhato 'bhāt*), 564 (with the sons of Dhṛtarāshṭra he defends Çalya); **14** (kills Suratha the Pāñcālya, and fights Arjuna; description of his person, ib.); **16** (together with others he assists Duryodhana against Bhīma, and in his chariot rescues Çalya from Yudhishṭhira); **17**, 950 (rescues, in his chariot, Kṛtavarman from Yudhishṭhira); **22** (fights Bhīma); **23**, 1186 (rescues Kṛtavarman in his chariot); **25**, 1377, 1383, 1398 (seeks Duryodhana, who has disappeared in the battle); **27**, 1459.—§ 612 (Hradapraveçap.): **29**, 1627 (together with Kṛpa and Kṛtavarman he hears from Sañjaya that Duryodhana has entered the lake, etc., and flees); **30** (with Kṛpa and Kṛtavarman he visits Duryodhana, who is sitting in the lake; their talk is overheard by some hunters and referred to the Pāṇḍavas; when these come to the spot seeking Duryodhana, *A.*, Kṛpa, and Kṛtavarman flee).—§ 615 (Gadāyuddhap.): **61**, 3418; **63** (Kṛshṇa is aware of his project of killing the Pāṇḍavas during night); **64**, 3589, 3609 (learns from the fleeing people the fate of Duryodhana); **65**, 3627 (with Kṛpa and Kṛtavarman he again visits Duryodhana and promises to kill all the Pañcālas; Duryodhana lets Kṛpa anoint *A.* as commander-in-chief).—§ 616 (Sauptikap.): X, **1** (from fear of the Pāṇḍavas he, with Kṛpa and Kṛtavarman, retires to the wood, where they pass the night under a nyagrodha tree; seeing an owl destroy a great many fowls, he conceives the project of killing the whole Pāṇḍava army during night); **2-5**, 105, 208 (and, notwithstanding the objections of Kṛpa, they proceed to the gate of the encampment); **6-7**, 227, 298 (while Kṛpa and Kṛtavarman are watching the gate he alone penetrates into the encampment, where he meets with Mahādeva, whom he satisfies by being willing to bring himself as an offering; Mahādeva then enters his body and gives him a sword); **8**, 324, 334, 379, 429 (he then first kills Dhṛshṭadyumna, and thereupon Uttamaujas, Yudhāmanyu, and the sons of Draupadī, and Çikhaṇḍin, etc., while Kṛpa and Kṛtavarman at the gate kill the fleeing and set fire to three sides of the encampment, and Rākshasas and Piçācas devour the corpses; when he has killed all in the encampment—the five Pāṇḍavas were absent—he retires with Kṛpa and Kṛtavarman); **9**, 485, 497, 526 (and they visit Duryodhana for the third time; *A.* tells him what he has done, and receives his thanks the moment before he dies).—§ 617 (Aishīkap.): **10**, 545; **11**, 630 (at the instigation of Draupadī he is persecuted by Bhīma with Nakula as his charioteer); **12** (Kṛshṇa narrates to Yudhishṭhira how *A.* has obtained the *Brahmaçiras* weapon from Droṇa on condition not to use it against men, and how he has asked for Kṛshṇa's discus, but has not been able to lift it up); **13** (when sitting on the banks of Gaṅgā in the neighbourhood of Vyāsa and other ṛshis, he sees Bhīma rushing towards him followed by Kṛshṇa and Arjuna, who try to restrain Bhīma; *A.* then lodges the Brahmaçiras weapon in an *ishīkā* reed, with the words "for the total destruction of the Pāṇḍavas," and

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throws it); **14** (at the instigation of Kṛshṇa, Arjuna also throws the heavenly weapon, i.e. Brahmaçiras, cf. X, 705; he has been taught by Droṇa; the earth trembles and the worlds are in great peril, when Vyāsa and Nārada come to make them cease); **15** (Arjuna immediately recalls his weapon, but *A.* not being able to recall his because of his lack of self-restraint, Vyāsa permits him to let it fall upon the embryos of the Pāṇḍavas, and he gets his life by agreeing to cede his jewel, *maṇi*, that protects against all sorts of danger); **16** (Kṛshṇa, with the assent of Vyāsa, decrees that the unborn son of Uttarā-Parikshit shall be born dead, but be called to life by Kṛshṇa, while *A.*, for having killed an embryo, shall wander about for 3000 years in the wilderness, stinking and oppressed by all sorts of diseases; *A.* delivers up the maṇi and wanders away into the wood); **17** (the true cause of *A.'s* success was the aid of Rudra).—§ 618 (Jalapradānik.): XI, **1**, 3; **9**, 248; **11**, 298 (when Dhṛtarāshṭra with the women goes out to see the field of battle and bury the dead, *A.* with Kṛpa and Kṛtavarman meets with them a little out of the town and narrates the nightly slaughter, etc.; then, from fear of the Pāṇḍavas, they retire, and *A.* betakes himself to the hermitage of Vyāsa).—§ 623 (Rājadh.): XII, **14**, 403.—§ 630 (do.): **27**, 816.—§ 723 (Ānuçāsanik.): XIII, **6**, 327 (*°ā ca Rāmaç ca muniputrau dhanurdharau | na gacchataḥ svargalokaṃ svakṛteneha karmaṇā*).—§ 770 (do.): **151**, 7121 (*Rāmo Vyāsas tathā Drauṇir Açvatthāmā ca Lomaçaḥ | ity ete munayo divyā ekaikaḥ sapta saptadhā | srashṭāraḥ sarvabhūtānāṃ kīrttitā lokapāvanāḥ*); (in B. the order of the verses is inverted; it seems to me that v. 7121*a* has been erroneously inserted; Nīl. is silent).—§ 785 (Anugītāp.): XIV, **66**, 1951.—§ 793 (Mausalap.): XVI, **6**, 164.—Cf. Ācāryanandana, Ācāryaputra, Ācāryasuta, Ācāryatanaya, Ācāryasattama, Drauṇi, Drauṇāyani (Droṇāyani), Droṇaputra, Droṇasūnu, Guruputra, Guroḥsuta, Aṅgirasāṃ varishṭhaḥ (VIII, 683), Bhāratācāryaputra.

Açvatthāman[2], an elephant belonging to the Mālava king Indravarman and killed by Bhīma to delude Droṇa and make him believe that his son had been killed. § 602 (Droṇavadhap.): VII, **190**, 8708-10, 8744.—§ 603 (Nārāyaṇāstramokshap.): **193**, 8946, 8948.—§ 630 (Rājadh.): XII, **27**, 816.

Açvavatī, a river. § 775 (Ānuçāsanik.): XIII, **166**, 7651.

Āçvayuj (No. 87), a month=Āçvayuja (No. 88) or Āçvina (No. 91). § 746 (Ānuçāsanik.): XIII, **65**, 3298 (he who then gives ghee to Brahmans, to him the Açvins give beauty in this world).

Açvayuja (No. 88), adj. § 759 (Ānuçāsanik.): XIII, **106**, 5160 (*māsam* = No. 87): Āçvayuj and No. 91: Āçvina: he who then practises austerities (*kshapet*, B. *kshipet*), confining himself to one meal a day (*ekabhaktena*), is born pure (*mṛjāvān*) and rich in carriages and sons.

Açvin (the two), the surgeons of the gods; they are, because of their beauty, often mentioned in comparisons. § 3 (Anukramaṇikap.): I, **1**, 34 (sprung from the mundane egg).—§ 4 (do.): **1**, 112.—§ 15 (Paushyap.): **3**, 721 (*devabhishajau*), 724-8 (have delivered the quail, etc.; cf. Ṛgveda *passim*), 731 (*Nāsatyau*), 732-3, 735-8 (restore Upamanyu, who praises them, to his eyesight).—§ 83 (Ādivaṃç.): **63**, 2445.—§ 119 (Aṃçāvat.): **66**, 2599 (sons of Sūrya and the daughter of Tvashṭṛ in the shape of a female horse).—§ 120 (do.): **66**, 2604.—§ 130 (Aṃçāvat.): **67**, 2746.—§ 145 (Kaca): **76**, 3229.—§ 157 (Pūruvaṃç.): **95**, 3816 (Mādrī by *A.* had Nakula and Sahadeva).—§ 167 (Vicitravīryop.): **102**, 4141 (*°rūpasaṃpadaṃ*).—§ 191 (Sambhavap.): **123**, 4827.—§ 192 (do.): **124**, 4850, 4852 (they in Mādrī procreate Nakula and Sahadeva).—§ 194 (Pāṇḍu): **126**, 4922.—§ 221 (Caitrarathap.): **170**, 6500 (=Nakula and Sahadeva).—§ 233 (Svayaṃvarap.): **187**, 7010 (present at the Svayaṃvara of Kṛshṇā).—§ 238 (Pañcendrop.): **197**, 7277, 7302.—§ 254 (Khāṇḍavad.): **222**, 8079 (*iva*).—§ 258 (do.): **227**, 8265 (with the other gods they fight Arjuna and Kṛshṇa in order to defend the Khāṇḍava wood from being burnt; their weapons are flaming herbs).—§ 259 (do.): **229**, 8360 (Mandapāla, praising Agni, identifies him with the Açvins, etc.).—§ 270 (Lokapālas.): II, **11**, 460 (in the palace of Brahmán).—§ 309 (Āraṇyakap.): III, **3**, 127 (it is by their wealth of yoga that R., S., Ā., V., and A. rule the creatures).—§ 336 (Indralok.): **43**, 1768 (on the Suravīthī Arjuna met with S., Vi., M., A., Ā., V., R., B.-ṛ., etc.); **46**, 1840 (in the town of Indra).—§ 342 (do.): **51**, 1973 (*iva*).—§ 362 (Tīrthayātrāp.): **83**, 2098 (*A°oḥ sadṛçe*).—§ 344 (Nalop.): **53**, 2098 (*A°oḥ sadṛçe*).—§ 347 (do.): **62**, 2356.—§ 362 (Tīrthayātrāp.): **83**, 5087 (*°nos tīrtham āsādya rūpavān abhijāyate*).—§ 375 (do.): **85**, 8248 (*Marud°*: have bathed in the tīrthas).—§ 377 (do.): **86**, 8404 (id.).—§ 400 (do.): **118**, 10224 (*°noḥ . . . āyatanāni*, seen at Sūrpāraka by the Pāṇḍavas together with those of V., M., S., etc., etc., etc.).—§ 401 (do.): **119**, 10257.—§ 404 (Sukanyop.): **121**, 10312 (Çaryāti's offering).—§ 405 (do.): **123-125**, 10349, 10360, 10362, 10381, 10384, 10386, 10398, 10400, 10405 (try to seduce Sukanyā, daughter of Çaryāti and wife of Cyavana, but at her request they make Cyavana young again by letting him bathe with them in a lake; Sukanyā chooses to stay with her husband; Cyavana causes Çaryāti to offer Soma also to the Açvins, and compels Indra to agree to it; cf. XIII, ch. **156** and *passim*).—§ 412 (Ashṭāvakrīya): **134**, 10659.—§ 418 (Tīrthay.): **139**, 10834.—§ 421 (do.): **142**, 10905 (they, with the Maruts and Sādhyas, surround Indra, when he is muttering his daily prayer at the Upper Gaṅgā).—§ 438 (Yakshayuddhap.): **162**, 11819.—§ 443 (Nivātakav.): **168**, 12044 (Arjuna in Amarāvatī beheld V., R., S., M.-gaṇas, Ā., and A.).—§ 457 (Mārkaṇḍeyas.): **188**, 12924 (Mārkaṇḍeya beheld, in the body of Nārāyaṇa, i.e. Kṛshṇa, all D.-gaṇas, S., R., Ā., Gh., P., etc., etc., etc.).—§ 545 (Pativratāmāh.): **294**, 16675.—§ 552 (Goharaṇap.): IV, **56**, 1762 (*Viçvā° Marutāṃ gaṇaiḥ*).—§ 561 (Yānasandhip.): V, **61**, 2387, 2399.—§ 564 (Bhagavadyānap.): **105**, 3708.—§ 567 (do.): **131**, 4423 (in the presence of Duryodhana, Agni, Ā., S., V., A., M., V.-D., etc., issue from Kṛshṇa's mouth).—§ 572 (Rathātirathas.): **169**, 5855.—§ 575 (Bhagavadgītāp.): VI, **35**, 1252, 1268 (R., Ā., V., S., Vi., A., M., Ushmapas, G., Y., and the hosts of As. and Si. behold Kṛshṇa and are amazed).—§ 580 (Bhīshmavadhap.): **59**, 2595 (i.e. Nakula and Sahadeva).—§ 581 (do.): **65**, 2958 (are the ears of Kṛshṇa).—§ 592 (Saṃçaptakav.): VII, **23**, 1035 (i.e. Nakula and Sahadeva).—§ 593 (Abhimanyuvadh.): **34**, 1488; **40**, 1694.—§ 595 (do.): **62**, 2273, 2275 (draw Māndhātṛ from the womb of his father).—§ 596 (Pratijñāp.): **76**, 2682 (*Vasavaç ca saha°naḥ*).—§ 597 (do.): **84**, 2991 (follow Indra to the offering of Çaryāti); **87**, 4118 (V., M., S., R., Vi., A., Agni, Indra, Soma, Pavana, and the ten points of the compass become the partisans of Arjuna, while all Ā. side with Karṇa).—§ 608 (Karṇap.): VIII, **46**, 2205 (*iva*); **56**, 2785 (*iva*); **65**, 3303 (*iva*), 3304 (*iva*).—§ 615*a* (Skanda): IX, **45**, 2508 (A., S., etc., etc., etc., come to the investiture of Skanda), 2540 (give Skanda, at his

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inauguration, Vardhana and Nandana as his followers).—§ 617 (Aishīkap.): X, **13**, 653.—§ 641 (Rājadh.): XII, **64**, 2395 (created by the supreme god in days of old with S., V., R., Vi., the gaṇas of M., and Si., they are all observant of kshattriya duties).—§ 656 (Āpaddh.): **166**, 6141 (*Marud° naḥ*: Ā., S., V., R., M., D., with their preceptors and purohitas, etc., etc., etc., accept the religion of the Vedas).—§ 661 (Mokshadh.): **193**, 7191 (their places, like those of the other gods, are hells — *nirayāḥ* — compared with the place of Paramātman (?)).—§ 665 (do.): **208**, 7583 (*Nāsatyaçcaiva Dasraç ca*), 7589.—§ 668 (do.): **219**, 7950 (*çūdrau*).—§ 673 (do.): **227**, 8220.—§ 692 (do.): **281**, 10052.—§ 694 (do.): **284**, 10215 (*bhishajāṃ varau*).—§ 702 (do.): **296**, 10837 (*Agny°-Mārutāḥ*: Ā., V., R., V.-D., S., P., M.-gaṇas, etc., etc., etc., have all been crowned with success by their penances—*saṃsiddhās tapasā*).—§ 707 (do.): **318**, 11708 (to them the soul—of the yogin?—arrives when going out through the eyebrows).—§ 712 (Çukotp.): **324**, 12176 (Lp., S., V., Ā., R., A., etc., etc., etc., are present when Vyāsa, devoted to the practices of yoga, adores Mahādeva in order to obtain a son — Çuka). — § 717 (Mokshadh.): **341**, 13111 (*°bhyāṃ pataye*, i.e. *Vishṇu*); **343**, 13206.—§ 721 (Ānuçāsanik.): XIII, **3**, 95 (*°sadṛça-dyutiḥ*).—§ 730 (do.): **14**, 731 (*Rudrādityā°*), 985 (Vishṇu says that Ā., V., S., V.-D., A. praise Viçvadeva, i.e. Çiva).—§ 746 (do.): **65**, 3295, 3298 (give him beauty who in the month of Āçvayuj presents the brahmans with ghee).—§ 747 (do.): **84**, 4011 (Ā., V., R., M., A., and S. become afflicted by the Daiteya Asura Tāraka); **85**, 4126 (spring forth, at an offering of Çiva, from the tears [of Brahmán?], v. Agni).—§ 748 (do.): **86**, 4201 (S., V., A., etc., etc., etc., come to see Skanda, when he is born).—§ 759 (do.): **107**, 5299 (of the result of eating only every 21st day), 5330 (of the result of eating only every 29th day).—§ 766 (do.): **125**, 5937 (*bhishajāṃ varau*: have permitted the *devadūta* to visit the *pitaraḥ*); **134**, 6186 (of the result of offering in a certain way on the full-moon day).—§ 770 (do.): **151**, 7095 (*Nāsatyaç ca Dasraç ca*; Mārtaṇḍa's—the Sun's—sons, sprung from the nose of Saṃjñā), †7160 (no disease befalls him who praises them).—§ 772 (do.): **157**, 7306, 7308–9 (*Sūrya-putrau*), 7311, 7313, 7321–2.—§ 773 (do.): **159**, 7387 (procreated from and identified with Kṛshṇa); **161**, 7496 (identified with Rudra).—§ 775 (do.): **166**, 7642 (*Rudrāḥ sā °naḥ*).—§ 778 (Açvamedhikap.): XIV, **8**, 184 (*Nāsatyau*: worship Mahādeva on Muñjavat, with R., V., Vi., S., etc., etc., etc.); **9**, 249; **10**, 261.—§ 781 (do.): **15**, 375 (*iva Nandane*).—§ 783 (Anugītāp.): **52**, 1514.—§ 789 (Putradarçanap.): XV, **31**, 854 (*yamajau*: i.e. Nakula and Sahadeva).—§ 793 (Mausalap.): XVI, **4**, 129.—§ 794 (Mahāprasthānikap.): XVII, **3**, 95.—§ 795 (Svargārohaṇap.): XVIII, **3**, 87 (when Yudhishṭhira's vision of Hell had ceased M. with Çakra, V., A., S., R., Ā., Si., etc., came to see him); **4**, 133 (Yudhishṭhira sees Nakula and Sahadeva in their dwelling-place in Heaven); **6**, 215.—Cf. Nāsatyau; Açvinīsutau; Sūryaputrau; [Deva]bhishajau; Açvibhyāṃ pati (= Vishṇu).

Āçvina (adj.). § 592 (Saṃçaptakavadhap.): VII, **23**, 1740 (*°dhanuḥ*, i.e. Sahadeva's bow).—§ 759 (Ānuçāsanik.): XIII, **109**, 5382 (*māsi*: *devāḍacyāṃ° e māsi Padmanābheti cārcayet | gosahasraphalaṃ puṇyaṃ prāpnuyān, nātra saṃçayaḥ*); cf. Nos. 87 and 88; it is the sixth month of the solar year beginning with Vaiçākha, or the seventh of the luni-solar year beginning with Caitra; see Whitney to Sū° Si°, I, 51 and XIV, 16 (Açvineya, see Āçvineya, No. 92).

Āçvineya[1] (*°au*) (No. 92) = Nakula and Sahadeva: I, 7083 (printed A°, but B. has Ā°).—§ 569 (Bhagavadyānap.): V, **138**, 4692.

Āçvineya[2] = Sahadeva. § 281 (Sahadeva): II, **31**, 1115.

Açvinī[1], a nakshatra, the first of the younger series, the twenty-seventh of the older, beginning with Kṛttikā (see Whitney to Sū° Si°, VIII, 9; VP. II, ch. 8, vol. ii, p. 261 ff.; junction-star *β* Arietis).—§ 746 (Ānuçāsanik.): XIII, **64**, 3285 (he who under *A.* gives a carriage yoked with horses is reborn in a family that is rich in elephants, horses, and carriages).—§ 749 (do.): **89**, 4268 (plur.: *°shv açvān vindeta*, obtains horses; of the result of bringing a çrāddha "*açvinīyoge*").—§ 759 (do.): **110**, 5390 (*°yāṃ sakthinī caiva*, cf. Açleshāḥ).—Cf. Açvinī[2].

Açvinī[2], a tīrtha (?). § 733 (Ānuçās.): XIII, **25**, 1708 (*°yām*: then a man acquires beauty and glory—*rūpavar-caskam*—after death).

Açvinīsutau = Nakula and Sahadeva: XII, 6238 (properly = Açvinau, see BR. s.v. Açvin).

Açvisutau = Nakula and Sahadeva: XVII, 37.

Aḍambara, a companion of Skanda. § 615*u* (Skanda): IX, 45ζ, 2541 (*Dambarā°au*).

Adambha = Çiva (1000 names[2]).

Ādāna, a name of Earth. § 746 (Ānuçāsanik.): XIII, **62**, 3114.

Adāntanāçana = Çiva (1000 names[1]).

Adbhuta[1] ("Wonderful"), a name of Fire. § 494 (Āṅgirasa): III, **222**, 14234 (*Adbhutasya Priyā bhāryā, tasya putro Vibhūrasiḥ*), 14237.—§ 496 (Skandotpatti): **224**, 14284 (? *samāhūto Hutavahaḥ so 'dbhutaḥ sūryamaṇḍalāt*, cf. Agni).

Adbhuta[2] = Vishṇu (1000 names).

Adhana = Çiva (1000 names[2]).

Adhara = Çiva (1000 names[1]) (to read *Dharaḥ*?).

Ādhāranilaya = Vishṇu (1000 names).

Adharma ("injustice"). § 125 (Aṃçāv.): I, **66**, 2617 (came to existence owing to creatures eating each other from lust of food; husband of Nirṛti, "ruin," and father of the Nairṛta rakshases and Bhaya, "fear," Mahābhaya, "terror," and Mṛtyu, "death").—§ 189 (Pāṇḍu): **122**, 4755.—§ 641 (Rājadh.): XII, **90**, 3388 (husband of Çrī, "luck," and father of Darpa, "arrogance"), 3390.

Adharmahan = Çiva (1000 names[1]).

Adharshaṇa = Çiva (1000 names[2]).

Adhidaiva ("the governing Deity," see BR., vol. v, p. 971, and Weber, Rāmat. Up., 350): XII, 9175 (*°e niyukto 'smi*, sc. Çiva).

Adhideva ("the Supreme God") = Kṛshṇa: XIII, 7383.

Adhirājan, v. Indra.

Adhirājyam and Adhirājakuçādyaḥ, see Adhivājyakulādyaḥ.

Adhiratha, a sūta in the neighbourhood of Campā and friend of Dhṛtarāshṭra; husband of Rādhā and foster-father of Karṇa, whom he called Vasusheṇa and sent to Hāstinapura to be instructed by Droṇa (III, ch. **308**); at the show of arms he enters the arena to congratulate Karṇa as king of Aṅga (I, ch. **137**). § 218 (Astradarçana): I, **137**, 5419.—§ 547 (Kuṇḍalāharaṇap.): III, **309**, 17153 ("the friend of Dhṛtarāshṭra"), 17157, 17168.—§ 572 (Rathātirath.): V, **166**, 4759, 4762; **171**, 4918.—§ 588 (Bhīshmavadhap.): VI, **122**, 5826 (printed *Adhirathiḥ* in C., but in B. *A°rathaḥ*).

Adhirathi = Karṇa: III, 17179.—V, 4917.—(VI, 5826, read *Adhirathaḥ*.)—VII, 96, 1423, 1426, 1430, 3957, 5417, 5434, 5510, 5512, 5514, 5520, 5535, 5572, 5622–3,

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5626, 5693, 5719, 5723, 5725–7, 5750, 5757, 5763, 6326, 7472, 8589.—VIII, 227, 264 (printed *Adhirathir* in C., but B. has *Ādhi°*), 317, 837, 949, 1365, 1687, 1873, 1962, 2162, 2235, 2331, 2344, 2507, 2734, 2741, 2745, 2753, 2758, 3307, 3354, 3395, 3729, 3960, 4176, 4188, 4190, 4199, 4233, 4494, 4525, 4590, 4598, 4606, 4612, 4626, 4703, 4706, 4785, 4818, 4907, 4926, 4969, 5041.—XI, 637.

Adhiroha = Çiva (1000 names[2]).

Adhishṭhāna = Vishṇu (1000 names).

Adhivājyakulādyaḥ, a country. § 574 (Jambūkh.): VI, **9**, 352 (B.: *Adhirājya-kuçādyaḥ*; V.: *Adhirājaṃ Kuçaṭṭāç ca*); cf. VP. II, 165.

Adhivaṅga, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8093 (*tapovanam*; B. *tato vanam*: the reward of visiting it is to rejoice among the Guhyakas).

Adhokshaja[1] ("born under the axle-tree," cf. Hariv. v. 9087 ff., and BR.)=Kṛshṇa: I, 522 (*Kṛshṇaḥ*).—II, 890 (*Yadunandanaḥ*), 1428.—V, 2568 (*adho na kshīyate jātu yasmāt, tasmād A°*), 3080, 5196.—IX, 3539.—XII, 1620, 13241–3 (*pṛthivī nabhasī cobhe viçrute viçvatomukhe | tayoḥ sandhāraṇārthaṃ hi mamādhokshajam añjasā . . .*).—XIII, 659.—XVI, 162.

Adhokshaja[2] = Vishṇu (1000 names).

Adhṛta = Vishṇu (1000 names).

Adhyaksha: XII, 1626 (*jagato 'dhyakshaḥ*, "the surveyor of the world," i.e. Kṛshṇa).

Adhyātmānugata = Çiva (1000 names[2]).

Ādi = Çiva (1000 names[2]).

Ādi(r) devānām[1] = Çiva (1000 names[1]).

Ādi(r) devānām[2] = Vishṇu: XII, 13676.

Ādi(r) viçvasya ("the first of all") = Kṛshṇa: XII, 1658.

Ādideva[1] ("the first god") = the Sun: III, 155 (the 95th name of the Sun in the enumeration of Dhaumya).

Ādideva[2] = Vishṇu: XII, 2395, 2402 (*Nārāyaṇaṃ purāṇam*), 2405–7, 2411 (*Devaçreshṭhaḥ*), 12699, 12864 (Ma° pu° sta°).—XIII, 6854, 6985 (1000 names), 7001 (ib.).

Ādideva[3] = Kṛshṇa: XIII, 6893, 7373.

Ādikara[1] = Çiva (1000 names[2]).

Ādikara[2] = Vishṇu: XII, 13512 (*Purusham*).

Ādina = Çiva (1000 names[2]).

Ādiparvan, the first book of Mhbh. § 11 (Parvas.): I, **2**, 364, 405.

Ādirāja, third son of Avikshit and grandson of Kuru. § 154 (Pūruvaṃç.): I, **94**, 3741.—§ 775 (Ānuçāsanik.): XIII, **166**, 7680 (enumerated among the rājarshis that one should venerate in the evening and morning).

Aditeḥ putra ("the son of Aditi") = Varuṇa: IX, 2841 (*Varuṇaḥ*).

Aditeḥ suta ("the son of Aditi") = the Sun: III, 155 (the 96th of the 108 names of the Sun in the enumeration of Dhaumya).

Āditeya (pl.), the gods: XII, 7614.

Aditi[1], one of the thirteen daughters of Daksha, who were married to Kaçyapa; by him she is mother of the twelve Ādityas. § 87 (Aṃçāv.): I, **65**, 2520.—§ 88 (do.): **65**, 2522.—§ 120 (do.): **66**, 2600.—§ 190 (Pāṇḍavotp.): **123**, 4795.—§ 253 (Haraṇāhar.): **221**, 8040.—§ 270 (Lokapālas.): II, **11**, 456 (in the palace of Brahmán).—§ 317 (Arjunābhigamanap.): III, **12**, 484.—§ 413 (Tīrthayātrāp.): III, **135**, 10694 (at the Maināka mountain she in order to have a son "cooked that food," according to Nīl. "brahmau lanam for the Sādhyas," quoting Taitt. S. 6. 5. 6. 1, cf. XII, 13218–9, *infra*).—§ 515 (Ghoshayātrāp.): **254**, 15264.—§ 524 (Vishṇu): **272**, 15839 (she bore Vishṇu after having been pregnant 1000 years).—§ 548 (Āraṇeyap.): **315**, 17461.—§ 561 (Yāuasandhip.): V, **48**, 1887 (Naraka Bhauma in Prāgjyotisha having robbed her ear-drops set with jewels, they are reconquered by Kṛshṇa).—§ 564 (Mātalīyop.): **98**, 3534; **104**, 3689.—§ 565 (Gālavac.): **117**, 3971.—§ 608 (Karṇap.): VIII, **68**, 3393.—§ 615*u* (Skanda): IX, **45**, 2515 (*devamātā*: present at the anointing of Skanda).—§ 637 (Rājadh.): XII, **43**, 1504 (*Adityāḥ saptadhā tvan tu purāṇe garbhatāṃ gataḥ*, i.e. Kṛshṇa; explained by Nīl. to mean, (*a*) two births, viz., the Āditya Vishṇu and the Dwarf, from Aditi herself, and (*b*) Pṛçnigarbha, the three Rāmas, and Kṛshṇa, from Pṛçni and other manifestations of Aditi; it, however, seems more probable that here is an allusion to the older conception of seven Ādityas); **470**, 1626 (*hiraṇyavarṇaṃ yaṃ garbham Aditir Daityanāçanaṃ ekaṃ dvādaçadhā jajñe, tasmai Sūryātmane namaḥ*, i.e. Kṛshṇa).—§ 664 (Mokshadh.): **207**, 7543; **340**, 12945, 12955.—§ 717 (Nārāyaṇīya): **343**, 13218–19: "Aditi cooked food for the gods, hoping that, having eaten it, they would kill the Asuras; there Budha . . . said to her, 'Give me alms'; she, saying that it was only to be eaten by the gods, gave him nothing, wherefore he cursed her, saying that she would have a pain—*vyathā*—in her womb; in the second birth—as an egg—of Vivasvat, the egg of his mother Aditi was killed" (so B.); therefore Vivasvat Çrāddhadeva became Mārttaṇḍa. Cf. also § 746 (Ānuçāsanik.): XIII, **83**, 3904, v. *infra*.—§ 719 (Ānuçās.): **1**, 55 (*Vasavo 'dितiḥ*, v. Āditya[4]).—§ 746 (do.): XIII, **83**, 3904 (she is said to have, in the devayuga, when pregnant with Vishṇu, exercised self-tortures, standing on one foot in order to have a son).—§ 768 (do.): **146**, 6752 (*Kaçyapasya*).—Cf. Devamātṛ, Çiva.

Aditi[2], the same identified with a sickness demon. § 522 (*Manushyagrah.*): III, **230**, 14482 (*Aditiṃ Revatīṃ prāhur, grahas tasyās tu Raivataḥ | so' pi bālān mahāghoro bādhate vai mahāgrahaḥ*).

Aditi[3], the same conceived as a manifestation of Çiva (q.v., 1000 names[2]).

Aditinandanau ("the two sons of Aditi," i.e. Indra and Vishṇu): XIII, 986 (*Çatakratuç ca Vishṇuç ca*).

Āditya[1] (plur.), a class of gods, the sons of Aditi and Kaçyapa, manifestations of the Sun. § 308 (Āraṇyakap.): III, **3**, 189 (*kṛtvā dvādaçadhātmānaṃ dvādaçâ°tāṃ gataḥ*, sc. the Sun). They are twelve, enumerated § 88 (Aṃçāvat.), I, **65**, 2522, etc. (1, Dhātṛ; 2, Mitra; 3, Aryaman; 4, Çakra; 5, Varuṇa; 6, Aṃça; 7, Bhaga; 8, Vivasvat; 9, Pūshan; 10, Savitṛ; 11, Tvashṭṛ; 12, Vishṇu).—§ 191 (Sambhavap.): **123**, 4823–4 (in the order 1, 2, 5, 6, 7, 4, Indra, 8, 9, 11, 10; then, *Parjanyaç caiva Vishṇuç ca Ādityā dvādaça* (!) *smṛtāḥ*; perhaps to be read *jaghanyas tv eva Vishṇuç ca*, cf. v. 2524; but cf. also BR. s.v., and *infra*; Nīl. says nothing).—§ 665 (Mokshadh.): XII, **208**, 7581, etc. (in the order 7, 6, 3, 2, 5, 10, 1, 8, 11, 9, 4, Indra, 12).—§ 770 (Ānuçāsanik.): XIII, **151**, 7092, etc. (in the order 6, 7, 2, 5, 1, 3, 8, 10, *Jayanto Bhāskaras tathā*, 11, 9, 4, Indra, 12); cf. BR. s.v., and Muir, Or. S.T., especially iv, pp. 11–15, 54, 114–121; the youngest and most important is (the Dwarf incarnation of) Vishṇu (I, 2522); Indra is the principal, § 120 (Aṃçāvat.), I, **66**, 2600; and the oldest and best is Varuṇa, § 564 (Mātalīyop.), V, **98**, 3534. For their superintendence of the chariot of the Sun, each in one of the twelve months of the year, in the Purāṇas, see VP. II, pp. 285 ff.; the order is, 1, 3, 2, 5, 4, Indra, 8, 9, 10, Parjanya instead of Savitṛ, 6, 7, 11, 12. Of the older

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conception of six, seven (or eight) Ādityas there seems to be no trace in the Mhbh., unless it be XII, 1504 (v. Aditi); they came into existence from the coals at the sacrifice of Çiva in the shape of Varuṇa (!), § 747 (Suvarṇotpatti), XIII, **85**, 4131 (*ye dhishṇyeshu divi sthitāḥ*). In most cases they are named together with the other *devagaṇas*, etc.; thus, for instance:—

§ 3 (Anukram.): I, **3**, 34 (v. Açvin).—§ 44 (Garuḍa): **30**, 1416 (the weapons of V., R., Ā., S., M., and of all the other tribes of the gods began to spend their forces against one another; among the omens appearing amidst the gods at the approaching of Garuḍa).—§ 46 (Garuḍa): **32**, 1487 (they fled for Garuḍa towards the eastern region). — § 84 (Ādivaṃç.): **64**, 2482. — § 88: **65**, 2522 v.s., 2524.—§ 120 *bis* (Aṃçāvat.): **66**, 2603 (among the 33 gods; *Bṛhaspatiç ca bhagavān Ādityeshv eva gaṇyate*, which may signify that Bṛh. is on a level with the Ādityas, or allude to his being invoked with Indra; BR., s.v. *Ād.*, explains Ād. to mean generally "the gods").—§ 139 (Manu Vaivasvata): **75**, 3135.—§ 191 (Sambhavap.): **123**, 4824 (v.s.).—§ 233 (Svayaṃvarap.): I, **187**, 7010 (Rudrā°; present at the svayaṃvara of Kṛshṇā).—§ 238 (Vaivāhikap.): **197**, 7315. — § 253 (Haraṇāharaṇap.): **221**, 8040. — § 267 (Varuṇasabhāv.): II, **9**, 359 (present in the palace of Varuṇa!).—§ 270 (Brahma-sabhā-varn.): II, **11**, 448 (in the palace of Brahmán), 460; cf. II, 359 ("in the palace of Varuṇa!") (*sādhirājāno*, i.e. *sendrāḥ*, Nīl., cf. I, 2600, *supra*), 460; cf. II, 359 ("in the palace of Varuṇa").—§ 309 (Āraṇyakap.): III, **2**, 127 (sustain the creatures by way of lordship acquired by yoga).—§ 330 (Indradarçana): **37**, 1490 (Kṛshṇa wishes success to Arjuna from V., R., Ā., the gaṇas of M., V.-D., S., etc., when he is departing to see Indra).—§ 336 (Indralokābhig.): III, **43**, 1768 (seen by Arjuna in the town of Indra!).—§ 338 (do.): **46**, 1840 (do.).—§ 347 (Nalop.): **62**, 2356.—§ 356 (Tīrthayātrāp.): **80**, 3091 (*Ādityānāṃ yathā Vishṇuḥ*).—§ 357 (Pushkara): III, **82**, 4064 (Ā. with V., R., S., M.-gaṇas, G., and Aps.).—§ 370 (Tīrthayātrāp.): **84**, 8102 (Ā. with D., R., V., and R. always adore Janārdana at the tīrtha Nārāyaṇasya sthānam).—§ 375 (do.): III, **85**, 8248 (have bathed in the tīrthas enumerated in the Tīrthayātrāparvan).—§ 377 (Dhaumyatīrthak.): **90**, 8404 (do.).—§ 383 (Paraçu-Rāma): III, **99**, 8673 (with Ā., V., R., S., M.-gaṇas, P., etc., etc., etc.).—§ 400 (Tīrthayātrāp.): III, **118**, 10224 (their altars —*āyatanāni*—are seen by Yudhishṭhira on his tīrthayātrā).—§ 412 (Tīrthayātrāp.): **134**, 10669.—§ 443 (Nivātakavacayuddhap.): **168**, 12044 (seen by Arjuna in the town of Indra).—§ 457 (Mārkaṇḍeyas.): III, **188**, 12924 (seen by Mārkaṇḍeya in the belly of Vishṇu).—§ 547 (Kuṇḍalāharaṇap.): **308**, 17139 ("may Ā., V., R., S., *Vi. ca devatāḥ, M.*, etc., etc., protect thee," says Kuntī, consigning the basket with Karṇa to the river Açvanadī).—§ 549 (Pāṇḍavapraveçap.): IV, **2**, 48 (*Ādityānāṃ trayodaçam*, Arjuna).—§ 561 (Yānasandhip.): V, **49**, 1919 (adore Brahmán).—§ 562 (Bhagavadyānap.): **86**, 3043 (like Ā., V., R., depending on the intelligence of Bṛhaspati). — § 564 (Mātaliyop.): **97**, 3503 (*Ādityānāṃ hi sarveshāṃ Vishṇur ekaḥ sanātanaḥ*; here Ād. rather means "the gods" generally).—§ 567 (Bhagavadyānap.): **128**, 4301.—§ 567 (do.): **131**, 4423 (appear in the body of Kṛshṇa).—§ 570 (Sainyaniryāṇap.): **153**, 5190.—§ 576 (Bhagavadgītāp.): VI, **34**, 1225 (*Ādityānām ahaṃ Vishṇur*, i.e. Kṛshṇa); **35**, 1252 (appear in the body of Kṛshṇa), 1268.—§ 608 (Karṇap.): VIII, **87**, 4419 (favour Karṇa against Arjuna).—§ 615*u* (Skanda): IX, **44**, 2479 (surround Çiva at the consecration of Skanda); **45**, 2508 (with S., Vi., M., V., P., R., etc., etc., and Ā.).—§ 615 (Asita Devala): **50**, 2892 (*°ānāṃ salokatām*).—§ 626 (Rājadh.): XII, **21**, 634 (R., V., Ā., S., and R.-r. adopt the *adroha-dharma*, and, following the *rāja-çāstra*, not nirvāṇa, have attained to Svarga).—§ 656 (Khaḍgotp.): **166**, 6141.—§ 661 (Mokshadh.): **198**, 7192 (*Rudrā°Vasūnām*; their places are "Nirayāḥ" compared with the place of Paramātman).—§ 664 (do.): **207**, 7543 (*deva-çreshṭhān; teshāṃ Vishṇur vāmano' bhūd Govindaç cābhavat prabhuḥ*).—§ 665 (Mokshadh.): XII, **208**, 7581, etc. (v.s.; *dvādaça Kaçyapasyātmasambhavān*), 7589 ("*kshattriyāḥ*" among the gods). — § 671 (Bali-Vāsava-saṃvāda): **224**, 8128 (*dvādaçānām*).—§ 673 (do.): **227**, 8220, 8288 (Bali says he had formerly vanquished Ā., R., S., V., and M.).—§ 695 (Mokshadh.): XII, **285**, 10279 (present at the sacrifice of Dakṣha).—§ 702 (Mokshadharma): **296**, 10837 (Ā., V., R., Agni, A., M., Vi., S., P., M.-ganāḥ, Y., R., G., Si., etc., have become perfect by *tapas*).—§ 712 (Çukotpatti): XII, **324**, 12175 (adore and surround Çiva while he is exercising tapas on the Himālaya). — § 717 (Nārāyaṇīya): **340**, 12916 (*dvādaçaiva tathādityān vāmaṃ pārçvaṃ samāsthitān*, sc. of Kṛshṇa).—§ 730 (Meghavāhanop.): XIII, **14**, 611 (do not know the abode of Çiva), 914 (*°ānāṃ Vishṇuḥ*, i.e. Çiva), 985. —§ 746 (Ānuçāsanik.): **62**, 3148.—§ 747 (Suvarṇotp.): **84**, 4011; **85**, 4131 (5260, read "*Ādityaṃ dvādaçe*" with B.). —§ 759 (Ānuçāsanik.): XIII, **107**, 5296 (*°ānāṃ lokān*: are obtained by him who eats only every 20th day for twelve months, abstaining from meat, etc.), 5307 (*°ānām adhivāse*: there he, who for twelve months eats only every 24th day, etc., shall dwell for a long time).—§ 766 (do.): XIII, **134**, 6186 (receive the bali of him who offers cooked food with honey from a vessel of udumbara-wood to the rising moon on the full moon day).—§ 768 (do.): **139**, 6372 (*dvādaçā°-saṅkāço*). —§ 770 (do.): **151**, 7092, etc. (*dvādaça Kāçyapeyāḥ*).—§ 773 (do.): **159**, 7387 (*Rudrā°* identified with Kṛshṇa). —§ 775 (do.): **166**, 7642 (should be invoked for protection). —§ 778 (Açvam. parv.): XIV, **8**, 185 (adore Çiva on the mountain Muñjavat).—§ 785 (Anugītāp.): **64**, 1896 (*svena sainyena saṃvītā yathādityāḥ svaraçmibhiḥ*). — § 793 (Mausalap.): XVI, **4**, 129 (receive Kṛshṇa when arriving to Heaven after death).—§ 795 (Svargārohaṇap.): XVIII, **3**, 88 (receive Yudhishṭhira when returning from Hell); **4**, 130 (*dvādaçā°-sadṛçam*); **6**, 215 ("represented in the Mhbh."; BR. s.v. explains *Ād°* in this passage to mean generally "the gods"; read with B., *Ādityāç cāçvinau*; v.s.). Cf. Kāçyapeyāḥ.

Āditya[2] (°āḥ), the gods in general: I, 2603 (? v. *supra*); V, 3503 (? v. *supra*); XIII, 7280 (they held a sattra, where they were rescued from the Dānavas named Khalins by Vaçishṭha); XVIII, 215 (? v. *supra*).

Āditya[3], plur. (°āḥ), the seven Suns that shall scourge the world at its dissolution and prepare the way for the Saṃvartaka fire: III, 12874.

Āditya[4], the Sun: I, 126, 718 (°*eat*), 899 (°*carcasaṃ*), 1092 (°*ratham*), 1148 (°*patham*), 1173; II, 947; III, 192, 7054 (°*eyāçramo*), 7055 (°*lokam*); VII, 346 (*Yama-Vaiçravaṇā°. Mahendra-Varuṇopamaṃ*); IX, 301, 985, 2071, 2664, 3124 (°*maṇḍalaṃ*), 3138 (*Rāhuç cāgrasadādityam aparvaṇi*), 3691 (*cakram°yocaraṇ*); X, 577 (*rathenā°-varcasā*), 648 (°*odaya-varṇasya*); XI, 471 (°*varṇāni vaktrāṇi*), 535 (*dheajāṃç ca° sannibhāṇ*); XII, 318 (°*-çaçi-tārakaṃ*), 865 (*candrā°au*), 1591,

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1923 (*°ṃ patitaṃ yathā*), 1930 (id.), 2576 (*[bhūmipaḥ] bhavaty Agnis tathā°o Mṛtyur Vaiçravaṇo Yamaḥ*), 3758, 5672 (*yathā°ḥ prātar udyaṃs tamaḥ sarvam apohati | kalyāṇam ācarann evaṃ sarvapāpaṃ vyapohati*), 5693 (*ā°o 'yaṃ sthito*, i.e. the sun has not yet set), 5782, 6789 (*ūrdhvaṃ gater adhastāt tu candrā°au na dṛçyataḥ*), 7048 (*nekshetā°m udyantaṃ*), 7055 (*praty ā°ṃ na meketa*), 8180, 8182 (*Ā°o nāvatapitā kadācin madhyataḥ sthitaḥ*), 8562 (*yadā°ṃ sthitaṃ madhye gūhanti çikhino 'rcishaḥ | sarvam evedam arcirbhiḥ pūrṇaṃ jāçvalyate nibhaḥ*, at the dissolution of the world), 8786, 9316, 9380 (*pancendriyeshu bhūteshu sarvaṃ vasati daivatam | Ā°ç Candramā Vāyur Brahmā Prāṇaḥ Kratur Yamaḥ*), 9406–7 (*agnau prāstāhutir, brahmann, ā°m upagacchati | ā°j jāyate vṛshṭir*), 10138 (*candrā° au cakshushī te*, i.e. Çiva, 1000 names[1]), 10986 (*adcaidhamanasaṃ yuktaṃ çūraṃ dhīraṃ vipaçcitaṃ | na çrīḥ santyajate nityam Ā°m iva raçmayaḥ*), 11057 (*antakāla ivā°ḥ kṛtsnaṃ saṃçoshayej jagat*), 11294, 11387 (*vidhūma iva saptārcir ā° iva raçmimān vaidyuto' gnir ivākāçe dṛçyate 'tmā tathātmani*), 11593 (*tataḥ çatasahasrāṃçur avyaktenābhicoditaḥ | kṛtvā dvādaçadhātmānam ā°o jvaladagnivat | caturvidhaṃ, mahīpāla, nirdahaty āçu tejasā*, at the dissolution of the world), 11725 (from him Yājñavalkya has obtained the Yajus), 11789, 11976, 12242, 12518, 12568 (*ato me rocate gantum ā°ṃ diptatejasaṃ*, says Çuka), 12579, 12932 (*°sthaṃ Kapilaṃ*), 13063 (*°varṇaṃ taṃ Purushaṃ tamasaḥ paraṃ*, i.e. Vishṇu), 13254 (*°sthaṃ Kapilaṃ*, i.e. Kṛshṇa), 13384 (*°dagdhasarvāṅgā adṛçyāḥ kenacit kvacit | paramāṇubhūtā bhūtvā [tu] taṃ devaṃ praviçanty uta*), 13597 (*°e Savitur jyeshṭhe*), 13911 (*°pratīkāçaṃ*), 13912 (*°ābhimukho 'bhyeti gagaṇaṃ pātayann iva*, sc. *uñchavṛttiḥ*), 13915 (*°tāṃ gataṃ*, sc. the splendour of the *uñchavṛttiḥ*); XIII, 55 (*Ādityaç Candramā Vāyur Āpo Vishṇuḥ Çatakratuḥ Agniḥ . . . Sarve Kālena sṛjyante hriyante ca punaḥ punaḥ*), 731 (*Rudrā° Āçvinām vapur dhārayate Bhavaḥ*), 888–9 (*°-vaktrāya, °-nayanāya, °-varṇāya, °-pratimāya*, i.e. Çiva), 1081 (*ayam sadevayānānām Ā°o dvāram ucyate | ayañ ca pitṛyānānāṃ candramā dvāram ucyate*), 1089 (*candrā°au*), 1368 (*°-candrau*), 1758 (*°samatejasam*), 1772 (*upatasthur yathodyantam Ā°ṃ mantrakovidāḥ*), 1832 (*divi jyotir yathā°ḥ Pitṝṇāñ caiva candramāḥ*), 2013, 2115 (*Ā°ç candramā vāyur . . . sarve brāhmaṇam āveçya sadānnam upabhuñjate*), 3150, 3236 (*ādatte ca rasān bhaumān Ā°ḥ svagabhastibhiḥ | Vāyur Ā° -taptāṃç ca rasān devaḥ pravarshati*), 3246 (*taruṇā°-varṇāni*), 3508 (id.), 3592 (*kālajñānaṃ vipragavāntaraṃ hi duḥkhaṃ jñātuṃ Pāvakā °bhūtaṃ*, Nīl. is silent), 3823 (*taruṇā°-saṅkāçair*), 4171 (*°-odayasamprāpte*), 4177 (*°-odayanaṃ*), 4204 (*pāvakā°-varcasaṃ kumāraṃ*), 4208 (gave to Skanda a brilliant splendour), 4472 (*bālā°-vapuḥprakhyaiḥ pushkarair*), 4874 (*°-devasya pade*), 4970 (*evaṃ evāparāṃ sandhyāṃ samupāsīta vāgyataḥ | nekshetā°m udyantaṃ nāstaṃ yāntaṃ kadācana*), 5029 (*praty ā°ṃ praty analaṃ prati gāñ ca prati devīān | ye mehanti ca panthānaṃ, te bhavanti gatāyushaḥ*), 5286 (*candrā°au*), 5963 (*°-tejasā*), 6019 (*Aindrīṃ sandhyām upāsītvā ā° ābhimukhaḥ sthitaḥ | sarvatīrtheshu sa snāto mucyate sarvakilbishaiḥ*), 6116 (*parvakāle ca yat kiñcid Ā°ñ cādhitishṭhati | pretalokaṃ gate martye, tat tat sarvaṃ vibhāvasuḥ | pratijānāti puṇyātmā, tac ca tatropayujyate*), 6128, 6224 (*māṃsapratigrahe caiva madhuno lavanasya ca | ā°odayanaṃ sthitvā pūto bhavati nānyathā devīāḥ*), 6367 (*°-sannibhaṃ*, of the third eye of Çiva), 6382 (*nashṭā°e loke*), 6831 (*Dakshāyaṇyas tathā°o, Manur Ā°tas tathā*), 7111 (*°sannibhaḥ*), 7126 (*°vaṃçaprabhavaṃ, Pṛthuṃ Vainyaṃ (?)*), 7155 (*Somā°-ānvayāḥ sarve Rāghavāḥ Kuravas tathā*), 7268 (*°-varcasaṃ*), 7295 (*candrā°au*), 7375 (*tasyā°o bhāṃ upayujya bhāti*, i.e. Vishṇoḥ), 7386 (*candrā°au*, identified with Kṛshṇa), 7488 (*°varṇena*), 7636 (*candrā°au prabhākarau*), 7711 (*dṛshṭvā nivṛttam ā°ṃ pravṛttañ cottarāyaṇaṃ*); XIV, 83 (*°-sadṛçaḥ*), 187 (*bālā°-samadyutiḥ*), 291 (*upaplutam ivā°ṃ*), 976, 1070–2 (*dṛshṭvā tv ā°m udyantaṃ kucarāṇāṃ bhayaṃ bhavet | adhvagāḥ paritapyeyur ushṇato duḥkhabhāginaḥ | Ā°ḥ sattvam udriktaṃ, kucarās tu tathā tamaḥ paritāpo 'dhvagānāñ ca rajaso guṇa ucyate | prākāçyaṃ* [so B.] *sattvam Ādityaḥ, santāpo rajaso guṇaḥ | upaplavas tu vijñeyas tāmasas tasya parvasu | evaṃ jyotiḥshu sarveshu nivartante guṇās trayaḥ*), 1200 (*cakshuḥsthaç ca sadā°o rūpajñāne vidhīyate*), 1214 (*bhūmir ādis tu gandhānāṃ, rasanām āpa eva ca | rūpāṇāṃ jyotir Ā°-ḥ, sparçānāṃ vāyur ucyate*), 1216 (*°o jyotishām ādir*), 2235 (*Rāhur agrasad Ā°m yugapat Somam eva ca*); XV, 628 (*rathenā°-varcasā*), 815 (*°-sannibhaṃ*), 854 (*dvidhā kṛtvātmano dehaṃ Ā°m tapatāṃ varaṃ | lokāṃç ca tāpayānaṃ vai viddhi Karṇañ ca çobhane*); XVI, 4, 61 (*ratham ā°-varṇaṃ*); XVIII, 5, 100 (*°tanayaṃ*, i.e. Karṇa), 141 (*°sadṛço*), 239 (*uditā°-saṅkāçaṃ*). See Sūrya.

Āditya[5], a Viçvadeva (?): XIII, 4361.

Āditya[6] = Varuṇa: I, 8175 (*Varuṇaṃ*); XIII, 212 (*Varuṇaṃ devaṃ Ā°ṃ patiṃ ambhasāṃ*), 214 (*Varuṇo deva Ā°o*).

Āditya[7] = Vishṇu: XIII, 6954 (VDSNK.), 7009 (ib., *-bis*).

Āditya[8] = Çiva: XII, 10354 (1000 names[1]); XIII, 1181 (MSNST.), 1253 (ib.).

Āditya[9] (adj.): XIII, 5260 (*vimānaṃ*).

Ādityaketu, one of the 100 sons of Dhṛtarāshṭra: I, 2737 (the 72nd), 4550 (the 76th); VI, 3901 (with six of his brothers he attacks Bhīma to avenge the death of his brother Sunābha), 3904, 3914 (is killed by Bhīma).

Ādityanandana = Karṇa: VI, 5838.

Ādityanayana ("who has the Sun for his eye") = Çiva: XIII, 888.

Adityaparvata, the hermitage of Çiva: XII, 12332 (surrounded by flaming fire).

Adityapatha ("the way of the Sun") = the sky: I, 1148.

Ādityapati ("the lord of the Ādityas") = Vishṇu: XII, 13110.

Adityapratima ("like unto the Sun") = Çiva: XIII, 889.

Ādityatanaya[1] ("son of the Sun") = Manu: XII, 4507 (*Manave*).

Ādityatanaya[2] = Karṇa: XVIII, 100.

Āditya-tīrtha ("the holy place of the Sun"), upon the Sarasvatī. § 615*ee* (Baladevat.): IX, **49**, 2846. There Sūrya, having performed a sacrifice, obtained the sovereignty of all luminous bodies and acquired his great energy. There, on the bank of the river, D. with I., V.-D., M., G., Aps., *Vyāsa, Çuka, Kṛshṇa*, Y., Rā., Pç., etc., always reside. There Vishṇu, having in days of yore slain As. Madhu and Kaiṭabha, had performed his ablutions. Vyāsa, having bathed in that *tīrtha*, obtained great *Yoga*-powers and success (*siddhiṃ*). And R. Asita Devala (ff.), having bathed in that *tīrtha* with soul rapt in *Yoga*, obtained great *Yoga*-powers.

Ādityavaktra ("having the Sun for his mouth") = Çiva: XIII, 888.

Ādityavarṇa ("having the colour of the Sun") = Çiva: XIII, 889.

[Ādivaṃçāvatāraṇa] ("genealogy"), the fifth chapter of the Ādivaṃçāvatāraṇaparvan (VI), I, **63**; it includes:

§§ 73–4: Vasu Uparicara and his sons.

§ 75: Girikā.

§ 76: Matsya.

§§ 77–8: Vyāsa and his pupils.

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§ 79: Bhīshma.
§ 80: Aṇīmāṇḍavya.
§ 81: Sañjaya; Karṇa.
§ 82: Kṛshṇa Vāsudeva.
§ 83. Birth of Sātyaki (son of Satyaka) and Kṛtavarman (son of Hṛdika) (*Nārāyaṇam anuvratau*), Droṇa, Kṛpī, Kṛpa, Açvatthāman, Dhṛshṭadyumna, Kṛshṇā, Nagnajit, and Subala, Çakuni, Gāndhārī, and Dhṛtarāshṭra, Pāṇḍu, and Vidura, and Yudhishṭhira and his brothers, and the 101 sons of Dhṛtarāshṭra (only Duryodhana and the Karaṇa Yuyutsu, born of a Vaiçyā woman, is named), of whom 11 (*a*) (including Yuyutsu) are enumerated as mahārathas, and Abhimanyu, and the sons of Pāñcālī (Draupadī or Kṛshṇā) (enumerated) (*β*), and Ghaṭotkaca, and Çikhaṇḍi(n); "these are only the principal ones of the hundreds of thousands of monarchs who came to fight against each other in that great battle of the Kurus."

Ādivaṃçāvatāraṇa[2] = °**parvan** (B. *ādir aṃçāvatāraṇaṃ*). § 10 (Parvas.): I, **2**, 312.—§ 11 (do.): **2**, 360.

Ādivaṃçāvatāraṇaparvan. § 70: I, **59.** (*a*) Kathābandha: in the intervals of the duties of the snake-sacrifice Vyāsa recited Mahābhārata.

(*b*) Kathānubandha. § 70: I, **60.** Hearing that Janamejaya was installed in the snake-sacrifice, Kṛshṇa Dvaipāyana went thither (his birth, growth, studies, dividing the Vedas into four parts, and his begetting of Pāṇḍu, etc., are mentioned) with his disciples, and asked by Janamejaya about the Kurus and Pāṇḍavas, he directed his disciple Vaiçampāyana to tell their story.

(*c*) Bhāratasūtram. § 71: I, **61.** Vaiçampāyana gives a survey of the history of the Pāṇḍavas.

(*d*) Bhāratapraçaṃsā. § 72: I, **62.** Janamejaya wishes to hear the Mahābhārata in full. Vaiçampāyana describes its virtues (v. 2320: *Bhāratānaṃ mahaj janma Mahābhāratam ucyate*); Kṛshṇa Dvaipāyana had attained his object in three years, rising daily and purifying himself and performing his ascetic devotions he had composed this Mahābhārata; he that gives away a copy of the Bhārata to one that asks for it does indeed make a present of the whole earth with her belt of seas. *Vide* Ādivaṃçāvatāraṇa.

§ 84: I, **64.** Jamadagni's son, after having twenty-one times destroyed the kshattriya race, began ascetic penances on the Mahendra mountain. A new kshattriya caste sprang from the kshattriya ladies and the brahmans. Description of the Kṛta yuga. Then the Daityas being repeatedly defeated by the Ādityas and deprived of heaven, the Asuras began to be born on Earth in such numbers that the Earth became incapable of supporting herself, even with the united strength of the Pannagas (*bhūtasattvaughaḥ*). The Earth then applied to Brahmán, who was surrounded by gods, brahmans, great Ṛshis, Gandharvas, and Apsarases. Brahmán appointed the gods, Gandharvas and Apsarases, to be born on Earth in order to ease her of her burthen by destroying the Asuras. They agreed, and going to Vaikuṇṭha they also prevailed upon Nārāyaṇa to become incarnate.

Adri[1], son of Viçvagaçva, descendant of Ikshvāku. § 475 (Dhundhumārop.): III, **202**, 13517.

Adri[2] = Kṛshṇa: XII, 1508.

Adrijā ("born from the mountain"), a river? § 775 (Ānuçāsanik.): XIII, **166**, 7648 (Kṛshṇavenā?).

Adrikā, an Apsaras, cursed by Brahmán to become a fish; when dwelling in the Yamunā river she drank the semen of Uparicara, was caught by a fisherman, and gave birth to Matsya and Satyavatī. § 76: I, **63**, 2388-9.—§ 191 (Arjuna): **123**, 4817 (with other Apsarases she sings and dances at the birth of Arjuna).

Adṛçya = Vishṇu (1000 names).

Adṛçyantī, wife of Çaktri (BR. *Çakti*) and daughter-in-law of Vasishṭha, and mother of Parāçara. § 225 (Vāsishṭha): I, **177**, 6755, 6757, 6763; **178.**—§ 226 (Parāçara): **178**, 6792, 6796-7.—§ 565 (Gālavacarita): V, **117**, 3970.

Adṛḍha, son of Jarāsandha (?). § 604 (Karṇap.): VIII, **7**, 207.

Ādya[1] = Çiva (1000 names[2]).

Ādya[2] = Vishṇu: XII, 13290.

Ādya[3], a tīrtha upon the Sarasvatī (?). § 615 (Baladevatīrthay.): IX, **35**, 2062 (*Ā°ṃ Svastyayanañ caiva*).

Ādya(ḥ) Purusha(ḥ) ("the first Spirit") = Vishṇu: I, 22.

Ādyastuti = Çiva (1000 names[2]).

Agama = Çiva (1000 names[2]).

Agastya[1], a ṛshi, brother of Vasishṭha and son of Mitra and Varuṇa;* he is called Maitrāvaruṇi ("son of Mitra and Varuṇa") and Kumbhayoni ("born in a jar") (see below); he once saw his ancestors hanging in a cave, and was urged by them to procure progeny; he then from the most beautiful parts of all animals created Lopāmudrā and let her become the daughter of the king of Vidarbha; when he had married her he, in order to procure riches for her, applied successively to three kings, and then to the Dānava Ilvala, who shaped his own younger brother into a he-goat that was digested by Agastya. Agastya had a son by Lopāmudrā named Dṛḍhasyu or Idhmavāha. *A.* prevailed upon the Vindhya mountain to cease to increase in height "till he had returned from the South," and drunk up the Sea (and digested it), in order that the gods might overcome the Kālakeyas. § 382 (Agastyop.): III, **96-9.**—§§ 384-6 (do.): **101-5.**—§ 183 (Pāṇḍu): I, **118**, 4571 (he hunted and sacrificed wild beasts: *A°ḥ sattram āsīnaç cakāra mṛgayām ṛshiḥ | āraṇyān sarvadaivatyān mṛgān prokshya mahāvane*).—§ 210 (Sambhavap.): I, **139**, 5524 (Droṇa's teacher Agniveça was a pupil of *A.* in the Dhanurveda).—§ 233 (Svayaṃvarap.): **188**, 7047 (all. to his drinking up the Sea).—§ 236 (do.): **192**, 7164 (°*çāstāṃ diçaṃ*, the South).—§ 267 (Yamasabhāv.): II, **8**, 340 (in the palace of Yama).—§ 270 (Brahmasabhāv.): **11**, 439 (in the palace of Brahmán).—§ 316 (Kirmīravadhap.): III, **11**, 422 (*sambhakshya jarayishyāmi yathāgastyo mahāsuraṃ*).—§ 377 (Dhaumyatīrthak.): **87**, 8316 (°*sy-āçramavaro*, in the East); **88**, 8344 (°*syāçramaḥ*, in the South).—§ 380 (Brahmasaras): **95**, 8521 (*Brahmasarottamam | A°o bhagavān yatra gato Vaivasvatam prati*; cf. XIII, 3400).—§ 382 (Agastyop.): **96**, 8540 (°*syāçramam*), 8541-2, 8553; **97**, 8570, 8575-7, 8581; **98**, 8595, 8606; **99**, 8618, 8620, 8622, 8625, 8633, 8644 (°*āçramo*), 8645.—§ 384 (do.): **100**, 8689-90; **103**, 8773, 8774 (°*syāçramaṃ*); **104**, 8788, 8795-6, 8804; v.s.—§ 389 (Gaṅgāvatār.): **109**, 9967 (all. to his destroying Vātāpi).—§ 391 (Rshyaçṛṅga): **110**, +10092 (+*Lopāmudrā vā yathā hy Agastyam*).—§ 410 (Plakshāvataraṇa): **130**, 10541 ("this is the tīrtha of Sindhu, where Lopāmudrā joined herself to [illegible] chose him for her husband").—§ 438 (Yakshayuddh.): 161, 11788, 11790, 11794 (the Rākshasa Maṇimat having [illegible]

* Natus erat cum fratre Vasishtho semine Mitri et Varuni, quum [illegible] Urvaçim vidissent, amore incensorum in urceum profluente (Bṛhad[illegible] 5. 30 ff., see BR.).

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upon him, he cursed Kubera to see Maṇimat and his (Kubera's) warriors slain by a man—fulfilled by Bhīmasena at the Yaksha combat); **162**, 11839.—§ 450 (Ājagarap.): **179**, 12409 (all. to Nahusha's curse by *A.*); **180**, 12464–5 (do.); **181**, 12525 (do.).—§ 479 (Pativratop.): **206**, 13679 (all. to the destruction of Vātāpi).—§ 551 (Kīcakavadhap.): IV, **21**, 655 (all. to his wife Lopāmudrā).—§ 555 (Indra): V, **17**, 521 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. XIII, ch. 99 f.), 542; **18**, 556.—§ 565 (Gālavacar.): **117**, 3971.—§ 569 (Bhagavadyānap.): **143**, 4876 (*°çāstāṃ diçaṃ*, i.e. the South).—§ 617 (Brahmaçiras): X, **12**, 618 (*Ag.* had taught Droṇa Brahmaçiras).—§ 649 (Āpaddh.): XII, **141**, 5389 (all. to his eating Vātāpi).—§ 656 (Khaḍgotp.): **166***β*, 6142 (*Vaçishṭha-Gautamā°āḥ*).—§ 665 (Mokshadh.): **208***η*, 7595 (*Mitra-Varuṇayoḥ putraḥ*, one of the seven ṛshis of the South).—§ 677 (Mokshadh.): **245***β*, 8899 (one of the authors of the duties of renunciation).—§ 717 (Nārāṇanīya, v. Indra, V, **17**): **343**, 13216 (*Kumbhayonir Maitrāvaruṇiḥ ṛshivaro*).—§ 734 (Ānuçāsanik.): XIII, **26***a*, 1761 (with other ṛshis, *A.* comes to see Bhīshma on his arrow-bed).—§ 746 (do.): XIII, **66***ζ*, 3332 (visits the sacrifices of the gods on the Himālaya).—§ 747 (Ānuçāsanik.): XIII, **84***β*, 3968 (is consulted with others by Paraçurāma, who is anxious to know how to purify himself totally after he has destroyed the kshattriyas; they advise him to offer gold).—§ 751 (Çapathavidhi): XIII, **94**, 4550, 4554–5 (4592) (at Brahmasaras Indra stole a lotus from *A.* in order to hear the wise words of the ṛshis).—§ 755 (Nahushop.): XIII, **99–100**, 4745 (*Nahushasya ca saṃvādam A°sya Bhṛgos tathā*), 4755–6, 4758, 4771 (*Maitrāvaruṇir*); 4785, 4792, 4794, 4800, 4802, 4805 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. V, **16**).—§ 761 (Ānuçāsanik.): XIII, **115**, 5652 (cf. I, 4571); **116**, 5696.—§ 767 (do.): **137***a*, 6255 (*Vaidarbhiḥ kanyām A°āya dattvā*).—§ 770 (do.): **151***η*, 7113 (*Mitra-Varuṇayoḥ putraḥ*, the seventh of the seven Dharmarājartvijaḥ in the South), 7157 (read with B., *Çukrā°-Bṛhaspatiprabhṛtibhir brahmarshibhiḥ*).—§ 772*k* (Pavanārjuna-s.): Once the gods were vanquished by As. (Dā.); their sacrifices and the svadhā of P. were robbed, and so also the sacrifices of men. Wandering over the earth they met the brahman Agastya, who at their request burned Dā., who, abandoning both the worlds (i.e. the earth and the sky), fled to the South. The Dā. king Bali was performing a horse-sacrifice in the nether regions (*mahīṃ gataḥ*); the great As., who were under (the earth) and in (?) the earth (*mahīshṭhāç ca*), were not burned, and *A.* could not destroy them, lest his penances should suffer a diminution. "Name thou a kshattriya that is superior to *A.*": XIII, **156**, 7265 (*brāhmaṇasya*), 7268, 7271, 7273, 7277–8.—§ 775 (Ānuçāsanik.): **166***ε*, 7666 (*Mitra-Varuṇayoḥ putraḥ*, one of the ṛshis of the South).—§ 786*e* (Anugītāp.): XIV, **92**: In olden days *A.*, devoted to the good of all creatures, entered into a dīkshā for twelve years; many hotṛs were engaged (description). *A.* obtained the food required by lawful means. Numerous ascetics at that time performed large sacrifices; as *A.*, however, was engaged in his (with seeds), Indra did not pour rain. During the intervals of the sacrifice the Mu. spoke about this; *A.* said that if Indra did not pour rain during those twelve years he would perform the mental sacrifice, or the touch-sacrifice, or other sacrifices; then *A.* by his words caused all wealth in the three worlds, all Aps., *G.*, Ku., Viçvāvasu, etc., the wealth of the Northern Kurus, Heaven, the gods, and Dharma, to come to the place of his sacrifice; R. praised him, but did not wish that his penances should suffer any diminution. Indra poured rain and came with Bṛhaspati and pacified *A.* After the completion of the sacrifice, *A.* duly worshipped those great Mu. and dismissed them: XIV, **92***e*, 2849–50, 2856–8, 2861, 2873, 2882, 2884.—Compare Kumbhayoni, Maitrāvaruṇi, Mitra-Varuṇayoḥ putra.

Agastya[2]: XIII, 3400 (*A°ṃ gotrataç cāpi nāmataç cāpi çarmiṇaṃ*), might allude to a brahman of Agastya's race, named Çarmin (called before Yama to receive instructions and then dismissed); yet III, 8521, the epithet "bhagavān" naturally leads the thought upon Agastya himself; BR. takes *çarmiṇaṃ* to be an adjective—"happy."

Āgastya[1], patron. (*°āḥ*, see BR.) § 324 (Dvaitavanap.): III, **26**, 971.

Āgastya[2], adj. (*°m*) **ākhyāna(m)** = Agastyopākhyāna (Mbh. III, ch. **96** ff.). § 11 (Parvas.): I, **11**, 442.

Āgastya[3], adj. (*°m*) **saras** ("lake of Agastya"), a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 4085.

Agastyaçishya (disciple of Agastya, whom?). § 377 (Dhaumyatīrthak.): III, **88**, 8343 (*āçramo°sya*).

Agastyāçrama ("the hermitage of Agastya"). § 382 (Agastyop.): III, **99**, 8632.

Agastyaparvata ("mountain of Agastya"). § 377 (Dhaumyatīrthak.): III, **87**, 8317.

Agastyatīrtha ("holy place of Agastya"). § 250 (Arjunavanavāsap.): I, **216**, 7841 (in the South, one of the five Nārītīrthāni).—§ 377 (Dhaumyatīrthak.): III, **88**, 8339 (*Pāṇḍyeshu*, in the South).—§ 400 (Tīrthayātrāp.): III, **118**, 10217 (*Draviḍeshu, samudram āsadya, Nārītīrthāny atha*).

Agastyavaṭa ("the *Ficus Indica* of Agastya"), a place in or near the Himālaya. § 249 (Arjunavanavāsap.): I, **215** 7813.

[Agastyopākhyāna.] § 382 (Tīrthay.): In the city of *Maṇimatī* there lived formerly a *Daiteya Ilvala*, whose younger brother was *Vātāpi* (*Prāhrādi*, v. 8645). *Ilvala*, inflamed with wrath against all brahmans, because a brahman had refused to grant him a son equal to *Indra*, used to transform *Vātāpi* into a ram and offer his flesh to brahmans as food, and then to recall him to life (whomsoever *Ilvala* summoned with his voice would come back even from the abode of *Yama*), and *Vātāpi*, ripping the flanks of the brahmans, would come out laughing. Thus they killed many brahmans. Meanwhile *Agastya* saw his ancestors hanging in a hole with the heads downwards, and was asked by them to procure offspring to them. As he did not see any wife worthy of himself, he selected the most beautiful parts from various creatures and created an excellent woman, whom he caused to be born as the daughter of the *Vidarbha* king, who was then undergoing ascetic penances for obtaining offspring. She was named *Lopāmudrā*, and was very beautiful. When she attained to puberty no one dared to ask for her hand (III, **96**). When *Agastya* asked the *Vidarbha* king to bestow her upon him, the king and his queen became much afflicted, but at her own request *Lopāmudrā* was bestowed upon *Agastya*, who immediately asked her to discard her ornaments and dress herself in rags and barks and deer skins and partake of his vows, and proceeding to *Gangādvāra* they practised the severest penances. When at last he summoned her for marital intercourse she made it a condition that he should approach her on a bed like to that which she had in the palace of her father, and that

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both should be adorned with costly ornaments, and she told him to procure these things without impairing his ascetic merit (III, **97**). *Agastya* then went to King *Çrutarvan* and asked him for wealth, but seeing that his expenditure was equal to his income, he took nothing, but, together with *Çrutarvan*, went to King *Bradhnaçva*, with the same result; then all three went to King *Trasadasyu Paurukutsa* of the line of *Ikshvāku*, with the same result. At the suggestion of the three kings they all four went to *Ilvala* (III, **98**). *Ilvala* went out with his ministers to receive them on the confines of his domain. He prepared the flesh of *Vātāpi* in order to entertain them, at which the kings became sad, but *Agastya* ate it all, and when *Ilvala* summoned *Vātāpi* there came only air out of *Agastya's* stomach, *Vātāpi* having already been digested. Then *Ilvala*, becoming sad, promised to give them wealth if *Agastya* could tell him what he intended to give, and *Agastya* rightly said that he intended to give each of the kings 10,000 cows and as many gold coins, and to *Agastya* twice as much, and a car that would be found to be a golden one, with two steeds (*Virāva* and *Surāva*). The car brought *Agastya* and the kings to *Agastya's* hermitage within the twinkling of an eye. Then the *rājarshis* went away to their cities. When *Agastya* proposed to *Lopāmudrā* to choose between 1000 sons, or 100 each equal to 10, or 10 each equal to 100, or 1 equal to 1000, she chose the last alternative. After she had conceived he retired into the forest. After seven years she gave birth to *Drḍhasyu*, who came out as if repeating the *Vedas* with the *Upanishads* and *Aṅgas*; and from carrying, while yet a child, loads of sacrificial fuel to the hermitage of his father, he was called *Idhmavāha*. *Agastya* was highly pleased, and his ancestors obtained the *lokas* they desired.—§ 384: In the kṛta age the *Dānava* tribes named *Kālakeyas* under *Vṛtra* pursued the gods under *Indra*. The gods, on the suggestion of Brahmán, with *Nārāyaṇa* at their head, proceeded to the hermitage of the ṛshi *Dadhīca* on the other bank of *Sarasvatī*, and having prevailed upon him to leave his body, they caused *Tvashṭṛ* to construct of his bones the six-sided (*shaḍaçri*) *vajra* which *Tvashṭṛ* handed to *Indra* that he might slay *Vṛtra* with it (III, **100**). In the encounter that ensued between the gods and the *Kālakeyas* the gods were defeated, until *Nārāyaṇa*, the gods, and the *brahmarshis* had transferred their own vigour to *Indra*. He then hurled the *vajra* against *Vṛtra* and slew him so that he fell headlong like the *Mandara* mountain hurled of yore from *Vishṇu's* hand; but *Indra* fled in fear, desiring to take shelter in a lake, thinking that the *vajra* had not been hurled from his hand and that *Vṛtra* was still alive, while the gods defeated the *Dānavas*, who fled to the depths of the sea. Here they conspired for the destruction of the three worlds, and resolved upon destroying all who were possessed of ascetic virtues (*tapas*), for so the universe would itself be destroyed, as it is supported by asceticism (III, **101**). Remaining in the depths of the sea by day, the *Kāleyas* during the night slew the *munis* in the hermitages and sacred spots (*puṇyeshvāyataneshu*); in the hermitage of *Vasishṭha*, 197 ascetics; in that of *Cyavana*, 100; in that of *Bharadvāja*, 20, without being seen; every morning people saw the dead bodies and mutilated limbs of the *munis* and the disturbed *agnihotras* scattered on the ground. Men fled for their lives into all directions or killed themselves from fear. Some brave bowmen searched in vain for the evildoers. The gods with *Indra* repaired to *Nārāyaṇa* (*e*) (III, **102**). They did not know by whom the *brahmans* were being killed during the night. *Vishṇu* explained the whole affair to them, and told them to apply to *Agastya* (*Maitrāvaruṇi*) that he might dry up the sea, as no one else was capable of so doing. They then went to the hermitage of *Agastya*, and mentioned to him that he had delivered the gods from *Nahusha* and caused *Vindhya* to cease to increase in height (in competition with the Sun), the world having been covered with darkness (III, **103**).—§ 385: *Vindhya* (q.v.).—§ 386: At the request of the gods *Agastya*, accompanied by *ṛshis*, gods, men, *Uragas* (snakes), *Gandharvas*, *Yakshas*, and *Kimpurushas*, approached the ocean (III, **104**) and drank it up, to the amazement of the gods, who called him *Vidhāṭṛ* and the creator of the worlds, while the musical instruments of *Gandharvas* were playing, and celestial blossoms were showered upon him. The *Kāleyas*, who had previously been burnt by the *tapas* of the *munis*, were now destroyed by the gods, except some few who, rending asunder the goddess Earth, sought refuge in *Pātāla*. The gods now asked *Agastya* to fill up the ocean again, but he had already digested the water. The gods with *Vishṇu* came to *Brahmán* and spoke to him about replenishing the sea (III, **105**). *Brahmán* dismissed them, saying that only after a long course of time the ocean would be brought to resume its wonted state by the agnates of king *Bhagīratha*.

Agāvaha, a Vṛshṇi hero (cf. BR.). § 589 (Droṇābhishekap.): VII, **11**ξ, 408.

Aghamarshaṇa, a ṛshi (cf. BR.). § 677 (Mokshadh.): XII, **245**β, 8899 (among the authors of the duties of the fourth mode of life).

Aghaṇṭa = Çiva (1000 names[1]).

Aghaṇṭin = Çiva (1000 names[1]).

Aghoraghorarūpa = Çiva (1000 names[1]).

***Āgneya**[1] ("belonging to, of the nature of *Agni or Fire"). § 11 (Parvas.): I, **2**, 538 (°*m astraṃ Nārāyaṇam*? Rudramāhātmyam?).—§ 283 (Digvijayap.): II, **31**, 1154 (*ity evaṃ mantram Āgneyam paṭhan yo juhuyād vibhuṃ | ṛddhimān satataṃ dāntaḥ sarvapāpaiḥ pramucyate*).—§ 592 (Saṃçaptakavadhap.): VII, **23**, 1041 (*Raudram Āgneya-Kauveryaṃ Yāmyaṃ Giriçam eva ca | pañcānāṃ Draupadeyānāṃ dhanūratnāni, Bhārata!*).

***Āgneya**[2], astram. § 208*b* (Arjuna): I, **135**, 5365 (°*enāsṛjad vahniṃ*).—§ 221 (Caitrarathap.): **170**, 6492 (given by Arjuna to Citraratha).—§ 257 (Khāṇḍavadah.): **225**, 8196 (given to Kṛshṇa by Pāvaka, i.e. Agni).—§ 440 (Yakshayuddhap.): III, **164**, 11900 (obtained by Arjuna from Indra, together with all other celestial weapons).—§ 552 (Goharaṇap.): IV, **66**, 1982, 2058.—§ 573 (Ambop.): V, **180**, 7174 (employed by Bhīshma against Rāma).—§ 588 (Bhīshmavadhap.): VI, **121**β, 5801 (enumeration of weapons only known by Dhanañjaya, i.e. Arjuna and Kṛshṇa).—§ 589 (Droṇābhishekap.): VII, **11**, 402 (*Khāṇḍave Pārtha-sahitau toshayitvā Hutāçanam | °m astraṃ durdharshaṃ cakraṃ lelihe mahābalaḥ*, i.e. *Kṛshṇa*).—§ 600 (Ghaṭotkacav.): **157**, 6954.—§ 603 (Nārāyaṇāstramokshap.): **194**, 8965 (*Vāruṇā*°), **201**, 9406 (*devair api sudurdharsham astram Āgneyam ādade*, v. Açvatthāman).—§ 608 (Karṇap.): VIII, **89**, 4540.—§ 730 (Meghavāhanop.): XIII, **14**, 854 (the Pāçupata weapon is superior to the Āgneya, etc.).

***Āgneya**[3], nakshatra. § 759 (Ānuçāsanik.): XIII, **103**, 5082 (under it one should not make sacrifices).

***Āgneya**[4], ukshan. § 778 (Saṃvartta-Maruttīya): XIV, **10**, 285 (°*m lohitam ukshāṇam ālabhantām*, v. Agni).

***Āgneya**[5], Mātaraḥ. § 615*u* (Skanda): IX, **46**, 2005 (°*yyaḥ*, sc. Mātaraḥ, in an enumeration).

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Āgneya[6], patron = Skanda: I, 5431 (*Āgneyaḥ Kṛttikāputro Raudro Gāṅgeya ity api | çrūyate bhagavān devaḥ sarvaguhyamayo Guhaḥ*).—III, 14630.

Āgneya[7], patron: XIII, 120 (*Sudarçanaḥ*, son of Agni and Sudarçanā).

Āgneya[8], patron: XIII, 4143 (*Aṅgirāḥ*).

Āgneya[9] (plur.). § 515 (Karṇa-Digvijaya): III, **254**, 15256 (a people conquered by Karṇa).

Agni** (Fire). § 4 (Anukram.): I, **1**, 94 (*trīn A°īn iva Kauravyān*), 150 (*°ṃ darpitaṃ Khāṇḍave*).—§ 11 (Parvas.): I, **2**, 448 (*Indrāgnī yatra Dharmaç cāpy ajijñāsañ Chibiṃ*), 630–1 (all. to § 794).—§ 17 (Utaṅka): I, **3**, 829 (*yo'çvaḥ, so'gniḥ*).—§ 18 (Ugraçravas): I, **4**, 854 (*°caraṇam*).—§ 20 (Puloma): I, **5**, 884, 889, (893), **6**, 897, 908, 910, **7**, 923, 924, 926, 928, 933, 937, 938 (Bhṛgu's wife Pulomā had first been betrothed to the Rākshasa Puloman, who one day, when Bhṛgu was absent, came to carry her away, and asked the sacrificial fire if she was rightly his or Bhṛgu's wife. The fire answered that she was indeed first chosen by the Rākshasa, but that she was rightly Bhṛgu's, by whom she had been taken with holy rites and invocations. When Puloman began to carry her away Cyavana dropped from her womb, and Puloman was instantly converted into ashes. Of her tears Brahmán formed the river Vadhūsara. Bhṛgu cursed Agni, saying, "thou shalt eat of all things." Agni, enraged at the curse, withdrew himself from the sacrifice, wherefore all creatures became much distressed. Brahmán appeased Agni by promising that only his less noble form (the digestive fire in the stomach of carnivora) should be compelled to eat of all things, and that everything should become pure when burnt by his flames).—§ 29 (Kadrū): I, **20** (will consume the sons of Kadrū).—§ 30*b* (Samudra): I, **21**, 1220 (*Vaḍavāmukhadīptā°*).—§ 32*b* (Garuḍa): I, **23**, 1241 (*°rāçir, yugānta°*), 1244 (1245).—§ 33 (do.): **23**, 1250 (i.e. Garuḍa).—§ 40 (do.): **29**, 1323, 1325.—§ 46 (do.): I, **32**.—§ 49 (Vāsuki): **37**, 1596 ("As the gods in days of yore sought the occult Agni, who held himself concealed").—§ 71 (Bhāratasūtra, v. Ādivaṃçāvatāraṇap.): I, **61**, 2277 (*A.* gives Arjuna the bow Gāṇḍīva, etc.).—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2437 (*°samadyutiḥ*).—§ 116 (Vasus): I, **66**, 2587 (one of the Vasus and father of Kumāra, i.e. Skanda, *°eḥ putraḥ, Kumāraḥ*; cf. Anala).—§ 130 (Aṃçāvat.): **67**, 2761 (a part of Agni is Dhṛshṭadyumna).—§ 149 (Yayāti): **88**, 3576 (*prabhur °iḥ pratapane*).—§ 246 (Tilottamā): **211**, 7682 (by Brahmán).—§ 248 (Arjunavanavāsap.): **214**, 7790 f. (*°kāryam*).—[§ 253*c* (Kṛshṇa): *nakshatre Vahnidaivate*, i.e. Kṛttikāsu (PCR.) (I, **221**, 8045).]—§§ 254–60 (Khāṇḍavadah. and Çārṅgakop.): I, **222–34** (burns the Khāṇḍava forest), 8094, 8220 (*dehavanta ivāgnayaḥ*), 8324, 8350, 8353, 8357, 8409, 8412–13, 8415–17, 8428, 8437, 8461–2.—§ 266 (Çakra-sabhā-v.): II, **7**, 291 (*dīpyamānā ivāgnayaḥ*), 307 (do.).—§ 274 (Rājasūyārambhap.): **15**, 647 (*traya ivāgnayaḥ*).—§ 276 (Jarāsandhavadhap.): **20**, 770 (do.), 790 (*ravi-somāgni-vapusham*), 990 (*°dattena rathena*).—§§ 282–4 (Sahadeva and Māhishmatī): II, **31–32**, 1133, 1141, 1143–4, 1149–50, 1153 (assists Nīla against Sahadeva; married to Nīla's daughter; praised by Sahadeva; enumeration of names of Agni; spares Sahadeva).—§ 310*b* (Sūrya), identified with the Sun (also the Saṃvartaka Fire): III, **3**, 190.—§ 310*c*, among the 108 names of the Sun (III, **3**).—[§ 317*b* (Kṛshṇa): III, **12**, having been Nārāyaṇa, Kṛshṇa became Anala, etc.]—§ 345 (Nalop.): **54** ff. (A., Indra, Yama, and Varuṇa come to the svayaṃvara of Damayantī—and Nala as their messenger to her—but are rejected), 2127 (*lokapālāçca sāgnikāḥ*), 2138, 2140, 2157, 2224 (*°purogamān devān*), 2227.—§ 366 (Tīrthayātrāp.): **83**, 7009 (*Agnitīrthaṃ tato gacchet, tatra snātvā nararshabha | Agnilokam avāpnoti kulañ caiva samuddharet*).—§ 371 (Tuṅgaka): **85**, 8191 (*rshayas tatra* (i.e. in Tuṅgaka) *devāç ca Varuṇo 'gniḥ Prajāpatiḥ | Harir Nārāyaṇas tatra Mahādevas tathaiva ca | Pitāmahaç ca bhagavān devaiḥ saha mahādyutiḥ | Bhṛguṃ niyojayām āsa yajanārthaṃ mahādyutim*), 8194 (when the Vedas had been lost).—[§ 383*c* (Jāmadagnyatejohāni-kathana): III, **99**, Hutāçana (i.e. Fire) seen in the body of Rāma Dāçarathi.]—§ 392*aa* (Tīrthayātrāp.): III, **114**, 11021 (i.e. 10121), 11022 (i.e. 10122).—§ 410*g* (Plakshāvataraṇag.): **130f*, 10546 (*Agneç caivātra* (i.e. in Kāçmīramaṇḍala) *saṃvādaḥ Kāçyapasya ca, Bhārata*).—§ 411 (Çyenakapot.): III, **130***f*, 10559 (*kapoto bhūtvā*; Indra in the shape of a hawk and Agni in that of a pigeon come to test king Uçīnara's merit) (cf. § 466).—§ 412 (Ashṭāvakrīya): III, **134**, 10659 (*devāv Indrāgnī carato vai sakhāyau*).—§ 417 (Yavakrītop.): **138**, 10810 (*°purogamāḥ*), 10814 (*°purogamān devān*).—§ 418*b* (Gaṅgā): III, **139**, 10821 ("where," i.e. at Kālaçaila (?), with the sevenfold Gaṅgā, "Agni blazes forth without intermission").—§ 443 (Nivātakavacayuddhap.): **168**, 12020 (*°er*, sc. *astram*).—§ 456 (Sarasvatī-Tārkshya-s.): **186**, 12745 (*°mukhāḥ devāḥ*).—§ 459 (Mārkaṇḍeyas.): **189**, 12956 (Agni is the mouth of Nārāyaṇa; the Vaḍavāvaktra Fire and the Saṃvartaka Fire are identified with Nārāyaṇa), 12961.—§ 466 (Çibi-carita): III, **197** (cf. § 411), 13274–5 (*kapotarūpeṇa*).—§ 473 (Mārkaṇḍeyas.): **200**, 13480 (*°er apatyaṃ prathamaṃ suvarṇam*).—§ 474 (Dhundhumārop.): **201***a*, 13498 (*Indra-Somāgni-Varuṇāḥ*, worship Madhusūdana).—§ 480 (Brāhmaṇa-vyādhasaṃvāda): **208**, 13812 (*agnayo māṃsakāmāç ca ity api çrūyate çrutiḥ*).—§ 485 (do.): **213**, 13959, etc. (*çārīro 'gniḥ*, i.e. digestion).—§§ 488–94 (Āṅgirasa): III, **217–22** (Aṅgiras in days of yore practised austerities in his hermitage, so that he excelled Agni, who, thinking that Brahmán had created a new Fire, retired in anger to the forest (*vanaṃ*; Nīl. and PCR., "the waters") to practise austerities; but Aṅgiras asked him to remain and make him (Aṅgiras) his first son. From Aṅgiras (through Bṛhaspati) and others, who are perhaps not connected with him, are descended a great many of Agnis or Fires), 14101–3 (*°eḥ sutaḥ . . . Kumāraḥ*), 14112, 14113, (14114), 14115 (*°ḥ prathamo; °tvaṃ*), 14116–17, 14131 (*Bṛhaspateḥ putraḥ Çaṃyur nāma*), 14132 (*caturmāsyeshu yasyeshṭyām açvamedhe 'grajaḥ paçuḥ*), 14133 (*Agnis tasya*, i.e. *Çaṃyoḥ* (?), *suto dīptas tisraḥ kanyāç ca suvratāḥ*), 14134 (*prathamenājyabhāgena pūjyate yo 'gnir adhvare | Agnis tasya Bharadvājaḥ prathamaḥ putra ucyate*), 14135 (. . . *Bharato*), 14141 (*°r Niçcyavano nāma*), 14142 (*Vipāpo 'gniḥ sutas tasya*), 14143 (*°ḥ . . . Nishkṛtir nāma*), 14146 (*antar Agniḥ smṛto yas tu bhuktaṃ pacati dehinām | sa jajñe Viçvabhuñ nāma sarvalokeshu, Bhārata!*), 14156 (*Aṅgirasaḥ*, etc.), 14162 (*Vāyv-agnī prāṇato 'sṛjat*, sc. Pāñcajanyaḥ), 14171 (*tad etc*, i.e. *Yajñamushas, nopasarpanti yatra . . . Agniḥ sthito bhavet*), 14174 (*Rathantaraç ca Tapasaḥ putro 'gnih paripaṭhyate | Mitracindāya vai tasmai havir adhvaryavo viduḥ*), 14189 (*Agrayaṇo nāma*), 14190 (*Niçā te ajanayat kanyām Agni-Shomāv ubhau tathā*), 14227 (*evam Agnir bhagavatā nashṭaḥ pūrvam Atharvaṇā | āhūtaḥ*), 14236 (*agnayaḥ*).—§§ 495–8 (Skandotpatti): III, **223–6**.—§ 499 (Skanda-Çakra-samāgama): III, **227**.—§§ 500–1 (Skandopākhyāna): III, **228–9**.—§ 502 (Manushyagrahakathana): III, **230**.—§§ 503–7

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(Skandayuddha): III, **231**.—§§ 508–9 (Kārttikeyastava): III, **232** (Agni (Adbhuta (?), III, v. 14284) having become enamoured of the wives of the seven Ṛshis, at first entered their gārhapatya fire, then after a long time retired to the forest (*vanam*; Nīl. says nothing) in order to destroy himself; Svāhā, who had loved him in vain, cohabited with him, successively assuming the guise of the wives of the Ṛshis (six of the Kṛttikās or Pleiads) except Arundhatī, and going out of the forest in the guise of a bird (Garuḍī, Suparṇī, Vinatā) she threw the semen in a golden basin on the Çveta mountain; this took place on the Amāvasyā day; on the Pratipad day the semen became an embryo (Skanda); on the fourth day Skanda was fully developed. The six wives of the Ṛshis were divorced by their husbands. Skanda is called the son of Rudra, because Agni is called Rudra by brahmans, and because he was produced by Rudra entering Fire (and Umā coalescing with Svāhā), etc., and the Çveta mountain was formed of Rudra's semen virile. Agni gave to Skanda a red cock, that formed his ensign perched on the top of his chariot. The six divorced wives of the Ṛshis, together with Vinatā, obtained from Skanda that they became his mothers. At the request of Indra they (incl. of Vinatā, see v. 14464 and Nīl., i.e. the Kṛttikās) were placed among the Nakshatras (and presided by Agni) instead of Abhijit (q.v.). Brahmán ordered that time should be reckoned from Dhanishṭhā, while it had formerly been reckoned from Rohiṇī (so Nīl.). Svāhā prevailed upon Skanda that she should live for ever with Agni, in so far as offerings with mantras to the gods and Pitṛs (*havyaṃ kavyaṃ ca*) should always be coupled with the name of Svāhā), 14241 (*Agnīnāṃ vividhā vaṃçāḥ*), 14276, 14294, 14300, (14302), 14305, 14314, 14323 (°*dāyādaḥ*, i.e. Skandaḥ), 14363, 14367 (°*r bhūtvā Naigameyaç*), 14391 (*tataḥ Kumāraṃ pitaraṃ* (B. °*rapitaraṃ*) *Skandam āhur janā bhuvi | Rudraṃ Agniṃ Umāṃ* (B. *Agnimukhāṃ*) *Svāhāṃ*), 14428 (*Rudraṃ Agniṃ dvijāḥ prāhū, Rudrasūnus tatas tu saḥ*), 14434 (*kukkuṭaç cāgninā dattas tasya*, i.e. Skandasya, *ketur alaṅkṛtaḥ*), 14517, 14560 (*cāmare cāpi Vāyuç ca gṛhītvāgniç ca dhiṣṭhitau*, sc. for Skanda).—§ 526*a* (Rāvaṇādivaraprāpti): III, **276**, 15930 (used by the Brahmarshis, etc., as their spokesman before Brahmán).—§ 543 (Rāmābhisheka): **291** (when Rāma Dāçarathi would repudiate Sītā because she had dwelt with Rāvaṇa, Brahmán, Çakra, Agni, Vāyu, Yama, Varuṇa, and Kubera, and his deceased father Daçaratha bore witness to her innocence), 16548, (16558); Agni says that he dwells within the bodies of all creatures.—[§ 548*f* (Āraṇeyap.): III, **315**, 17463 (Hutāçana, entering into water and remaining in concealment, achieved the purpose of the gods).]—§ 549*b* (Pāṇḍavapraveçap.): IV, **2**, 38 (Agni, desirous of consuming the forest of Khāṇḍava, had formerly appeared in the guise of a brahman before Arjuna while he was staying with Kṛshṇa), 42 (*tejasvināṃ varaḥ*); **4**, 104 (°*vad*).—§ 552 (Gograhaṇap.): shows interest for Arjuna (IV, **46** and **56**), allusion to §§ 254–60 (*γ*) (IV, **45**); one of Arjuna's preceptors in arms (*δ* and *ε*) (IV, **45** and **49**): 1535 (*ekaç cāgnim atarpayat*, sc. Arjunaḥ), 1580 (°*r Vaḍavāmukhaḥ*), 1770 (°*er*, sc. *vimānaṃ*; present at the combat between Arjuna and the Kurus), 1982 (*astraṃ Āgneyam Agneç ca*, sc. *akam*, i.e. Arjuna, *avāptavān*).—§ 555 (Indravijaya): V, **9–18** (when Nahusha had supplanted Indra and had come to Çacī in a chariot drawn by Ṛshis, Bṛhaspati sent Agni to find out Indra. Agni at first, having in an instant searched the whole world, did not dare to enter the waters from fear of being extinguished, but at last he was prevailed upon to do so, and found Indra in a lotus-sucker in the midst of a lake. Bṛhaspati explained how Nahusha had become the king of the gods. Indra bestowed upon Agni a share in great sacrifices, where there should be one share for Indra and Agni (*Aindrāgnyo*)); V, **12**, 395 (*devā Agnipurogamāḥ*, with Çacī); **13**, 409 (do. with Vishṇu); **15**, 479 (did not at first dare to enter the waters), (481), 482 (*adbhyo 'gnir*, sc. *utthitaḥ*).—§ 555*f* (Indravijaya): **16** (Agni is the mouth of all the gods; the carrier of offerings (*Havyavah*), and himself the best of offerings (*havis*); hidden, he sojourns in the interior of all beings like a witness, single and threefold; abandoned by him, the universe would forthwith cease to be; by bowing to him the brahmans with their wives and sons attain to the eternal happiness (*gatim*) acquired by their deeds; having created the three worlds, he, when the hour comes, again consumes them (*pacasi*); the wise call him identical with the clouds and with the lightning; flames issuing from him support all creatures; all the waters are deposited in him, so is this entire world; to him nothing is unknown in the three worlds), 486–8, 517 (cf. Çārṅgakop., I, **229**, 8353–60).—§ 557 (Prajāgarap.): **33**, 1044 (*pañcāgnayo manushyeṇa paricaryāḥ prayatnataḥ | pitā mātāgnir ātmā ca guruç ca, Bharatarshabha!*).—§ 560 (Sanatsujātop.): **46**, 1757 (*tasmād*, i.e. from the Eternal Bhagavat, *Agniç ca Somaç ca*).—§ 561 (Yānasandhip.): **49**, 1918 (*Vasavaç cāgninā saha*), they with Bṛhaspati, Uçanas, M., Y., Ā., S., Sapt., Viçvāmitra, Aps., etc., worship Brahmán; **52**, 2094 (*trayastriṃçat samāḥ, sūta! Khāṇḍave 'gnim atarpayat*, sc. Arjunaḥ); **60**, 2366 (°*ḥ sacivyakartā syāt Khāṇḍave tat kṛtaṃ smaran*); **61**, 2387 (*yadā hy Agniç ca Vāyuç ca Dharma Indro 'çvināv api | kāmayogāt pravarteran*); **61**, 2399 ("A., Vāyvagnī, M., Y., Dharma are not able to rescue those whom I hate," says Duryodhana).—§ 562 (Bhagavadyānap.): **94**, 3335 (*hutā°*).—§ 564 (Mātalīyop.): **99**, 3549 (*Āsuro 'gniḥ*, in Pātāla).—§ 567 (Bhagavadyānap.): **140**, 4741 (*Agniṃ juhotu vai Dhaumyaḥ*); **142**, 4818 (*ubhe cāpy Agni-Mārute*, sc. *astre*).—§ 571 (Ulūkadūt.): **160**, 5512 (°*dattañ ca te*, i.e. Arjuna's, *rathaṃ*).—§ 576 (Bhagavadgītāp.): VI, **35**, 1285 (i.e. Kṛshṇa).—§ 581 (Bhīshmavadhap.): **60**, 2674 (*bhagavān ivāgniḥ*).—§ 592 (Saṃçaptakavadhap.): **25**, 1084 (*yathendrāgnī purā Baliṃ*).—[§ 594 (Mṛtyu): VII, **52–54**]: Urged by the Earth, who was afflicted with the heavy weight of creatures, Brahmán became angry and created Fire that was about to consume the whole universe; Çiva then solicited him, so that he extinguished the Fire and created a woman named Mṛtyu (Death) to destroy the creatures. Cf. XII, 257 ff.—§ 597 (Pratijñāp.): **82**, 2924.—§ 600 (Ghaṭotkacavadhap.): **166**, 7451 (°*samaprabhaṃ*); **182**, 8284 (*surā iva nir-agnayaḥ*).—§ 603 (Nārāyaṇāstra-mokshap.): **200**, 9260 (*agnāv agnir iva nyasto*), 9263 (*yathā jagdhvā jagat kṛtsnaṃ samaye sacarācaraṃ | gacched agnir* (B. °*ed vahnir*) *Vibhor āsyaṃ*), 9264 (*sūryam agniḥ* (so B.) *praviśhṭaḥ syād yathā cāgniṃ divākaraḥ*); **201**, †9457 (*Vāgagni*).—§ 606 (Tripurākhyāna): VIII, **34**, 1471 (*çṛṅgam Agnir babhūvāsya*, i.e. on the arrow of Mahādeva), 1503 (*Agni-shomau* (C. *Somaṃ*) *jagat kṛtsnaṃ*).—§ 608 (Karṇap.): **60**, 2983 (*Çakrāgnibhyāṃ iva*); **87**, 4418 (V., M., S., R., Vi., A., *Agnir Indraç ca Somaç ca Pavano 'tha dhaneçvarau | Dhaṇaṃjayasya te pakshe*).—§ 611 (Çalyap.): IX, **14**, 724 (*bhagavān*); **17**, 912 (°*r iva*), 920 (do.); **21**, 1128 (*yathā*).—§ 613 (Gadāyuddhap.): **33**, 1921 (*Khāṇḍave 'gnim ivārjunaḥ*).—§ 615 (do. brought): **35**, 1985 (°*ṃ*, from Dvārakā by Balarāma).—§ 615*a* (Skanda): **45**, 2503 (*Bṛhaspatiḥ samidhāgnau juhāvāgniṃ yathāvidhi*); **46**, 2702 (*çaktyā* . . .

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°*dattayā*, i.e. the lance of Skanda).—§ 615 (Baladevat.): **47**, 2742 (°*ḥ praṇashṭo bhagavān*), 2744 (do.); **54**, 3049 (*Indro 'gnir Aryamā caiva yatra prāk prītim āpnuvan*, i.e. on the Yamunā).—§ 623 (Rājadh.): XII, **15***β*, 439 (*hantā*).—§ 637 (do.): **43**, 1506 (i.e. Kṛshṇa); **47**, 1661 (*antarbhūtaḥ*, i.e. Kṛshṇa).—§ 638*b* (Rāmop.): **49**, 1753 (having got alms from Arjuna Kārtavīrya, *A.* burnt villages, etc., and the hermitage of Āpava).—§ 641 (Rājadh.): **68**, 2576 (v. Āditya[4]); **78**, 2922 (*ajo 'gnir Varuṇo meshaḥ . . . na vikreyaḥ kathañcana* = XIII, 3978); **122**, 4511 (*Vibhāvasuḥ*).—§ 656 (Khaḍgotp.): **166**, 6201 (*Aser daivataṃ*).—§ 658 (Kṛtaghnop.): **171**, 6382 (*Viçve devāḥ sāgnayaḥ*, etc., represented by brahmans fed in the house of Virūpāksha on a certain day of the Kārttika month).—§ 660 (Bhṛgu-Bharadvāja-s.): **182**, 6778 (*Agni-Mārutau*, spring from water), 6779 (*Agni-Māruta-saṃyogāt tataḥ samabhavan mahī*), 6782 (is Brahmán's tejas), 6783 (*Agnī-Shomau tu candrārkau nayane tasya*, i.e. Brahmán's, *viçrute*).—§ 671*b* (Bali-Vāsava-s.): **224**, 8139 (*āhuç cainam*, i.e. Brahmán, *kecid Agniṃ kecid āhuḥ Prajāpatiṃ*).—§ 693 (Vṛtravadha): **283** (in order to deliver Indra from the brahmahatyā that issued from the body of Vṛtra, when he had been killed by Indra, Brahmán divided it in four portions; one-fourth was taken by Agni on the condition that it should immediately enter the man who should abstain from offering, etc.), 10174.—§ 696 (MSNSt.): **283**, 10354 (= Çiva, 1000 names).—§ 700 (Mokshadh.): **289**, 10644 (*Agnī-Shomāv idaṃ sarvaṃ*).—§ 702 (do.): **296***β*, 10837 (v. Ādityaḥ).—§ 707 (do.): **318**, 11708 (if at death the soul escapes through the eyes, the man reaches the region of Agni).—§ 717 (Nārāyaṇīya, Mahāpurushastava): **339**, 12861 (*tavāgnir āsyam*, No. 90); **341**λ, 13017 (*kiñ ca Brahmā ca Rudraç ca Çakraç ca Balabhit prabhuḥ | Sūryas Tārādhipo Vāyur Agnir Varuṇa eva ca | Ākāçam Jagatī caiva ye ca çeshā divaukasaḥ | pralayaṃ na vijānanti ātmanaḥ parinirmitaṃ*).—§ 717 (do.): **342**†† I): (Agni (digestive Fire, Nīl.) and Soma (food, Nīl.), blending together, become transformed into one and the same substance; it is for this reason that the entire universe is said to be pervaded with them; the deities also are said to have Agni for their mouth. After the dissolution of the universe Brahmán caused Agni (*kshattraṃ*, i.e. the kshattriyas) and Soma (*brāhman*, i.e. the brahmans) to spring from his own eyes; the brahmans became endowed with greater energy than the kshattriyas. He who offers food in the mouth of a brahman pours libations into a blazing fire. Agni is the hotṛ and brahmán of the sacrifice; the brahmans, becoming Agni, uphold the sacrifices and, possessed of learning, further (*bhāvayanti*) Agni; [being] Agni [and] Vishṇu they, entering all creatures, uphold their lifebreaths), 13186 (*Agniḥ Somena saṃyukta ekayonitvam āgataḥ | Agnī-Shomamayaṃ tasmāj jagat kṛtsnaṃ carācaraṃ*), ††13187 (*api hi Purāṇe bhavati, ekayonyātmakāv Agnī-Shomau, devataç cāgnimukhā iti*); **343**, 13188 (*Agnī-Shomau*), ††13194 (*sa Purushaḥ . . . netrābhyām Agnī-Shomau sasarja*); VII, ††13217 (*brahmavadhyāñ caturshu sthāneshu vanitāgni-vanaspatiyoshu vyabhajat*, cf. § 555, V, **15** f.); IX, ††13218 (*Bhṛgunā çapto 'gniḥ sarvabhakshatvam upanītaḥ*), ††13223 (*tad etad brahmāgnī-Shomīyaṃ, tena jagad dhāryate*), 13225 (*Agnī-Shoma-*, etymology of *Hṛshīkeça*).—§ 719 (Anuçāsanik.): XIII, **1**, 55 (v. Āditya[4]).—§ 720*b* (Sudarçana): **2** (married Sudarçanā (daughter of king Duryodhana in Māhishmatī and the river Narmadā), and begat with her Sudarçana; he is always present in Māhishmatī; cf. § 2824); 104 ff., 132 (°*putre Sudarçane*).—§ 730 (Meghavāhanop.): **14**, 609 (= Çiva), 1003 (do.), 1005 (*sapta . . . agnayaḥ*, lower than Çiva); **16**, 1045 (*Indrāgni-Marutām gatim*, i.e. Çiva); **18**, 1304 (*sāgni-munibhir*).—§ 731*b* (Ashṭāvakra-Dik-s.): **19**, 1472 (*nānilo 'gnir na Varuṇo na cānye tridaçā dvija | priyāḥ strīṇāṃ yathā Kāmo*).—§ 732 (Anuçāsanik.): **22** (the opinions of Pṛthivī, Kāçyapa, Mārkaṇḍeya, and Agni ("a brahman who, being engaged in study and regarding himself learned with the aid of his learning destroys the reputation of others, falls away from righteousness, and his regions of felicity hereafter —*lokāḥ*—are of short duration—*antavanto*") as to the essential qualities of brahmans), 1540, (1543), 1545.—§ 733 (do.): **25***s*, 1729 (°*eḥ pure*—a tīrtha—*naraḥ snātvā Agnikanyāpure vaset*; Nīl. is silent).—§ 737 (do.): **31**, 2031 (*ayonīn Agniyonīṃç ca brahma-yonīṃs tathaiva ca | sarvabhūtātmayonīṃç ca tān namasyāmy ahaṃ sadā*; cf. Nīl. and PCR.).—§ 746 (do.): **63**, 3239 (*sambhavanti tataḥ çukrāt prāṇinaḥ, prthivīpate! | Agnī-Shomau hi tac chukraṃ srjataḥ pushyataç ca ha*); **79***k*, 3769 (*samānavatsāṃ kṛshṇān tu dhenuṃ dattvā . . . Agniloke mahīyate*); **82**, 3857 (*mayā*, i.e. by Çrī, *'bhipannā devāç ca modante çāçvatīḥ samāḥ | Indro Vivasvān Somaç ca Vishṇur Āpo 'gnir eva ca*).—§ 747*b* (Suvarṇotpatti): **84**, 3977 (*Agnī-Shomātmakaṃ suvarṇaṃ*), 3978 (*ajo 'gnir, Varuṇo meshaḥ*, etc.; cf. XII, **78**, 2922): Brahmán had granted the Asura Tāraka the boon that he could not be slain by gods, Asuras, Rākshasas, etc., and the deities had, in consequence of their endeavour in former times to stop propagation, been cursed by Pārvatī, that they were not to have any offspring; but Agni had not been there; he therefore, said Brahmán, would beget an offspring for the destruction of Tāraka, etc.: "Kāma is Rudra's seed, a portion of which fell into Agni, who will cast it into Gaṅgā. Therefore, make a search for Agni. Agni is the most eternal of all creatures; he is older than Rudra himself," etc. After searching in vain every part of the universe, the gods successively learnt from a frog that had been scorched by the energy of Agni that he was residing in the nethermost regions of the water; from an elephant, that he was within an açvattha tree; and from a parrot, that he had entered the heart of a çamī tree. All frogs, elephants, and parrots were cursed by Agni and blessed by the gods in various ways: the çamī tree the gods made a sacred fuel fit for producing fire in all religious rites; the heated waters that are found in the nethermost regions are vomited forth by the mountain springs. Agni then united himself in spiritual congress with Gaṅgā, who, being unable to bear the seed, cast it off resplendent like gold on the breast of Meru, on a forest of reeds. Hence Agni was called Hiraṇyaretas; Earth, Vasumatī; the child, Skanda and Guha, and, because it was nursed by the Kṛttikās, Kārttikeya; gold, Jātarūpa. It was in this way that gold came into existence as the offspring of Agni; gold is truly the illustrious Agni, the lord of all things, and the foremost of all Prajāpatis; the most sacred of all sacred things is gold; it has for its essence Agni and Soma. In days of yore (*lokādau*, v. 4163) Rudra (who is Brahmán, Çiva, Rudra, Varuṇa, Agni, Prajāpati, etc.), having assumed the form of Varuṇa (cf. v. 4133, *Varuṇaḥ, Paramātmakaḥ*), performed a sacrifice to which came the munis and all the deities with Agni, etc.; the Lord of all himself poured libations into his own self. Seeing "*devapatnyaç ca kanyāç ca devānāñ caiva mātaraḥ*," the seed (endowed with Sattva, Rajas, and Tamas) of Brahmán fell upon the Earth; Pūshan took it up, and it was taken with the sacrificial ladle and poured as an oblation into the fire; thence Brahmán caused the different beings to spring into existence. From the flames

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(*bhṛg*) arose Bhṛgu, etc. . . . from the ashes, the Vaikhānasas, honoured by the gaṇas of brahmarshis; from his (Agni's, PCR.) tears, the Açvins; from his organs of sense (*srotobhyas* B., i.e. ears, etc.), the rest of the Prajāpatis (*prajānāṃ patayaḥ*), the Ṛshis from his pores, etc. For this reason Agni is said to be all the deities; the pieces of wood are the months, etc.; his bile (*pittam*) is day and night (B. somewhat differently); "*Raudraṃ lohityam ity āhur, lohitāt kanakaṃ smṛtaṃ | tan Maitram iti vijñeyaṃ, dhūmāc ca Vasavaḥ smṛtāḥ*" (v. 4130); the flames are the Rudras and Ādityas; the planets, stars, etc. (Nīl.), are the charcoal; "*ādikartā ca lokasya tat paraṃ brahma tad dhruvaṃ | sarvakāmadam ity āhus, tad rahasyam uvāca ha*" (v. 4132). Bhṛgu was considered as the offspring of Varuṇa, Aṅgiras as that of Agni, Kavi as that of Brahmán; Bhṛgu, Aṅgiras, and Kavi were all of them *prajānam patayaḥ*; their offspring (v. 4144–52) are called Vāruṇāḥ, and Kavi and Bhṛgu, Vāruṇau. Agni is Brahmán, Paçupati, Sarva, Rudra, Prajāpati; gold is the offspring of Agni (v. 4164); when fire is not obtainable gold is used as a substitute by a *Jāmadagnyaḥ* ("one that knows the identity of gold with fire," PCR.) *Pramāṇajño vedaçrutividarçanāt* (v. 4165), etc. (v. 4166–7); Agni sprang from Brahmán, and from Agni sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to a residence with (*sālokyaṃ*) Brahmán, Vāyu, Agni, and Soma (v. 4173), and in the regions of Indra (*sendreshu caiva lokeshu*, v. 4174), etc.; he has never to fall down from the regions to which he attains (*na ca ksharati tebhyaç ca*, v. 4176). XIII, **85**, 4062, etc., (4065), etc., 4095 (*Hiraṇyaretaḥ*), etc., 4102 (*Īçaḥ Prajāpatiḥ*), 4103 (*Agnī-Shomātmakaṃ jātarūpaṃ*), 4106 (°*purogamāḥ devāḥ*), 4112 (i.e. Çiva), 4128 (*etasmāt kāraṇād āhur Agniṃ sarvās tu devatāḥ*), (4135), etc., 4141 (*Īçvaro*, i.e. Brahmán, '*ṅgirasaṅ cāgner apatyārtham akalpayat*), etc., 4164, 4173, etc. — § 748*b* (Tārakavadhop.): **86**, 4209 (gave the newborn Skanda a goat), etc. — § 749 (Ānuçāsanik.): **91**, 4348 (*kṛtvāgnau karaṇaṃ pūrvaṃ mantrapūrvaṃ tapodhanāḥ | tato 'gnaye ca Somāya Varuṇāya ca nityaçaḥ | Viçve devāç ca ye nityaṃ Pitṛbhiḥ sahagocarāḥ*, etc., at a çrāddha), 4351 (*udakānayane caiva stotavyo Varuṇo vibhuḥ | tato 'gniç caiva Somaç ca āpyāyyāviha te 'nagha*, at a çrāddha), 4354 (*viçve cāgni-mukhā devāḥ*); **92** (at a çrāddha ordered by Nimi and performed by the maharshis, the Pitṛs and gods became afflicted with indigestion in consequence of the offerings (*nivāpa*) made by persons of the four castes. They repaired to Soma and thence to Svayambhū (Pitāmaha, on the summit of Meru), and thence to Agni. Agni told them to eat these offerings with him. It is for this reason that in making offerings at çrāddhas a share is first offered to Agni; thence also the Brahma-Rākshasas cannot do any injury to the çrāddha; but the Rakshases fly away from it); (v. 4383–4) (Çrāddhakalpa); XIII, **92**, (4381), 4382 (*etasmāt kāraṇāc cāgneḥ prāk tāvad diyate, nṛpa!*).—§ 758 (do.): **103**, 5142 (°*sambhavaḥ*, i.e. Aṅgiras).—§ 766 (do.): XIII, **126** (at Indra's court Agni declared that the Pitṛs of one who raises his foot to kick a cow, or a brahman, or a fire, become filled with fear, and that he himself has to roast in Hell (*Narake pacyate*) for 100 lives), (6033).—§ 772*b* (Pavanārjuna-s.): **154**, 7225 (even Agni and Brahmán are brahmans).—§ 773*b* (Kṛshṇa): **159** [†7378, *sa*, i.e. Kṛshṇa, *ekadā kakshagato mahātmā tushṭo vibhuḥ Khāṇḍave dhūmaketuḥ*], †7388 (Kṛshṇa becoming Agni burns the world).—§ 773*d* (Çiva): **161**, 7486 (Çiva slew the Daityas—in Tripura—"*kṛtvā Vishṇum çarottamaṃ | çalyam Agniṃ tathā kṛtvā, puṅkhaṃ Vaivasvataṃ Yamaṃ | Vedān kṛtvā dhanuḥ sarvān jyāñ ca Sāvitrīm uttamām . . .* "), 7496 (i.e. Rudra); **162**, 7503 (do.).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **3–10**: In the Tretā-yuga (v. 80) king Marutta, who rivalled Indra, intended to celebrate a sacrifice on Meru on the northern side of Himavat. Bṛhaspati had expelled his younger brother Saṃvartta, and in allegiance to Indra refused to perform sacrifice for his rival Marutta. Nārada then told Marutta to appeal to Saṃvartta, who was wandering about in the garb of a mad man; he was to prevail upon him to perform his sacrifice, and tell him that Nārada had entered into the fire; Saṃvartta consented to perform his sacrifice, not from any desire of wealth, but only that he might do what was disagreeable to Indra and Bṛhaspati. Marutta succeeded in obtaining from Çiva the gold on Muñjavat, and made arrangements for the sacrifice. Bṛhaspati became sick with jealousy, and Indra therefore despatched Agni to Marutta to say that Bṛhaspati would officiate at his sacrifice and make him immortal, etc. But Marutta answered that he did not desire these things, and Saṃvartta threatened to burn Agni with his fierce evil (*dāruṇena*) eyes if he should ever come again. At last Indra himself directed the sacrifice. Indra told Marutta to offer a red bull consecrated to Agni, and a blue with a variegated skin to V.-D. (v. 285); **9**, (227), (230), (232), (235), (240), (243), (246), (249).—§ 782*b* (Brāhmaṇagītā): **20**, 608 (i.e. the vessel of the body called Piṅgalā, Nīl.; cf. PCR.), 617 (*Vaiçvānaro*, the senses with manas and buddhi are his seven tongues).—§ 782 (Guru-çishya-s.): **42**, 1167 (*mahān ātmā*, i.e. the Emancipate, *sa vai Vishṇuç ca Mitraç ca Varuṇo 'gniḥ Prajāpatiḥ | sa hi Dhātā Vidhātā ca . . .*); **43**, 1177 (Agni is *bhūtapatir nityaṃ*).—§ 784 (Utaṅkop.): **58**, 1746 (the horse which Utaṅka saw in the Nāgaloka turned out to be Agni).—§ 789 (Putradarçanap.): XV, **31***η*, 857 (°*er bhāgaṃ Dhrshṭadyumnaṃ*). — § 793 (Mausalap.): XVI, **3**, 60 (°*dattaṃ Kṛshṇasya cakraṃ*, ascended to heaven).—§ 794 (Mahāprasthānikap.): XVII, **1**: Having heard about the slaughter of the Vṛshṇis and the death of Kṛshṇa, the five Pāṇḍavas with Draupadī and a dog set out to retire from the world. When they had reached the sea of red waters (*lauhityaṃ salilārṇavam*, v. 33, i.e. *udayācalaprāntasthaṃ samudraṃ*, Nīl.; cf. v. 44 ff.), they beheld Agni in the shape of a man, who requested Arjuna to throw the Gāṇḍīva bow and his couple of inexhaustible quivers into the sea, that they might be made over to Varuṇa, from whom Agni had procured them for the use of Arjuna (v. Khāṇḍavadah.): 35, 38, 43.

Cf. the following:—

Adbhuta ("wonderful"): III, 14212, 14234, 14237. *See also* Vishṇu.

Anala (Analā fem., *see* separately): I, 2582 (a Vasu); II, 332 (in the palace of Yama), 1147; III, 480 (= Kṛshṇa), 12967 (*saṃvarttako*); IX, 2506 (*Anilā°au*), 2687, 2743; XII, 11117; XIII, 7094 (the sixth of the eight vasus), 7110 (*Rudrā° - Vasuprabhāḥ ṛshayaḥ*). Also = Çiva and Vishṇu.

***Anilasambhava** ("sprung from the wind"): II, 1151.

***Anilasārathi** ("having the wind for his charioteer"): I, 1058; III, 5001.

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***Apāṃ garbha** ("the embryo of the waters"): II, 1150.

***Bhagavat** ("the holy one"): II, 1148, 1153.

***Bhūritejasa** ("of great might."): II, 1148.

***Bhuvanabhartṛ** ("the upholder of the world"): III, 14209.

***Citrabhānu** ("with brilliant splendour"): I, †2106; II, 1147; XII, 1753–4; XIII, 113 ff.

***Çikhin** ("with flames"): I, 932; II, 1147, 1150, 1152; V, 2118 (metaphorically = the Pāṇḍavas).

***Dahana** ("burning"): XIII, 111.

***Dhūmaketu** ("having the smoke for his standard"): I, 2113; II, 1152; XIV, 228, 231, 238.

***Gṛhapati** ("the lord of the house"): III, 14211 (= Adbhuta).

***Havyakavyabhuj** ("the eater of offerings"): XII, 10177, 13382 (*bhagavān*), 13452 (*Vishṇor*).

***Havyavah** ("the carrier of offerings"): I, 8353; III, 10590; IV, 50; V, 483, 491, 5290 (the best of the Vasus); [XIII, 916 (*Pitṝṇāṃ*, i.e. Çiva)].

***Havyavāha** ("the carrier of offerings"): I, 2113, 8416; III, 14107, 14170 (pl.), 14218, 15929; V, 486, †487; VII, 8725; XII, 10176; XIV, 238, 245.

***Havyavāhana** ("the carrier of offerings"): I, 845, 8095, 8147, 8157, 8164, 8363; II, 342, 1126, 1130, 1135, 1146 (*vahanād Havyavāhanaḥ*); III, 9972, 10920, 14109; XIII, 106 ff., 4039, 4068 ff.

***Hiraṇyakṛt** ("the maker of gold"): II, 1148.

***Hiraṇyaretas** ("the golden seed"): I, †2106; XIII, 4095; [XIV, 118 = the Sun].

***Hutabhuj** ("the eater of offerings"): I, 927, *2106; III, 14108.

***Hutāça** ("the eater of offerings"): I, 8463; II, 1147; III, 2168 (*īçaṃ devānāṃ*).

***Hutāçana** ("the eater of offerings"): I, 930, 2584 (*Çāṇḍilyāç ca Hutāçanaḥ*, sc. *putraḥ*), 7790, 8142, 8174 (*bhagavān Dhūmaketur Hutāçanaḥ*), 8193, 8322, 8422, 8474; II, 1707; III, 5000, 14114, 14196 (*çukla-kṛshṇa-gatir dvo yo bibharti Hutāçanaṃ*), 14236 (pl.), 14238, 14286, 14288; V, 476, 484; VII, 402; IX, 2535, 2741; XII, 1006, 4497; XIII, 3150, 4022, 4032, 4036, 4042, 4048, 4080, 4116, 4154, [6351 (pl.)].

***Hutahavyavaha** ("the carrier of offerings"): I, 2585 (*Dharasya putro Draviṇo*).

***Hutavaha** ("the carrier of offerings"): III, 14105, 14284; XII, 10758.

***Jātavedas**: I, 883, 888, 891, 8419, 8423; II, 1146 (*Vedās tvadarthaṃ jātā vai Jātavedās tato hy asi*), 1150; V, 657, 1933; XII, 4499 (*īçaṃ Vasūnāṃ*); XIII, 2013, 2871, 3973 (*apatyaṃ J°aḥ . . . suvarṇam*), 4099 (do.), 4191 (*°aḥ garbhaṃ*, i.e. Skanda), 4193 (do.), 5167, 5210, etc., 5944, etc.; XIV, 226, 239, 245, 1735; XV, 1035; XVI, 249.

***Jvalana** ("flaming"): I, 8403, 8437, 8461; II, 1147; III, 5001; V, 516; VIII, 1502, †4542 (*°āstram acyutaṃ*); IX, 2746–8.

***Krshṇavartman** ("whose road is black"): I, †2106, 8422; II, 1145.

***Kumārasū** ("the father of Kumāra"): II, 1148.

***Lohitagrīva** ("with a red neck"): I, 8422.

***Mahāsattva** ("the great Being"): II, 1150.

***Pāñcajanya** (an Agni): III, 14160 (called so because he had been thought of with the *mahāçyāhṛtibhir*, had five colours, was made by five persons, and was the progenitor of five races) (Āṅgirasa).

***Pāpahan** ("slayer of sin"): II, 1151.

***Pāvaka**: I, 884–5, 8087, 8175, 8179, 8196–7, 8201, 8205, 8243, 8325, 8328, 8353, 8361, 8466, 8475, 8478; II, 2, 1144–6 (*pāvanāt Pāvakaç cāsi*), 1162; III, 14137 (*Bharato Bharatasyāgneḥ Pāvakas tu Prajāpateḥ | mahān atyartham ahitas tathā, Bharatasattama!*), 14145 (*yas tu viçvasya jagato buddhim ākramya tishṭhati | taṃ prāhur adhyātmavido Viçvajin nāma pāvakaṃ*), 14153 (*atulyatvāt krte devair nāmnā Kāmas tu pāvakaḥ | saṃharshād dhārayan krodhaṃ dhanvī sragvī rathe sthitaḥ*), 14154 (*samaye nāçayec chatrūn Amogho nāma pāvakaḥ*), 14297, 14300 (*°ābhyāsaṃ*), 14307, 14342, 14349, 14378 (*°ārcishaḥ*), 14517; IV, 40, 1434, 1439; V, 489, 545, 2945, 4412, 5356, 5382; VII, 159 (*Rudrāṇām iva Kāpālī, Vasūnām iva Pāvakaḥ | Kubera iva Yakshāṇāṃ Marutām iva Vāsavaḥ*, etc.); IX, 2329, 2484, 2489, 2492; X, 226 (*vaḍavāmukhaḥ*), 463 (*yugānte*), 806 (*sa jalaṃ pāvako bhūtvā çoshayati*, sc. the wrath of Rudra); XII, 1006, 2577, 12105, 12334 (*bhagavān*); XIII, 117, 125 (*°suto*, i.e. *Sudar-çanaḥ*), 142 (id.), 914 (*Vasūnām*, i.e. *Çiva*), 4007, 4061 ff.; XIV, 237; XV, 857; XVII, 36; XVIII, 167.

***Piṅgāksha** ("with yellow eyes"): I, 8422.

***Piṅgeça** (from *piṅga*, "yellow," and *īça*, "lord"): II, 1148.

***Plavaṅga** ("who moves skippingly"): II, 1148 (so also B.).

***Pradakshināvartaçikha** ("winding his flames from left to right"): I, †2106.

***Pradīpta** ("flaming"): I, †2106.

***Rudragarbha** ("the embryo of Rudra"): II, 1148.

***Saptārcis** ("who has seven flames"): I, 892, 8208 (*Jvalana*).

***Sarvaprāṇishu nityastha** ("ever present in all living beings"): II, 1151.

***Sureça** ("the Lord of the gods"): II, 1147.

***Sureçvara** ("the Lord of the gods"): II, 1150.

***Svargadvāraspṛça** ("touching the doors of Heaven"): II, 1147.

***Tigmāṃçu** ("with hot flames"): I, 8421, 8429, 8465 (*bhagavān*).

***Vahni**: I, 911, 922, 935, 8141 (*bhagavato °er*), 8147, 8364; II, 1129 (*bhagavān*), 1137, 1140, 1157; III, 14194 (*sa Vahniḥ sa Prajāpatiḥ | prāṇān āçritya yo dehaṃ pravartayati dehinām*), 14285, 14289, 14293, 14296, 14432; IV, 997 (*diçaṃ °er*); V, 493, 3967 (*Svāhāyāñ ca yathā Vahnir . . . reme*); VII, 7978 (*bhagavān*); VIII, †4542; IX, 2657, 2746, 2789 (*bhagavān*), 3658 (*yathā vahnir jagatkshaye*); XII, 1005, 10171, 10175, 10179 (*°vat*), 11611; XIII, 3295, 3304, 4034, 4040, 4051, 4058, 4081, etc., 4148 (*°jāḥ*, the eight sons of Aṅgiras), etc., 4380, etc.; XIV, 229, 247, 270 (*devaḥ*), 1130 (= *vāc*).

***Vaiçvānara**: I, 811; II, 299 (*muniḥ*), 1148; III, 11046, 13297, 14192, 14670 (*Sūrya-Vaiçvānara-samau*); VII, 3836; VIII, 4788 (*°ārkapratimaṃ*); XII, †8941 (Brahman?), 12180; XIII, 4085 (*°prabhaṃ*), 4093 (*sūrya° samaḥ*), 5329 (*°samaprabhaḥ*); XIV, 617 (*A°*), 618 (*ghrāṇaṃ jihvā ca . . . saptaitā jihvā V°arcishaḥ*).

***Vātasārathi** ("who has the Wind for his charioteer"): I, 8324 (*Agniḥ, çarīrāṇi jaṭī bhūtvā nadann iva balāhakaḥ*).

***Vibhāvasu** ("being a treasure of splendour"): I, †2106; II, 1138 (*bhagavān*), 1147; III, 15932.

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Cf. Adolf Holtzmann, "Agni nach den Vorstellungen des Mahābhārata," Strassburg, 1878. *See also* Āṅgirasa.

Agniçiras, a tīrtha. § 377 (Dhaumya-tīrthakathana): III, **85**, 8376.

Agnidhārā, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8124.

Agnijvāla = Çiva (1000 names).

Agnikanyāpura, a tīrtha (?). § 733 (Ānuçāsanik.): XIII, **25**, 1729 (cf. Agni).

Agnimat, an Agni. § 490 (Āṅgirasa): III, **221**, 14207 (*Agnaye*).

[Agniparābhava(h)] ("the defeat of Agni"), a part of Khāṇḍavadahanaparvan. § 255: I, **223**, 8094–8156. Questioned by Janamejaya why Agni desired to consume the forest of Khāṇḍava, Vaiçampāyana related: It has been heard in the Purāṇa that King Çvetaki performed sacrifices so incessantly that his ṛtvijes left him, their eyes being afflicted with the continued smoke; he then had his sacrifice completed by other ṛtvijes. He then desired to perform another sacrifice, which should extend over 100 years. But he could not obtain any priests to assist him; they told him to apply to Rudra. He then went to Kailāsa, and by observing the most rigid austerities he prevailed upon Rudra that his sacrifice should be completed, on the condition that he could for twelve years without intermission pour libations of clarified butter into the fire, himself leading all the while the life of a brahmacārin. When this had been done Rudra said that he would not himself assist at the sacrifice, which properly belonged to the brahmans; but he caused Durvāsas (*b*) to complete it. [When the time came Çvetaki ascended to heaven (Svarga) with the ṛtvijes and sadasyas who had helped him in life, B.] But Agni became sick, because he had drunk clarified butter for twelve years, and applied to Brahmán. Brahmán told him to consume the forest of Khāṇḍava, that abode of the enemies of the gods, which he had of old once burnt to ashes at the request of the gods, together with its living population; then he would regain his own nature. Seven times Agni, assisted by Vāyu, set the forest on fire; but the inhabitants extinguished the fire (the elephants bringing water in their trunks, and the Nāgas in their hoods, etc.) (I, **223**).—§ 256*a*: I, **224**, 8157–8165*a*. Agni again applied to Brahmán, who told him to solicit the old deities Nara and Nārāyaṇa (now Arjuna and Kṛshṇa) to aid him.

Agniputra = Skanda: IX, 2550–4.

Agnī-Shomau (Agni and Soma): II, 302.

Agnīshoma ("belonging to Agni and Soma"). § 753 (Ānuçāsanik., Dānadharma): XIII, **97**, 4660 (*Agnī-Shomaṃ Vaiçvadevaṃ Dhānvantaryaṃ anantaraṃ | Prajānāṃ pataye caiva pṛthak homo vidhīyate*).

Agnīshomīya (do.). § 717 (Nārāyaṇīya): XII, **343**; XIV, ††13223 (*brāhma*).

Agnisuta = Skanda: VII, 6821 (*Krauñcam Agnisuto yathā*).

Agnisvattāḥ. § 267 (Yama-sabhā-v.): II, **8**, 341 (*pitaraḥ*, a kind of Pitṛs in the palace of Yama).—§ 270 (Brahma-sabhā-v.): II, **11**, 462 (Brahmán).

Agnitīrtha, a tīrtha on the Sarasvatī. § 615*b*+*w* (Baladevatīrthay.): IX, **47**, 2740, 2747 (*A.*, frightened with the curse of Bhṛgu, disappeared, concealing himself in the Çamī-wood; *D.* with *I.* searched and found him, with Bṛh. at their head; *A.*, from Bhṛgu's curse, became an eater of everything).

Agniveça, the teacher of Droṇa in arms. § 200 (Droṇa): I, **130**, 5107.—§ 202 (do.): **131**, 5172 (*maharshir*).—§ 210 (Sambhavap.): I, **139**, 5525.—Cf. Agniveçya.

Agniveçya = Agniveça. § 221 (Caitrarathap.): I, **170**, 6465.—§ 599 (Jayadrathavadhap.): VII, **94**, 3476–7.

Āgniveçya. § 785 (Anugītāp.): XIV, **64**, 1903 (i.e. Dhaumya, Nīl.).

Agniyonayaḥ. § 656 (Khaḍgotp.): XII, **166**, 6144 (*ṛshayo*).

Agrāhya[1], the Great Spirit. § 717 (Mokshadh.): XII, **339**, 12864 (Mahāpurushastave).

Agrāhya[2] = Vishṇu (1000 names).

Agraja = Vishṇu (1000 names).

Agraṇī = Vishṇu (1000 names).

Agratīrtha(ḥ), a king incarnated from the Krodhavaça Gaṇa. § 130 (Aṃçāvat.): I, **67**, 2701.

Agravara = Çiva (1000 names[2]).

Āgrayaṇa, an Agni. § 490 (Āṅgirasa): III, **221**, 14189 (*Agnir*).

Aha(ḥ) = Vishṇu (1000 names).

Ahaççara = Çiva (1000 names[2]).

Ahalyā, the wife of the Ṛshi Gautama. § 370 (Tīrthayātrāp.): III, **84**, 8087 (*Ahalyāyā hrade*).—§ 555*d* (Sainyodyogap.): V, **12**, 373 (*ṛshipatnī*): "*A.*, of spotless form, the wife of a ṛshi, was outraged by Indra while her husband was alive."—§ 717 (Nārāyaṇīya): XII, **343**, II), ††13205 (violated by Indra).—§ 784*d* (Utaṅka): XIV, **56** ff. (has brought to her Madayantī's earrings by Utaṅka), (1652), (1654), (1659), 1706.

Ahaṃkāra: XII, 11575, 11578 (*Parameshṭhī*), 11601 (*bhūtātmā Prajāpatiḥ*), 13037, etc.; XIII, 7230 (= Brahmán?).

Ahaṃyāti, a king, son of Saṃyāti and father of Sārvabhauma. § 156 (Pūruvaṃç.): I, **95**, 3767–8.

***Ahar** ("Day"). § 116 (Aṃçāvat.): I, **66** (one of the eight Vasus), 2582, 2584 (son of Ratā), 2587 (his sons).—§ 615*u* (Skanda): IX, **45**, 2517 (*Rātryahanī*, present at the investiture of Skanda).

Ahas[1] = Çiva (1000 names[2]).

Ahas[2] = Vishṇu (1000 names).

Ahi(r) bradhna, v. Ahirbradhna.

Ahicchatrā. § 209 (Drupadaçāsana): I, **138**, 5516 (the town which Droṇa took from Drupada).

Ahicchatra. § 555 (Sainyodyogap.): V, **19**, 599 (among the localities covered by the troops of the Kaurava army).

Ahikshattra. § 515 (Karṇadigvijaya): III, **254**, 15244 (conquered by Karṇa).

Āhiṇḍaka. § 744 (Ānuçāsanik.): XIII, **48**, 2589 (the offspring of a Nishāda with a woman of the Vaidehī caste).

Ahirbradhna, one of the eleven Rudras. § 191 (Arjuna): I, **123***a*, 4826 (came to the birth of Arjuna).—§ 565 (Gālavacar.): V, **114**, 3899 (v. Ajaikapād).—§ 665 (Mokshadh.): XII, **208**, 7585 (cf. Ajaikapād).—§ 770 (Ānuçāsanik.): XIII, **151***β*, 7090 (v. Ajaikapād).

Ahirbudhnya. § 108 (Aṃçāvat.): I, **66**, 2566 (one of the eleven Rudras, sons of Sthāṇu); XIII, 1216 = Çiva (1000 names[2]).

Ahorātra = Çiva: XII, 10439 (1000 names[1]); XIII, 1226 (1000 names[2]).

Ahovīrya. § 677 (Mokshadh.): XII, **245***β*, 8900 (among the brahmans who have adopted the duties of the fourth mode of life, i.e. renunciation).

Āhuka[1], a Yādava prince. § 262 (Bhagavadyānap.): II, **2**, 55 (called the father of Kṛshṇa?).—§ 264 (Sabhākriyāp.): II, **4***β*, 125 (among the kings present when Yudhishṭhira entered his palace).—§ 273 (Rājasūyārambhap.): II, **14**, 597 (°*sutāṃ*, bestowed upon Akrūra by Kṛshṇa), 621 (his

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100 sons, each of whom is almost equal to a god).—§ 320 (Saubhavadhap.): III, **15**, 658 (defends Dvārakā against Çālva); **20**, 783 (is charged with the defence of Dvārakā by Kṛshṇa, when Kṛshṇa pursues Çālva); **21**, 828, 829 (*Dvārakāpatir*).—§ 342 (Indralokābhig.): III, **51**, 1994 (named by Kṛshṇa among the allies who will assist him in revenging Yudhishṭhira).—§ 554 (Sainyodyogap.): V, **4**$_{7}$, 75 (is to be enlisted in the cause of the Pāṇḍavas).—§ 567 (Bhagavadyānap.): V, **128**, 4297 (father of Ugrasena).—§ 570 (Sainyaniryāṇap.): V, **157**$_{\kappa}$, 5331 (*Raukma(!)ṇeyāhuka-sutaiḥ*) came to Yudhishṭhira).—§ 641 (Rājadh.): XII, **81**, 3033 (*Āhukākrūrau*).—§ 730 (Ānuçāsanik.): XIII, **14**$_{7}$, 629 (*rājñaḥ*).—§ 793 (Mausalap.): XVI, **1**$_{\beta}$, 28 (at the command of *A.*, etc., the manufacture of wines and spirit was forbidden).

Āhuka[2], a tribe. § 562 (Bhagavadyānap.): V, **86**, 3041 (*Āhukānām adhipatiḥ*).—§ 570 (Sainyaniryāṇap.): V, **158**, 5351 (*Āhukānām adhipatir . . . Rukmī*).

Āhuti. § 717 (Nārāyaṇīya): XII, **339**, 12864 (Mahāpurushastave).

Āhutimaya = Çiva. § 696 (Mokshadh.): XII, **72**, 10400 (1000 names[1]).

Āhvāyaka, pl. (°*āḥ*), one of the five brāhmaṇa-cāṇḍālas. § 641 (Rājadh.): XII, **76**, 2874 (dharmādhikāriṇaḥ, Nīl.).

Āhvṛti. § 317 (Arjunābhigam.): III, **12**, 489 (in Arjuna's praise of Kṛshṇa: a prince defeated by Kṛshṇa).

***Aiçvara**, adj. ("sovereign"). § 635 (Rājadh.): XII, **33**, 1177 (*rūpaṃ*, i.e. Kālasya).—§ 717 (Mokshadh.): XII, **348**, 13525 (*rūpaṃ*), 13513 (*vidhiṃ*).

Aikshvākī, a princess, wife of Suhotra, and mother of Ajamīḍha (cf. Suvarṇā Ikshvākukanyā). § 152 (Pūruvaṃç.): I, **94**, 3719.

Aikshvāku[1]. § 632 (Shoḍaçarājop.): XII, **29**, 962 (= Bhagīratha).

Aikshvāku[2] = Sagara. § 632 (Shoḍaçarāj.): XII, **29**, 1023.

Aikshvāku[3] = Triçaṅku. § 721 (Ānuç.): XIII, **3**, 189.

Aila[1] = Purūravas. § 141 (Purūravas): I, **75**, 3149.—§ 155 (Pūruvaṃç.): I, **94**, 3753 (*Ailavaṃçavivardhanāḥ*).—§ 267 (Yamasabhāv.): II, **8**, 327 (in the palace of Yama).—§ 273 (Rājasūy.): II, **14**, 568-9 (*Ailavaṃçyāḥ*).—§ 305 (Anudyūtap.): II, **78**, 2576 (*Purūravasam Ailaṃ*).—§ 574 (Jambūkh.): VI, **9***aa*, 315.—§ 641 (Rājadh.): XII, **72**, 2750 (*Purūravasa Ailasya saṃvādaṃ Mātariçvanaḥ*), (2757); **73**, 2780 (*Aila-Kaçyapa-saṃvādam*), (†2781), †2791, (†2792), (†2794), (†2796), (†2798).—§ 673*b* (Bali-Vāsava-s.): XII, **227***a*, 8261.—§ 723 (Ānuçāsanik.): XIII, **6**, 325 (attained to Heaven through the intercession of the brahmans).—§ 764 (Ānuçāsanik.): XIII, **115***ẟ*, 5667 (among the kings that did not eat flesh during the month of Kārttika, and as a consequence thereof attained to Brahmaloka).—§ 770 (Ānuçāsanik.): XIII, **151**$_{7}$, 7127 (among the kings whose names one should name for success; *Budhasya putraṃ*).—§ 775 (do.): XIII, **166**$_{\eta}$, 7678 (among the kings whose names should be recited at sunset and sunrise), 7683.

Aila[2]: XIII, **34**$_{7}$, 2126; v. Aina.

Ailavaṃça ("the race descending from Ilā"). § 155 (Pūruvaṃç.): I, **94**, 3753 (°*vivardhanāḥ*).

Ailavila[1] = Kubera. § 561 (Mātaliyop.): V, **102**, 3611.—§ 565 (Gālavac.): V, **111**, 3840 (dwells on Kailāsa).—§ 569 (Bhagavadyānap.): V, **139**, 4717.—§ 615 (Baladevat.): IX, **47***x*, 2753 (practising austerities in Kaubera-tīrtha, he obtained the lordship of all treasures—*dhanādhipatyaṃ*—and all kinds of wealth, etc., came to him of their own accord).

Ailavila[2] = Dilīpa. § 595 (Shoḍaçarāj.): VII, **61**, 2263 (*Dilīpa*).

Ailavila[3] = an ancient king. § 656 (Khaḍgotp.): XII, **166***ẟ*, 6195 (received the Sword from Bharata and gave it to Dhundhumāra).

Aina, a people. § 739 (Ānuçās.): XIII, **34**$_{7}$, 2126 (vanquished by Bharadvāja.—B. has Ailān).

Aindhana = the Sun. § 210 (Āraṇyakap.): III, **3**, 149 (in Dhaumya's enumeration of the 108 names of the Sun).

***Aindra**, adj. ("belonging to or named after Indra"): I, 4764 (*muhūrte*, v. Yudhishṭhira); IV, 2028 (*Aindram astram* employed by Bhīma); V, 507 (*Aindraṃ padaṃ*, i.e. the sovereignty over the gods); XI, 213 (*Aindrīṃ sabhāṃ*); XII, 2287 (*Aindro rājanya ucyate*), 5382 (*Aindro dharmaḥ kshattriyāṇāṃ brāhmaṇāṇāṃ athāgnikaḥ*), 8283 (*sthānāt*), 10129 (*vajraṃ*), 12336 (*diçaṃ*), 13214 (*padaṃ*); XIII, 854, 4766 (*sthānāt*), 5283 (do.), 6019 (*Aindrīṃ sandhyāṃ*—the morning twilight: by worshipping it with the face directed towards the East one has bathed in all the tīrthas and becomes purified from all sins—*sarvatīrtheshu sa snāto mucyate sarva-kilvishaiḥ*); XIV, †259 (*vākyaṃ*).

Aindradyumna ākhyāna ("the history of Indradyumna"). § 10 (Parvas.): I, **2**, 325.—§ 11 (do.): **2**, 468 (*v.* Indradyumnopākhyāna).

Aindradyumni = Janaka: III, 10624.

Aindrāgna ("belonging to Indra and Agni"). § 555 (Indravijaya): V, **16**, 517 (*bhāgaḥ*).

Aindrāgneya (= preced.): XII, 5413.

Aindrāgnya (= preced.): XII, 2307 (*Aindrāgnyena vidhānena*).

Aindri = Arjuna: I, 2751 (*Aindrir Naras tu bhavitā . . . | so 'rjunety abhivikhyāto*), 5353, †7052; III, 1528; IV, †2112 (K. has *Aindram* referring to *astram*); VI, 2000 (so B.; C. has *Indram*).

Airāvaṇa[1], the elephant of Indra. § 28 (Amṛtam.): I, **18**, 1151.—§ 549 (Pāṇḍavapraveçap.): IV, **2**, 44 (*hastishu varaḥ*).—§ 564 (Mātaliyop.): V, **99**, 3561 (*nāgarāja*).—§ 599 (Jayadrathavadhap.): VII, **112**, 4325 (°*samā yudhi*).—§ 611 (Çalyap.): IX, **20**, 1071, 1077 (*nāgendram Indravāhyam*).—§ 673 (Bali-Vāsava-s.): XII, **227**, 8222 (*caturdantam*).—Cf. Airāvata.

Airāvaṇa[2], a snake. § 268 (Varuṇa-sabhā-v.): II, **9**, 360 (in the palace of Varuṇa). Cf. Airāvata.

Airāvata[1], the elephant of Indra. § 17 (Utaṅka): I, **3**, 829.—§ 127 (Aṃçāvat.): I, **66**, 2627 (*devanāgo mahāgajaḥ*).—§ 334 (Kairātap.): III, **41**, 1676 (°*çirogato . . . Çakraḥ*).—§ 335 (Indralokābh.): III, **42**, 1753 (*caturdantam*).—§ 462 (Baka-Çakra-s.): III, **193**, 13219.—§ 496 (Skandotp.): III, **225**, 14321 (?).—§ 499 (Skanda-Çakra-samāg.): III, **227**, 14370.—§ 505 (Skandayuddha): III, **231**, 14531 (his two bells named Vaijayantī).—§ 506 (do.): III, **231**, 14547.—§ 555 (Sainyodyogap.): V, **18**, 541.—§ 564 (Mātaliyop.): V, **99**, 3553 (he takes up water in Pātāla in order to impart it to the clouds, and it is that water which Indra pours down as rain).—§ 572 (Rathātirath.): V, **167**, 5807 (*ira*).—§ 576 (Bhagavadgītāp.): VI, **21**, 475 (*diggajā Vāmanairāvatā-dayaḥ*); **31**, 1231 (*Airāvataṃ gajendrāṇāṃ*, says Kṛshṇa, about himself).—§ 581 (Bhīshmavadhap.): VI, **62**, 2761 (*gajam Airāvatopamam*); **64**, 2865 (one of the world-elephants).—§ 585 (Bhīshmavadhap.): VI, **95**, 4265 (*ira*).—§ 599 (Jayadrathavadhap.): VIII, **121**, 4830 (*kule*); **148**, 6436 (*Airāvatopamāṃ*).—§ 611 (Çalyap.): IX, **20**, 1067 (*prakhya*).—§ 615 (Skanda): IX, **45**$_{7}$, 2517 (?).—§ 671*b*

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(Bali-Vāsav.-saṃv.): XII, **223**, 8069 (*°skandham*).—§ 673*b* (do.): XII, **227**, 8223.—§ 730 (Meghavāhanop.): XIII, **14**, 831.—§ 773 (Kṛshṇa): XIII, **159**, 7391 (identified with Kṛshṇa).—Cf. Airāvaṇa.

Airāvata[2], a serpent. § 17 (Utaṅka): I, **3**, 797 (*°rājānaḥ sarpāḥ*), 798 (*°odbhavaḥ*), 800, 801 (*°jyeshṭhabhrātṛbhyo*).—§ 47 (Sarpanāmakath.): I, **35**, 1551.—§ 49 (Vāsuki): I, **37**, 1590 (*°prabhṛtibhiḥ*).—§§ 65-6 (Sarpasattra): I, **57**, 2153 (*°kulād*).—§ 248 (Arjunavanavāsap.): I, **214**, 7793 (*°kule*).—§ 564 (Mātalīyop.): V, **103**γ, 3627; **103**, 3639 ("Sumukha of the race of Airāvata"); **104**, 3652.—§ 565 (Gālavacar.): V, **109**, 3798.—§ 585 (Bhīshmavadhap.): VI, **90**, 3978.—§ 608 (Karṇap.): VIII, **90**, 4645 (*°caṃçasambhavam*).—§ 784*b* (Utaṅka): XIV, **58** ("a serpent of Airāvata's race"), 1714, 1732 (*°sutena*), 1740 (*°niveçanam*).

Airāvata[3], plur. (āḥ), the serpents of Airāvata's kind. § 666 (Karṇap.): VIII, **87**γ, 4416 (sided with Arjuna).

Airāvata[4], a varsha. § 574 (Jambūkh.): VI, **6**, 232; **8**, 296. On the north of *Çṛṅgavat* and up to the border of the sea is the *Varsha Airāvata*, superior to all because of the peak (see the note of PCR., p. 28). The sun gives no heat there, and the men are not subject to decay; the moon with the stars is the only source of light. The men have the complexion and the fragrance of the lotus, their eyes do not wink, without food, with agreeable scent, fallen from *Devaloka*, without passions (*virajaso*), living for 13,000 years.

Airāvatapatha, the northern part of the path of the Moon. § 738 (Yakshayuddhap.): III, **162**, 11836 (*°e yathā*).

Aishīka, adj. ("made of a straw"). § 4 (Anukram.): I, **1**, 211 (*°aṃ paramāstraṃ*).

Aishīka ("the section relating to the Aishīka weapon"). § 4 (Anukram.): I, **1**, 90 (*Strīparvaishīka-viçrāmaḥ . . . . Bhāratadrumaḥ*).—§ 10 (Parvas.): I, **2**, 348 (*°aṃ parva*).—§ 11 (do.): I, **2**, 581 (v. Sauptika).—§ 785 (Anugītāp.): **66**, 1952.—§ 795 (Svargārohaṇap.): XVIII, **6**, 276, i.e. Aishīkaparvan.

[Aishīkaparvan] ("the section relating to the Aishīka weapon"), the 84th of the minor parvans of Mhbhr., cf. Aishīka. § 617: The driver of Dhṛshṭadyumna's chariot, who had managed to escape from Kṛtavarman at a time when he was heedless, informs Yudhishṭhira, in the morning, of the extermination of his army. Yudhishṭhira falls down on the earth; Sātyaki holds him in his embrace; Bhīma, etc. (α), stretch forth their arms. Having recovered his senses Yudhishṭhira laments (β), and despatches Nakula to bring thither Draupadī and the ladies with her; then he proceeds to view the slaughter in his camp, and falls down on the earth with all his followers (X, **10**). Draupadī arrives from Upaplavya, falls down in the presence of Yudhishṭhira, is comforted by Bhīma, addresses Yudhishṭhira (γ), and resolves to sit in Prāya, if the Pāṇḍavas do not slay Açvatthāman. Yudhishṭhira urged her to forget her sorrows, as Açvatthāman is not to be found. Draupadī insists on Açvatthāman's slaughter and the depredation of the gem on his head, appealing in particular to Bhīmasena (δ). Bhīmasena, making Nakula his charioteer, sets out in pursuit of Açvatthāman, guided by the track of the latter's car-wheels (X, **11**). Kṛshṇa urges Yudhishṭhira to make arrangements for the safety of Bhīma, as Açvatthāman has the Brahmaçiras (δ) weapon capable of exterminating all foes (X, **12**). The Pāṇḍavas, with Kṛshṇa, proceed on the track of Bhīmasena: Kṛshṇa, Arjuna, and Yudhishṭhira on Kṛshṇa's car with steeds of the Kāmboja breed: Çaibya on the right, Sugrīva on the left, Meghapushpa and Balāhaka being pārshṇivāhas, the standard having been made by Viçvakarman and standing high like Māyā, with Garuḍa. They in vain ask Bhīma to stop. They find Açvatthāman sitting with Vyāsa on the bank of *Gaṅgā* in the midst of many R.; he is attired in a piece of cloth made of Kuça-grass, etc. . . . . He consecrates a blade of grass with Mantras, and converts it into that powerful celestial weapon, and throws it off with the words "for the destruction of the Pāṇḍavas" (X, **13**). Urged by Kṛshṇa, Arjuna shoots the [Brāhma, PCR.] weapon imparted to him by Droṇa, which was capable of neutralizing all weapons. Extraordinary portents appear in nature. Nārada and Vyāsa, trying to save the three worlds, stand between the two fires (X, **14**). Arjuna withdraws his weapon; but Açvatthāman is incapable of withdrawing his, as no person of uncleansed soul can bring it back, after it has once been let off, but only a brahmacārin (and such a one is Arjuna); otherwise it strikes off his own head. Vyāsa praises Arjuna for not having before used the Brahmaçiras weapon; "that region where Brahmaçiras is baffled by another high weapon, suffers a drought for twelve years"; he proposes to him to give the Pāṇḍavas the gem on his head; then the Pāṇḍavas would in return grant him his life. Açvatthāman surrenders his gem, whose wearer ceases to have any fear from weapons, etc., and from D., Dā., and N., and Rā.; the weapon he throws into the wombs of the Pāṇḍava women (X, **15**). Kṛshṇa says that a brahman at Upaplavya has said to Uttarā, "while the Kuru line will become extinct, a son will be born to thee, and he will for that reason be called Parikshit." Açvatthāman says that his words could not but be fulfilled. Kṛshṇa says that the fœtus will die, but be recalled to a long life; but Açvatthāman shall wander for 3000 years alone, and without being able to talk to anyone; the stench of pus and blood shall emanate from him, and inaccessible forests and dreary moors shall be his abode; he shall wander over the earth with the weight of all diseases on him. Parikshit shall learn the use of all weapons from Kṛpa and rule the earth for sixty years; Kṛshṇa will revive him. Vyāsa approves of Kṛshṇa's curse. Açvatthāman proceeds to the forest. The Pāṇḍavas with Kṛshṇa, Vyāsa, and Nārada, taking with them the gem, come to Draupadī, who is sitting in Prāya. Bhīma comforts Draupadī (η). Draupadī asks Yudhishṭhira to place upon his head the gem taken from Açvatthāman. Yudhishṭhira asks Kṛshṇa (X, **16**) about the true cause of Açvatthāman's success in destroying the Pāṇḍava army (θ). Kṛshṇa ascribes it to the aid of Mahādeva, and relates that when Brahmán, desirous of creating, saw Rudra, he asked him to create living creatures; Rudra promised to do so, and plunged into the waters and practised austerities. Then Brahmán called into existence another being in order to make him the creator of living creatures, and he created Daksha, etc.; but they ran towards their creator from hunger, desirous of devouring him, and he repaired to Brahmán, who assigned herbs, etc., as their food, and the weak beings to the strong ones. The creatures multiplied. Then Rudra rose from the water, became angry, and caused his productive limb to disappear in the earth. He had created food (herbs and plants) for all these creatures. Then he went away, in cheerlessness and rage, to the Muñjavat mountains in order to practise severer austerities (X, **17**). After the Kṛta-age the gods prepared a sacrifice, but not knowing Rudra truly they

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assigned no share to him. Rudra constructed a bow of two of the four kinds of sacrifices (v. the note of PCR., p. 58), and came as a brahmacārin to the sacrifice; the earth shrank with fear, etc.; Rudra pierced the sacrifice in the heart; it assumed the shape of a deer and fled away with Agni, pursued by Rudra through the skies; the gods were stupefied; Rudra with his bow broke the arms of Savitṛ and plucked out the eyes of Bhaga and the teeth of Pūshan; the gods uttered a cry; the string of his bow burst; the gods and the sacrifice gratified Rudra; he threw his wrath into the water; that wrath, assuming the form of fire, is always employed in consuming the water. He then gave unto Savitṛ his arms, to Bhaga his eyes, and to Pūshan his teeth, and restored the sacrifice. The gods assigned to him all the libations of clarified butter as his share (X, **18**).

Aja[1] ("unborn") = Kṛshṇa: II, 550 (*Harim*); III, 481; V, 2566 (*na jāyate janitrā 'yam, Ajas tasmād . . .*), 5904 (?); XII, 1646 (*ajasya nābhau sambhūtaṃ yasmin viçvaṃ pratishṭhitam*), 13233, 13447.

***Aja**[2] = the Sun. § 310 (Āraṇyakap.: Sūrya): III, **3**, 146.

Aja**[3] = Çiva: X, 253.—§ 778 (Saṃvartta-Marutt.): XIV, **8a*, 200, 210; XIII, 1159 (1000 names), 7501.

***Aja**[4] = Brahmán: XII, 8537, 8756, 8802.

***Aja**[5] = Vishṇu: XII, 13109; XIII, 6960 (1000 names), 6971 (ib.), 7005 (ib.).

Aja[6], son of Jahnu. § 638 (Rāmopākhy.): XII, **49**, 1717.

Aja[7], a king: XIII, 5668, 7684.

***Aja**[8], adj. § 677 (Mokshadh.): XII, **238**, 8664 (? *pītaçastraḥ = yogin* ?); XII, 11231 (= Hiraṇyagarbha), 12045 (? *devasya*), 12674, 12864 (Mahāpurushastave).

Aja[9], plur. (°*āḥ*), a kind of Ṛshis. § 246 (Sundopasundop.): I, **211***a*, 7683.—§ 630 (Rājadh.): XII, **26**, 774.

Ājagara[1](m) *parva*(n). § 10 (Parvas.): I, **2**, 323 = Ājagaraparvan.

Ājagara[2] (named after ajagara, i.e. a boa). § 659 (Mokshadh.): XII, **179**, 6654 (*munir*), 6677 (*vratam*), 6678 (id.), 6679 (id.), 6680 (id.), 6681 (id.), 6682 (id.), 6683 (id.), 6684 (id.), 6685 (id.), 6686 (id.), (cf. 6689: *ajagaracaritaṃ vratam*).

Ajagaraparvan ("the section relating to the Boa"; the 40th of the minor parvans of Mhbhr.). § 448: The Pāṇḍavas spent four years with Arjuna in the gardens of Kubera, which added to the preceding six make ten years of exile. In the eleventh year Yudhishṭhira, advised by Bhīma, took leave of those regions, determining again to practise austerities on the mountain, when he had regained his kingdom; and after Lomaça had returned to the abode of the gods, they with the brahmans proceeded along that very road, carried by Ghaṭotkaca and his followers, and advised also by Ārshṭisheṇa (III, **176**).—§ 449: Having crossed Kailāsa, they passed one night in the hermitage of king Vṛshaparvan (*b*), then one month at Badarī, seeing Kubera's (*c*) favourite lake (*nalinīm*), then crossing the land of Cīna, Tushāra, Darada, and all the regions of Kulinda, and the difficult Himālaya regions, they reached the city of the Kirāta king Subāhu, where they met with their charioteers Viçoka, etc., and their servants Mahendrasena, etc., the cooks and servants of the kitchen. After having stayed there one night, they, dismissing Ghaṭotkaca and his followers, with the charioteers and chariots reached "the king of mountains" near Yamunā (*Yāmunam adrirājam*, i.e. *Yamunodgamam*, Nil.; "name of a mountain," BR.), where they dwelt for one year, occupied with hunting, in the forest Viçākhayūpa. There in a cavern Bhīma was seized by a snake and rescued by Yudhishṭhira. In the twelfth year of their exile they repaired thence to the borders of the desert, and desirous of dwelling by the Sarasvatī (*d*), they went there, and thence reached the lake of Dvaitavana (III, **177**).—§ 450: At the request of Janamejaya, Vaiçampāyana detailed how Bhīma, when they had come from the rājarshi Vṛshaparvan's hermitage, was hunting with unpoisoned (*çuddhair*) arrows on some spots of Himavat (*b*), was seized by a huge snake, and on account of a boon that had been granted to the serpent was quite unable to extricate himself (III, **178**). The serpent said that he was the rājarshi Nahusha, the son of Āyu, whom Agastya had cursed to become a serpent, out of compassion, however, adding to his curse that the person who would be able to answer his questions would deliver him, and that even stronger beings would, when seized by him, lose their strength. He had retained his recollection of his former existence, and nobody who came within his reach at the sixth division of the day (*? shashṭhe kāle: ashṭadhā vibhaktasyāhno bhāge*, Nīl.) could escape him. Bhīma lamented. Now appeared dreadful omens to Yudhishṭhira there, and having learnt from Draupadī that Bhīma had long been out, he set out with Dhaumya, having directed Arjuna to protect Draupadī, and Nakula and Sahadeva to protect the brahmans; and in the east, following the tracks of Bhīma, he came to the spot (III, **179**). The serpent told Yudhishṭhira who he was, refused other food instead of Bhīma, but promised to deliver him if Yudhishṭhira could answer his questions. The first question was about the characteristics of the brahman, etc. (III, **180**). Yudhishṭhira asked the serpent some questions about the means of salvation, and some other moral and philosophical questions, about the difference between the mind (*manas*) and the intellect (*buddhi*), and what had caused Nahusha's fall. Nahusha told that in heaven he used to exact tribute from brahmarshis, gods, Rākshasas, Gandharvas, Yakshas, Pannagas, etc.; and that such was the spell of his eyes, that on whatever creature he fixed them he instantly destroyed its power; Agastya had foretold that Yudhishṭhira would save him from his curse. He delivered Bhīma unhurt, and, assuming his celestial shape, went back to heaven. Yudhishṭhira returned with Dhaumya and Bhīma, and narrated all that to the brahmans, who censured Bhīma, and warned him against attempting such things again (III, **181**).

Ājagava[1], the bow of Pṛthu Vainya. § 595 (Pṛthu Vainya): VII, **69**, 2406 (*dhanuḥ*).

Ājagava[2], Arjuna's bow. § 599 (Jayadrathavadhap.): VII, **145**, 6148.

Ājagava[3], Māndhātṛ's bow. § 407 (Māndhātrup.): III, **126**, 10456 (*nāma dhanuḥ*).

Ajaikapād, one of the Rudras, sons of Sthāṇu. § 108 (Aṇṇāvat.): I, **66**, 2566.—§ 191 (Pāṇḍavotp.): I, **123**, 4826.—§ 565 (Gālavacar.): V, **114**, 3899 (gold is guarded by the Ajaikapād-Ahirbradhnaiḥ and by Dhanada, i.e. Kubera).—§ 665 (Mokshadh.): XII, **208***c*, 7585 (among the deities that are the lords of the three worlds); XIII, 1217 (= Çiva, 1000 names[3]).—§ 770 (Ānuçāsanik.): XIII, **151***β*, 7090 (one of the eleven Rudras, the lords of the three worlds).

Ajaka, an Asura incarnated as Çālva. § 180 (Aṇṇāvat.): I, **67**, 2652 (*Ajakas tv asuro rājan ya āsīd Vṛshaparvaṇaḥ | sa Çālva iti vikhyātaḥ pṛthivyām abhavan nṛpaḥ*).

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Ajamīḍha, an ancient king. § 61 (Sarpasattra): I, **55**, †2101 (*°sya yajñaḥ*).—§ 152 (Pūruvaṃç.): I, **94**, 3720 (son of Suhotra and Aikshvākī), 3721.—§ 156 (do.): I, **95**, 3789 (son of Vikuṇṭhana and Sudevā Dāçārhī), 3790.—§ 721 (Ānuçāsanik.): XIII, **4**, 201.—§ 730 (Meghavāhanop.): XIII, **18**, 1315.

Ājamīḍha[1] = A°: I, 3126.

Ājamīḍha[2] = Yudhishṭhira: †I, 2102; I, 7150; II, 1601; III, 10093, 10119, 10691, 10697; V, 35, 650; VI, 3781; VIII, 3287; X, 570; XIII, †1373, 3730.

Ājamīḍha[3] = Nakula: V, 2229.

Ajamīḍha[4] = Dhṛtarāshṭra: II, 2484 (?); V, 1332, 2518; VII, 5838, 5840; VIII, 4227.

Ājamīḍha[5] = Vidura: III, 249.

Ājamīḍha[6] (°au) = Duryodhana + Arjuna: IV, 2091.

Ājamīḍha[7] = Saṃvaraṇa: I, 3737.

Ājamīḍha[8], plur. (*°āḥ*): II, 1601 (*°ānām*); V, 2892 (*°kulaṃ praptā*, sc. Kṛshṇā), 3221 (= do.).

Ajātaçatru = Yudhishṭhira: I, 7149, 7152, 7760; II, 522 (*na tasya vidyate dveshṭā, tato 'syājātaçatrutā*), 972, 1863, 1873, 2118 (*Pāṇḍavo*), 2203 (do.), 2434, 2448; III, 232, 251, 988, 1354, 1362, 11739 (*Kaunteyo*), 11906, 12313, 14749 (*Dharmarājaḥ*), 14954, 15022, 17231; IV, 587, 905; V, 27, 645, 662, 677 (*Kuntīputraḥ*), 716, 720, 721, 722, 724, 768, 899, 948, 953, 960, 969, 970, 979, 1095, 1096, 1907, 1984, 3148, 3438, 5198; VI, 2596, 3138, 3769; VII, 312, 445 (*°tā*), 1358, 1379, 1960, 3529 (*Kaunteyam*), 4174 (*Kaunteyaḥ*), 6445 (*Pāṇḍavam*); VIII, 199, 3206, 3298; IX, 557 (*Kaunteyaṃ Yudhishṭhiram*), 999, 1718 (*Kaunteyo*); XII, 603, 698 (*Kaunteyam*); XIII, 7555; XV, 57, 970.

Ajeya, an ancient king. § 6 (Anukram.): I, **1**, 228.

Ajita[1], an ancient king. § 5 (Anukram.): I, **1**, 224*b*.

Ajita[2] = Çiva (1000 names[2]).

Ajitaçatru. § 270 (Brahma-sabhā-v.): II, 11*a*, 442 (in the palace of Brahmán).

Ājyapāḥ ("drinkers of butter"). § 695*b* (Dakshayajñav.): XII, 285*a*, 10280.—§ 730 (Ānuçāsanik., Meghavāhanop.): XIII, 18λλ, †1372.

Ākāça** ("space"). § 543 (Rāmarājyābhisheka): III, **291β*, 16554, etc.

Ākāça-Gaṅgā ("the heavenly Gaṅgā"). § 11 (Parvas.): I, **1**, 638.—§ 421 (Gandhamādanaprav.): III, **142**, 10909: In the neighbourhood of the Mandara mountain, the abode of the gods and ṛshis; coming from Badarī, honoured by Vaihāyasas and Vālakhilyas and Gandharvas and singers of Sāmans; there Marīci, Pulaha, Bhṛgu, and Aṅgiras, with the host of M., mutter their daily prayers; S., A., the Moon, the Sun, the stars, and planets circumambulate it; Çiva (*Vṛshāṅkaḥ*) carries its water on his head at Gangādvāra. According to the counsel of Lomaça the Pāṇḍavas adored it, and then continued their journey with the hosts of ṛshis.—§ 714 (Çukakṛtya): XII, **389**, 12410.—§ 717*b* (Nārāyaṇīya): XII, **343**, ††13218 VIII).—§ 795 (Svargārohanap.): XVIII, **3**, 108.

Akāçani = Çiva (1000 names[2]).

Akala = Çiva (1000 names[2]).

Akāla = Çiva (1000 names[2]).

Akampana(ḥ), a king. § 594 (Abhimanyuv.): VII, **52**, 2023, 2029; **54**, 2125: In days of old there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes. His son Hari was at last slain in the midst of the army. *A.* grieved day and night. Then the D.-ṛ. Nārada came and told him the origin of death (Mṛtyu, q.v.). "Therefore," said Nārada, "don't indulge in fruitless grief for creatures after they are dead . . . ." Akampana felt consoled, and Nārada went to the woods of Nandana.

Akara = Çiva (1000 names[2]).

Akāra ("the letter *a*"): VI, 1237 (*aksharāṇām akāro 'smi*, says Kṛshṇa about himself).

Akarkara, a serpent. § 47 (Sarpanāmakathana): I, **35**, 1561 (*Karkarākarkarau nāgau*).

Ākarsha. § 287 (Rājasūyikap.): II, **34**, 1270 (among the kings who came to Yudhishṭhira's rājasūya).

Akartṛ = Kṛshṇa? XII, 13285.

Ākhaṇḍala = Indra. § 606 (Karṇap.): VIII, **86**$_{7}$, 4353 (*°dhanuḥprakhyam . . . Karṇam*).—§ 608 (do.): VIII, **90**, 4661 (*harāmbupākhaṇḍalavittagoptṛbhiḥ*).—§ 717 (Nārāyaṇīya): XII, **337**, 12755 (*divam Ākhaṇḍalo yathā*); **339**, 12864 (Mahāpurushastave).

Akroça. § 285 (Digvijayap.): II, **32**, 1188 (*rājarshim*, conquered by Nakula).

Akrodhadrohamoha = Kṛshṇa: XII, 1671.

Akrodhana. § 156 (Pūruvaṃç.): I, **95**, ††3774 (son of Ayutanāyin and Kāmā).

Akrūra[1]. § 232 (Svayaṃvarap.): I, **186**, 6998 (comes to the svayaṃvara of Kṛshṇā).—§ 252 (Subhadrāharaṇap.): I, **219**, 7915.—§ 253 (Haraṇāharaṇap.): I, **221**, 7990 (*Vṛshṇivīrāṇāṃ senāpatir*; visited Arjuna at Khāṇḍavaprastha together with Kṛshṇa).—§ 264 (Sabhākriyāp.): II, **4***β*, 125 (among the kings present when Yudhishṭhira entered his palace).—§ 320 (Saubhavadhop.): III, **18**, 736 (a Vṛshṇi hero).—§ 342 (Indralokābhigam.): III, **51**, 1994 (*°Gada-Sāmbaiç ca*, a Vṛshṇi hero).—§ 641 (Rājadh.): XII, **81**, 3033 (*Āhukākrūrau*, v. the note by PCR., p. 260), 3037 ("Baladeva and others of the Bhoja race are partisans of Akrūra").—§ 793 (Mausalap.): XVI, **6***κ*, 157; **7**, 248 (his widow(s) desire to retire into the woods).—§ 795 (Svargārohaṇap.): XVIII, **5***μ*, 162 (among the kings that entered the deities, *Viçveshāṃ devatānān te viviçur*).

Akrūra[2] = Vishṇu (1000 names).

Akrūrakarman = Çiva: XIV, 204.

Ākṛshṭa, plur. (*°āḥ*), a sort of Ṛshis. § 656 (Khaḍgotp.): XII, **166***β*, 6144 (accepted the religion of the Vedas).

Akṛtavraṇa, a follower of Paraçu-Rāma. § 393 (Paraçu-Rāma): III, **115**, 10127 (*Rāmasyānucaraṃ vīram*), (10129).—§ 394 (Arjuna Kārtavīrya): III, **115** (10133).—§ 394*b* (Tīrthayātrāp.): III, **115**: *A.* had followed Rāma Jāmadagnya and been an eye-witness of all his deeds in former days.—§ 395 (Jamadagni): III, **115** (10150).—§ 396 (do.): III, **116** (10171).—§ 573 (Ambop.): V, **176**, 6058 (*Rāmasyānucaraḥ priyaḥ*), 6062, 6063, (6064); **177** (6083), (6091); **179**, 7132 (he acted as Yuyutsu's charioteer, *sakhā Veda-vid atyantaṃ dayito Bhārgavasya ha*); **180**, 7179 (*°prabhṛtayaḥ . . . . Rāmasyānucarāḥ*); **184**, 7280 (*sakhā vipro*, sc. *Rāmasya*).—§ 734 (Ānuçāsanik.): XIII, **26***a*, 1765 (among the ṛshis who surround Bhīshma when he lies on his arrow bed).

Akṛti. § 273 (Rājasūyārambhap.): II, **14**, 586 (brother of the Bhoja king Bhīshmaka; like to Rāma Jāmadagnya; has placed himself under Jarāsandha).—§ 284 (Sahadeva): II, **31***a*, 1165 (a king in the south, subjected by Sahadeva; *Ākṛtiṃ Kauçikācāryaṃ . . . vaçe cakre . . . Surāshṭrādhipatiṃ*).

Aksha. § 615 (Skanda): IX, **45***η*, 2560 (among the warriors of Skanda).

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Aksha = Çiva (1000 names[2]).

Akshahṛdayaprāpti. § 11 (Parvas.): I, **2**, 437 (all. to the history of Nala).

Akshamālā. § 565 (Gālavacar.): V, **117**, 3970 (*Vasishṭhaç cākshamālayā . . . reme*; PCR. identifies her with Arundhatī).

Akshamālin = Çiva (1000 names[1]).

***Akshara** ("imperishable"): (= Kṛshṇa) XII, 1626, 1635; XII, 2328 (°*sātmatām*), 2323 (id.), 2351 (°*saṃmitāḥ lokāḥ*); (= Hiraṇyagarbha) XII, 11232 (*eko*); (= Vishṇu?) XII, 13115; (= Kṛshṇa?) XII, 13285 (?); (= Çiva) XIII, 1193 (*paramaṃ Brahma*?); (= Vishṇu) XIII, 6951 (1000 names), 7000 (1000 names).

***akshauhiṇī**, an army of a certain kind and magnitude. § 9 (Parvas.): I, **1**, 287, 292, etc.—§ 153 (Saṃvaraṇa): I, **94**, 3723.—§ 570 (Sainyaniryāṇap.): V, **155**, 5267, etc.

Akshiṇa, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, 4*β*, 249.

Akshobhya = Vishṇu (1000 names).

Akūpāra (v. BR.). § 28 (Amṛtamanth.): I, **18**, 1122.—§ 468 (Indradyumnop.): III, **199**, 13337 (a very old tortoise), 13338.

Alakā, the city and tank of Kubera. § 148 (Yayāti): I, **85**, 3508.—§ 269 (Vaiçravaṇasabhā-v.): II, **10**, 390 (*nalinyāç cālakākhyāyāḥ*).

Alakādhipa = Kubera: IX, 583 (*Maheçvarasakham*); XII, 2811 (= *Vaiçravaṇa*), 2822 (id.).

Alakanandā. § 221 (Caitrarathap.): I, **170**, 6456 (*deveshu Gaṅgā, Gandharva! prāpnoty Alakanandatāṃ*).

Alamba (? v. Garuḍa). § 43*b*: I, **29**, 1377: with divine trees (*devavṛkshāḥ*), with golden boughs, and others with fruits of gold and silver and branches of precious gems.

Ālamba. § 264 (Sabhākriyāp.): II, **4***a*, 109 (among the ṛshis who were present when Yudhishṭhira entered his palace).

Alambāyana (= Cāruçirsha). § 730 (Ānuçāsanik., Meghavāhanop.): XIII, **18**, 1301 (C°).

Alambusha, a rākshasa, variously genealogized and presumably ultimately identical with other similar figures. § 11 (Parvas.): I, **2**, 535 (is killed).—§ 552 (Goharaṇap.): IV, **5**, 1771 (the same?, rather °*ā*: *Alambushograsenānām*, sc. *vimānāni*; Nīl. *tatprabhṛtīnāṃ Gandharvāṇām*).—§ 572 (Rathātirathas.): V, **167**, 5802 (*Rākshasendraḥ, pūrvavairam anusmaran, Rākshasasainyānāṃ sarveshāṃ rathasattamaḥ*).—§ 578 (Bhīshmavadhap.): VI, **45**, 1711 (*rākshasaṃ*), 1713 (= do.).—§ 581 (do.): VI, **63**, †2808 (*rākshaso*).—§ 584 (do.): VI, **81**, 3560 (= do.); **82**, 3615 (*rākshasaṃ*), 3620 (= do.). — [§ 585 (do.): VI, **90**, c.]: the rākshasa, Ārçyaçṛṅga (v. 4019), who kills Irāvat, is Alambusha. — § 586 (do.): VI, **99**, 4506 (= do.); **100**, 4572 (= do.), 4575 (= do.); **101**, 4584 (= do.: *Ārçyaçṛṅgim*), 4591 (= do.), 4596 (= do.: *Ārçyaçṛṅgim*), 4604 (= do.).—§ 590 (Droṇābhishekap.): VII, **14**, 540 (*Haidimbālambushau rākshasau*). — § 592 (Saṃçaptakavadhap.): VII, **25**, 1124 (*rākshasas*). — § 599 (Jayadrathavadhap.): VII, **95**, 3537 (*rākshasendraṃ*); **98**, 3559 (= do.); **108**, 4065 (= do.: *Ārçyaçṛṅgim*, v. 4067), 4072 (= do.: recollecting the slaughter of his brother Vaka, v. 4075); **109**, 4097 (= do.), 4099 (= do.), 4101 (= do.), 4105 (= do.), 4106 (*rākshasendraṃ*), † 4132 (slain by Ghaṭotkaca: *Ghaṭotkacaḥ . . . abhinananda . . . Alambushaṃ pakvam alambusham yathā*); **140**, 5828 (*rājavaro*, = do.?), 5830 (do. = do.?), 5833 (= do.?); **150**, 6515 (= do.?).—§ 600 (Ghaṭotkacavadhap.): VII, **165**, 7371 (*rākshasendro*); **167**, 7498 (having eight terrible-looking Piçācas yoked to his car; description); **174**, 7856 (= do.? *Jaṭāsurir*), 7857 (*rakshas*), 7858 (= do.), 7861 (= do.), 7864 (= do.), 7870 (= do.), 7872 (*Ghaṭotkacālambushayoḥ*), 7875 (*Alambusha - Ghaṭotkacau*), 7879 (*rākshasendraṃ*). — § 604 (Karṇap.): VIII, **5**, 135 (*rākshasendraḥ, kharabandhurayānavān*, has been killed by Ghaṭotkaca).—§ 609 (Çalyap.): IX, **2**, 76 (*Jalasandho 'thārshyaçṛṅgī rākshasaç cāpy Alāyudhaḥ | Alambusho . . .* sc. have died), 94 (*Alambushas tathā rājā rākshasaç cāpy Alāyudhaḥ | Ārçyaçṛṅgiç ca nihataḥ*).—§ 620 (Çrāddhap.): XI, **26**, 792 (*Ghaṭotkacaṃ rākshasendraṃ Baka-bhrātaram eva ca | Alambushaṃ rākshasendraṃ Jalasandhañ ca pārthivaṃ*, sc. are burnt after death).

Alambushā, an Apsaras. § 103 (Aṃçāvatar.): I, **65**, 2557.—§ 191 (Arjuna): I, **123**, 4817.—§ 549 (Pāṇḍavapraveçap.): IV, **9**, 259.—§ 615 (Baladevatīrthay.): IX, **51**, 2931 (*divyām Apsarasaṃ puṇyāṃ darçanīyām A°ām*), 2937.—§ 731 (Ashṭāvakra-Dik-saṃv.): XIII, **19**, 1424.—§ 775 (Ānuçāsanik.): XIII, **166**, 7641.

Alarka[1], a rājarshi. § 267 (Yama-sabhā-v.): II, **8**, 329 (among the rājarshis in the palace of Yama).—§ 323*b* (Dvaitav.): III, **25** (Alarka had renounced his kingdoms and riches, see BR., LIA. I. Anh., xxx f., 2nd ed. xxxiv f.).—§ 760 (Ānuçāsanik.): XIII, **115**, 5666 (*Rāmā°-Nalaiḥ*).—§ 775 (do.): XIII, **166***η*, 7678 (among the principal kings whose names are to be recited at sunset and sunrise).—§ 782 (Brāhmaṇagītā): XIV, **30***e*, 840 (*rājarshim*), (843), 845, (847), 848, (850), 851, (853), 854, (856), 857, (859), 860, (862), 863, 865, 866. The Pitṛs (of Paraçu-Rāma) said: R.-ṛ. Alarka, having with his bow conquered the whole earth, set his mind on what is subtle; he said: "My mind has become strong; having conquered the mind, one's conquest becomes permanent; I shall shoot sharp-pointed arrows at the mind." The mind said: "These arrows will never pierce me, but only slay thyself; do thou look out for other arrows with which to destroy me"; and so also with the nose, the tongue, etc. Then he set himself to penances, but failed to obtain fit arrows. He engaged in *yoga*, and now slew all the senses with one arrow. He complained that he [had lost his time] in courting sovereignty till now; "there is no happiness higher than *yoga*."

Alarka[2], a worm. § 621 (Rājadh.): XII, **3**, 87 (bites Karṇa; originally a Rākshasa, who in the Kṛta-age had ravished the spouse of Bhṛgu and been cursed by him).

Alātākshī, a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2626.

Alāyudha, a Rākshasa. § 599 (Jayadrathavadhap.): VII, **95***o*, 3536 (fights Ghaṭotkaca on the fourteenth day of the battle); **96**, 3568 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8004 (promises Duryodhana to slay Bhīmasena and his brothers in order to avenge his kinsmen Baka and Kirmīra and his friend Hiḍimba, in the night after the fourteenth day of the combat); **177**, 8028 (fights Ghaṭotkaca, etc.), 8033, 8042, 8043 (°*ratham*), 8044, 8046, 8051; **178***ψψ*, 8076 (do.), 8078, 8079, 8085, 8101 (*yuddhaṃ Bhaimy-Alāyudhayor*), 8110 (is killed by Ghaṭotkaca), 8114; **179**, 8117; **180**, 8212; **181**, 8236.—§ 609 (Çalyap.): IX, **2**, 76, 94.—§ 611 (do.): IX, **24**, 1299.—§ 789 (Patradarçanap.): XV, **32**, 879.

Alinda, pl. (°*āḥ*), a people in Bharata-varsha. — § 574 (Jambūkh.): VI, **9**, 371 (B. has *Athida*).

Alola = Çiva (1000 names[2]).

Alolupa, (*a*) son of Dhṛtarāshṭra. § 131 (Aṃçāv.): I, **67**, 2738.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4551.—§ 606 (Karṇap.): VIII, **84***ξ*, 4263 (among ten sons of Dhṛtarāshṭra's killed by Bhīma; C. has *Aludapa*).—(*b*) = the Sun: III, **3**, 153.

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Alulupa, v. Alolupa.

Amadhya ("without middle"): XII, 12864 (Mahāpurushastave), 13249 (= Kṛshṇa).

Amāhaṭha, a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Amānin = Vishṇu (1000 names).

***Amara**[1], pl., the gods: IX, 1909, 2458, 2969 (°*prakhyam*), 3243; X, 766 (°*tāṃ*), 789, 804; XI, 295, 494 (°*vat*), etc.; sing., IX, 1899, etc.

Amara[2] = Çiva (1000 names[2]).

***Amaraçreshṭha** = Indra.

***Amarādhipa** = Indra.

***Amaradvishaḥ**, the Asuras: IX, 3519.

***Amaradyuti** = Çiva: XIII, 7499.

***Amaraṇa** = Çiva (1000 names[2]).

***Amaraprabhu** = Vishṇu (1000 names).

***Amararāja** = Indra.

Amarāvatī, the city of Indra.—§ 225 (Vāsishṭha): I, **177**, 6786 (*Çakreṇevāmarāvatī*).—§ 262 (Sabhākriyāp.): II, **2**, 46 (*yathā Çakro 'marāvatīṃ*).—§ 335 (Indralokābhig.): III, **42**, 1755 (*Çakrasya purīṃ*).—§ 336 (Indralokābh): III, **43**: Amarāvatī was the resort of Siddhas and Cāraṇas, and the Nandana garden of the troops of the Apsarases. The region cannot be seen by those who have not gone through ascetic austerities, etc.—§ 443 (Nivātakavacay.): III, **168**, 12036 (*Çakrasya bhavanaṃ*).—§ 445 (do.): III, **173**, 12224 (°*ī-saṅkāçaṃ Hiraṇyapuram*).—§ 564 (Mātaliyop.): V, **103**, 3617 (*devarājasya purī*).—§ 589 (Droṇābhishekap.): VII, **11**, 403.—§ 596 (Pratijñāp.): VII, **77**, 2724.—§ 736 (Vitahavyop.): XIII, **30**, 1957.—§ 745 (Cyavana-Kuçika-s.): XIII, **54**, 2841.—§ 768 (Umā-Maheçvara-s.): XIII, **142**, 6545 (by living with deer, etc., one attains to Amarāvatī).

***Amareçvara** = Indra.

Amatsyāçin, son of Viçvāmitra. § 721 (Ānuçāsanik.): XIII, **4***β*, 258.

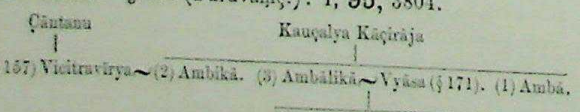
***Amāvasī**, the day of the new moon. § 615 (Prabhāsotpattik.): IX, **35**, 2052, 2058.—§ 717 (Nārāyaṇīya): XII, **343** XI), 13221.

Amāvasu, son of Purūravas and Urvaçī. § 141 (Purūravas): I, **75**, 3149.

Ambā, the eldest daughter of the king of Kāçi, chosen by the Saubha king, carried off by Bhīshma to be married to Vicitravīrya, but released; refused by the Saubha king, etc., reborn as Çikhaṇḍin (v. Ambopākhyānaparvan). § 167 (Vicitravīryoparama): I, **102**, 4136 (*jyeshṭhāṃ Kāçipateḥ sutāṃ*).—§ 290 (Çiçupālavadhap.): II, **41**, 1454.—§ 573 (Ambop.): V, **173**, 5951–2; **175**, 5977, 5985; **176**, 6040, 6068, (6080); **177**, (6087), (7009), (7017); **178**, (7029), (7031), 7033 (*Rāmāmbayoḥ*); **186**, 7367 (only in B., a river in Vatsabhūmi, to which Ambā was changed after death with half her body); **188**, 7408; **192**, 7551.—§ 576 (Bhagavadgītāp.): VI, **14**, 554.—§ 596 (Pratijñāp.): VII, **72**, 2501.

Ambājanman, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6051.

Ambālikā. § 156 (Pūruvaṃç.): I, **95**, 3804.



§ 167 (Vicitravīryoparama): I, **102**, 4137.—§ 171 (Vicitravīryasutotp.): I, **106**, 4288.—§ 573 (Ambop.): V, **173**, 5951–2 (*rājakanyā yavīyasī*); **175**, 5990; **176**, 6068. Cf. Kausalyā.

Ambarāvṛta = Çiva (1000 names[2]).

Ambarīsha[1], an ancient king. § 4 (Anukram.): I, **1**, 220 *bis* (mentioned by Sañjaya as belonging to the past).—§ 267 (Yama-sabhā-v.): II, **8**, 322 (in the palace of Yama).—§ 409 (Plakshāvataraṇagam.): III, **129***b*, 10514 (*Nābhāgaḥ*; had in olden time sacrificed on the Yamunā and given prodigious riches to the sadasyas, and by his sacrifices and austerities he had attained to the highest perfection—*siddhim*).—§ 521 (Draupadīharaṇap.): III, **263**, 15553 (*smṛtvā 'nubhāvaṃ rājarsher Ambarīshasya dhīmataḥ*).—§ 562 (Bhagavadyānap.): V, **90***ν*, 3146.—§ 574 (Jambūkh.): VI, **9***aa*, 314 (had been king of Bharatavarsha).—§ 595 (Shoḍaçarājika): VII, **64**, 2303, 2314, 2318. *A. N.* fought alone against 1,000,000 kings, who were reduced to subjection, and he, conquering the whole earth, performed 100 sacrifices, etc. (description); in those sacrifices he as sacrificial presents gave the kingdoms of hundreds and thousands of kings to his 10,000,000 of priests, and numbers of princes and kings with their treasuries, etc.—§ 621 (Rājadh.): XII, **8***o*, 238 (the earth had formerly belonged to him).—§ 623 (do.): XII, **14**, 421 (do.).—§ 632 (Shoḍaçarājop.): XII, **29**, 993 (*Nābhāgim*; his magnificent sacrifices, etc.), 995.—§ 641 (Rājadh.): XII, **98**, 3614 (discourse between him and Indra about Sudeva and the sacrifice of battle), 3615 (*Nābhāgiḥ*), (3618), (3625), 3663.—§ 677 (Mokshadh.): XII, **235**, 8597 (having given to the brahmans eleven arbudas of cows, he proceeded to heaven with all the people of his kingdom).—§ 751*b* (Çapathavidhi): XIII, **94***a*, †4551, (4575).—§ 761 (Ānuçāsanik.): XIII, **115***γ*, 5661 (*Nābhāgena*; among the ancient kings that had abstained from honey and meat in the month of Kārttika).—§ 767 (do.): XIII, **137***a*, 6253 (among the princes that had attained to heaven by charities and penances; *A.* had given away all his kingdom to a brahman).—§ 775 (do.): XIII, **166***η*, 7679 (among the principal kings whose names should be recited at sunrise and sunset).—§ 782*b* (Brāhmaṇagītā): XIV, **31**, 876 (in an ancient kalpa, sung verses), 877, 886.

Ambarīsha[2], a Nāga (Serpent). § 793 (Mausalap.): XVI, **4***η*, †120 (among the celestial snakes who received in the Ocean the Nāga that issued from the mouth of Bala-Rāma).

Ambashṭha[1], pl. (°*āḥ*), a people. § 285 (Digvijayap., Nakula): II, **32**, 1189 (in the west, conquered by Nakula).—§ 295 (Dyūtap.): II, **52**, 1871 (among the people who paid tribute to Yudhishṭhira).—§ 576 (Bhagavadgītāp.): VI, **18**, 688 (among the people who protected Bhīshma); **20**, 750 (in the army of Bhīshma).—§ 587 (Bhīshmavadhap.): VI, **117**, 5485 (vanquished by Arjuna on the tenth day of the battle; *Kaikeyaiḥ saha*); **119***aa*, 5649 (among the people who abandoned Bhīshma on the tenth day of the battle; do.).—§ 589 (Droṇābhishekap.): VII, **4***β*, 120 (had fought Karṇa); **7**, 183 (in the rear of Droṇa's troops).—§ 592 (Saṃçaptakavadhap.): VII, **20***o*, 802 (at the back of Droṇa's array on the twelfth day of the battle).—§ 599 (Jayadrathavadhap.): VII, **121***cc*, 4819 (headed by Duryodhana, they, with Çakas, etc., and the Saṃçaptakas, attacked Sātyaki).—§ 600 (Ghaṭotkacavadhap.): VII, **157***ρ*, 6948 (Yudhishṭhira began to slay the *A.*; the nightly combat after the fourteenth day); **161***éé*, 7206 (Yudhishṭhira slew the *A.*).—§ 702 (Mokshadh.): XII, **297***η*, 10868 (among the kshattriyas who had sprung from the original orders by intermixture).

Ambashṭha[2], the Ambashṭha king (Çrutāyu). § 585 (Bhīshmavadhap.): VI, **96**, 4360 (*rājānaṃ loke viçrutaṃ*,

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vanquished by Abhimanyu).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1112 (*rājānaṃ*, vanquished by the Cedi-king), 1113.—§ 599 (Jayadrathavadhap.): VII, **93**, 3397 (*Çrutāyus tathāmbashṭhas*, fights Arjuna), 3399, 3402.—§ 604 (Karṇap.): VIII, **5**, 107 (*Çrutāyur api cāmbashṭhaḥ*, has been killed by Arjuna); **6**, 161 (°*sya sutaḥ*, killed by Duryodhana's son Lakshmaṇa).

Ambashṭhaka, a king. § 585 (Bhīshmav.): VI, **96**, 4310 (fights Abhimanyu on the eighth day of the battle).

Ambashṭhapati ("the lord of the Ambashṭhas"). § 580 (Bhīshmav.): VI, **59***μ*, †2584 (*Çrutāyus*, attacks Arjuna on the third day of the battle), †2647 (*ρ*) (*Çrutāyur*, has been vanquished by Arjuna).

Ambhonidhi[1] = Kṛshṇa.

Ambhonidhi[2] = Vishṇu (1000 names).

Ambhoruha, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 258.

Ambikā[1], sister of Ambālikā (q.v.). § 156 (Pūruvaṃç.): I, **95**, 3804 (*Ambikāmbālike Kauçalyātmaje Kāçirāja-duhitarau*).—§ 167 (Vicitravīryoparama): I, **102**, 4137.—§ 171 (Vicitravīryasutotp.): I, **106**, 4277.—§ 196 (Vyāsa): I, **128**, 4973, 4975.—§ 573 (Ambop.): V, **173**, 5951, 5952 (*madhyamā*); **175**, 5990; **176**, 6068. *Cf.* Kausalyā.

Ambikā[2], an Apsaras. § 191 (Pāṇḍavotp.): I, **123**, 4818 (among the Apsarases who danced and sang at the birth of Arjuna).

Ambikā[3], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2630 (enumeration).—§ 770 (Ānuçāsanik.): XIII, **151***c*, 7106 (*Skandaç cāmbikayā saha*; among those the recital of whose names cleanses from all sins).

Ambikābhartṛ = Çiva.

Ambikāsuta = Dhṛtarāshṭra.

Āmbikeya = Dhṛtarāshṭra.

Ambopākhyāna ("episode relating to Ambā"). § 10 (Parvas.): I, **2**, 336 (°*aṃ parva*).—§ 11 (do.): I, **2**, 516, i.e. Ambopākhyānaparvan.

[Ambopākhyānaparvan] ("the section containing the episode of Ambā," the 66th of the minor parvans of Mhbhr. Cf. Ambopākhyāna). § 573. Questioned by Duryodhana why he would not slay Çikhaṇḍin, Bhīshma said: After Çāntanu's death and Citrāṅgada's demise, obedient to the counsels of Satyavatī I installed, according to the ordinance, Vicitravīrya as king. I repaired on a single car to the *svayaṃvara* of the daughters of the king of Kāçi: Ambā (the eldest), Ambikā (the second), and Ambālikā (the youngest), who were *vīryaçalkāḥ*. Challenging all the kings, I took the three maidens upon my car, and repeatedly told my name to the kings, and vanquished them all. Then I came back to Hāstinapura and made over those maidens, intending them for Vicitravīrya, to Satyavatī (V, **173**). Satyavatī became very glad. When the nuptials approached, Ambā said that she had before mentally chosen the Çālva king (the lord of Saubha, v. 6076, etc.) as her lord, and that he, without her father's knowledge, had privately proposed to her (V, **174**). I then laid the matter before Satyavatī and our counsellors (*mantriṇ*), *ṛtvijas*, and *purohitas*, and permitted Ambā to depart. She came to the city of the Çālva king, escorted by a number of old brahmans, accompanied by her nurse. But he would no longer have her as his wife, because she was to be wedded to another. It was of no avail that she declared she had been carried away by force, weeping and against her will; for Çālva was in terror of Bhīshma. She cursed Bhīshma, her father, herself (because she had not leapt down from Bhīshma's car), Çālva, and Dhātṛ (the creator). She resolved that her vengeance should fall upon Bhīshma. She repaired to a hermitage of ascetics (*tāpasāḥ*), and stayed there that night. There was the great brahman Çaikhāvatya, a preceptor in the scriptures and the Āraṇyakas (*çāstre cāraṇyake guruḥ*) (V, **175**). The ascetics counselled her to repair to her father's abode; but she would not, lest she should be slighted by her relatives; she wished to practise ascetic austerities. Then came her maternal grandfather, the Sṛñjaya king, the R.-ṛ. Hotravāhana, and advised her to go to Rāma Jāmadagnya, who would slay Bhīshma in battle if Bhīshma did not obey his behest; he always dwelt on the Mahendra mountain with R., G., and Aps. While they were speaking there appeared Akṛtavraṇa, a dear companion of Rāma; he said that Rāma would come the next morning to see Hotravāhana; Hotravāhana related the history of Ambā to Akṛtavraṇa (V, **176**). The next day Rāma appeared with his disciples, his bow in hand, etc. (description). Ambā asked him to slay Bhīshma (V, **177**). Rāma said he would not take up arms except at the command of brahmans. Akṛtavraṇa supported the demand of Ambā. The next morning they all set out for Kurukshetra with the maiden, and quartered themselves on the banks of Sarasvatī. On the third day Rāma sent a message to Bhīshma, who came and worshipped him. Rāma demanded that he should bestow Ambā upon Vicitravīrya, which Bhīshma refused. Rāma threatened to slay him in battle; Bhīshma said that Rāma had himself taught him the four kinds of arms (*ishvastraṃ caturvidhaṃ*; see the note of PCR.); and quoted a *çloka* in the Purāṇa, sung by Marutta (v. 7074). Having first gone to Hāstinapura and represented everything to Satyavatī, Bhīshma set out for Kurukshetra on his car (description). Gaṅgā ("worshipped by Si. and Cā," v. 7095) in vain endeavoured to make them desist (V, **178**). Bhīshma asked Rāma to mount on a chariot; but Rāma said that the earth was his chariot, the Vedas his steeds, the wind (Mātariçvan) his charioteer, and the mothers of the Vedas (Vedamātaraḥ; see the note of PCR.) his harness. Bhīshma saw him stationed on an excellent car (description), with Akṛtavraṇa as his charioteer. Bhīshma propitiated Rāma by worshipping him, on foot. The combat lasted for many days; at last Bhīshma, from pity and reverence, would not strike Rāma any longer, and the combat ceased at sunset (V, **179**). Next morning the battle was taken up again. Bhīshma's Vāyavya weapon was neutralized by Rāma's Guhyaka; Bhīshma's Āgneya by Rāma's Vāruṇa. At a momentary swoon of Bhīshma, Akṛtavraṇa, Ambā, etc., were filled with joy; then Rāma fell into a swoon and dropped down; the ascetics and Ambā comforted him. A conflagration was caused in the welkin. At evening Rāma withdrew (V, **180**). The next day they fought again, and at evening they desisted (V, **181**). The next day Bhīshma's charioteer was slain; Bhīshma, pierced by an arrow, fell down to the earth; eight brahmans supported him on their arms in mid-air; Gaṅgā was seen on his car; she had controlled his steeds in the combat. Bhīshma dismissed her and fought till evening. When Rāma for a moment lost his consciousness, Rāhu enveloped the sun, etc. At evening the battle ceased; next day it was taken up again, and lasted for twenty-three days (V, **182**). During the night the above-mentioned eight brahmans appeared to Bhīshma in a dream, comforted him, and said that the weapon Prasvāpa (*Prājāpatyaṃ Viçvakṛtaṃ*, v. 7259; PCR., "appertaining to the lord of all creatures and forged by the divine artificer")

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would come to his knowledge, for it had been known to him in his former life; neither Rāma nor any person on earth was acquainted with it; Rāma would not be slain by it, but he would fall asleep; "then thou wilt awaken him with the weapon Sambodhana" (V, 183). Next day Akṛtavraṇa must comfort Rāma. Bhīshma and Rāma both used the Brāhma weapon; the welkin seemed to be ablaze, and D., As., R., G., and Rā. were greatly afflicted, etc. Then the *mantras* for using the Prasvāpa weapon suddenly came to Bhīshma's mind (V, 184). Voices in the sky (the gods) and Nārada forbade him to let off the Prasvāpa weapon against Rāma, and the above-mentioned brahmans supported the words of Nārada. Beholding the Prasvāpa weapon withdrawn, Rāma declared himself to be vanquished. Rāma then beheld before him his father and father's father, who forbade him any more to fight with kshattriyas, especially with Bhīshma, whom the gods forbade to fight with Rāma. "Arjuna has been ordained by Svayambhū to be the slayer of Bhīshma." The ascetics with Ṛcīka, Nārada, Gaṅgā, and the Pitṛs succeeded in bringing about peace; the above-mentioned eight brahmans ordered Bhīshma to go to Rāma, who, summoning Ambā, said (V, 185) that he could do no more for her. Ambā went away, resolved to devote herself to austerities, that she might herself slay Bhīshma. Rāma with the ascetics departed for the Mahendra mountain; Bhīshma entered Hāstinapura, and was blessed by Satyavatī, and he appointed spies to ascertain the doings of Ambā. Bhīshma became afflicted when he heard that she was resolved on ascetic austerities (description), but was consoled by Nārada and Vyāsa. After having lived for six months on air she stood a year in the waters of Yamunā, etc., and thus went on for twelve years. She then went into Vatsabhūmi (resorted to by Si. and Cā.), etc. (*a*). Gaṅgā, angry because she observed these vows for the destruction of Bhīshma, cursed her, saying that after death she would become a river crooked in her course, etc. When Ambā once more came back to Vatsabhūmi she there became the above-mentioned river, but in consequence of her ascetic merit, only with half her body, while as to the other half she remained a maiden as before (V, 186). To the ascetics in Vatsabhūmi she said that she was resolved to obtain manhood in order to be revenged on Bhīshma. Çiva appeared in his own form in the midst of those great ṛshis, and promised her that she would slay Bhīshma and even obtain manhood, and in a new body remember all the incidents; born in the race of Drupada, she would become a *mahāratha*. Then Çiva disappeared. Ambā burnt herself on the bank of the Yamunā in the very sight of those great Ṛshis (V, 187). Questioned by Duryodhana how Çikhaṇḍin, having before been born a girl, afterwards became a man, Bhīshma related: The eldest queen of king Drupada was childless. During those years Drupada worshipped Çaṅkara for the sake of offspring, resolving to bring about Bhīshma's destruction, and practising the austerest of penances. He begged Çiva for a son; Çiva said he should have a child who would be both female and male. In due time the queen conceived (as told by Nārada), and gave birth to a daughter, whom Drupada gave out for a son, and called her Çikhaṇḍin. Bhīshma alone, from his spies and from Nārada, knew the truth (V, 188). In arrows and weapons she became a disciple of Droṇa. They afterwards wedded her to the daughter of the Daçārṇa king Hiraṇyavarman, quite assured that the words of Çiva would become true. Çikhaṇḍin, after marriage, came back to Kāmpilya. At the discovery of Çikhaṇḍin's sex a war was about to break out with Hiraṇyavarman (V, 189). Drupada was not naturally courageous, and became filled with fear, and, in the presence of others, asked his queen about the truth (though he knew everything) (V, 190). The queen said that, childless as she was, when her daughter Çikhaṇḍinī was born she had, from fear of her co-wives, told Drupada that it was a son, remembering the words of Çiva. Drupada prepared for war, and, with the queen, prayed to the gods. Çikhaṇḍinī went to a forest, the haunt of the powerful Yaksha (Guhyaka, v. 7480) Sthūṇākarṇa, who was a follower of Kubera, resolved on putting an end to her own life. Repeatedly requested by Sthūṇākarṇa to ask a boon, she told him the matter, and wished to become a man, as long as Hiraṇyavarman had not left the city (V, 191). He gave her his manhood and took her womanhood for a certain period, i.e. till Hiraṇyavarman should have departed. Çikhaṇḍin went home and informed Drupada, who with his wife recollected the words of Çiva. Hiraṇyavarman sent a brahman as an envoy to Kāmpilya, threatening to exterminate Drupada with his counsellors, sons, etc. Drupada sent a brahman as his envoy to Hiraṇyavarman, maintaining that Çikhaṇḍin was a male; "let it be made clear by means of witnesses; somebody has spoken falsely to thee." Hiraṇyavarman despatched a number of young ladies for ascertaining it, and they attested that he was a male. Hiraṇyavarman then passed some days with Drupada in gladness, gave much wealth to Çikhaṇḍin, and then departed, having rebuked his daughter. Kubera, hearing the matter from the Yakshas, cursed Sthūṇākarṇa, saying that his femininity should remain as it was; as the Yakshas began to soften him, he set a limit to the curse, i.e. Çikhaṇḍin's death. When Çikhaṇḍin came to redeem his pledge, Sthūṇākarṇa related his curse and let him go. Drupada gave Çikhaṇḍin as a pupil to Droṇa, who taught him the fourfold (*catushpādaṃ*) Dhanurveda, along with the Dhārtarāshṭras and Dhṛshṭadyumna. It was Ambā who had been born as Çikhaṇḍin. Bhīshma had made a vow not to shoot weapons against a woman, or one that had before been a woman, or one bearing a feminine name, or one whose form resembled that of a woman (V, 192). Duryodhana asked in what time Bhīma, etc. (*a*), could annihilate the hostile army. Bhīshma said he could do it in a month; Droṇa said the same; Kṛpa mentioned two months; Açvatthāman, ten nights; Karṇa, five nights. Bhīshma ridiculed Karṇa, saying that he will think otherwise when he had encountered Arjuna and Kṛshṇa (V, 193). Having learnt this from his spies, Yudhishṭhira asked Arjuna the same question. Arjuna said that with Kṛshṇa as his ally he could exterminate the three worlds with the gods, etc., in the twinkling of an eye; the weapon given him by Paçupati (i.e. Çiva) as a hunter (*Kirāte dvandvayuddhe*), which Paçupati used at the end of the *yuga* for destroying created things, was not known to Bhīshma, etc. (*β*); he enumerated Yudhishṭhira's allies (*γ*); Yudhishṭhira was himself competent to exterminate the three worlds (V, 194). Next morning, under a cloudless sky, the Kaurava army marched (description) to the field, first Vinda, etc. (*δ*); Açvatthāman, etc. (*ε*), in the second division; in the rear, Kṛtavarman, etc. (*ζ*), with the Dhārtarāshṭras at their head. Duryodhana's encampment (description) looked like a second Hāstinapura (V, 195). In the same way Yudhishṭhira also ordered out his troops, headed by Dhṛshṭadyumna, under Dhṛshṭaketu, etc. (*η*), (description); first Abhimanyu, etc. (*θ*); then Bhīma and Arjuna in the second division; last of

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all himself with Virāṭa and Drupada, etc. Then he disposed his divisions in a different order, confounding the Dhārtarāshṭras: the Draupadeyas, etc. (ι), under Bhīmasena; in the middle division, Virāṭa, etc. (κ); in that part where Yudhishṭhira himself was, Cekitāna, etc. (λ). Yudhishṭhira was followed by Saucitti, etc. (μ), (V, **196**).

Ambuçāyin = Çiva (1000 names[1]).

Ambujāla = Çiva (1000 names[2]).

Ambumatī, a river. § 364 (Tīrthayātrāp.): III, **83**, 6026.

Ambupa = Varuṇa.

Ambuvāhinī. § 775 (Ānuçāsanik.): XIII, **166**, 7646 (among the rivers whose names ought to be recited at sunset and sunrise).

Ambuvīca. § 242: I, **204**, 7476: Karṇa spoke contemptuously of Bhīshma and Droṇa, saying that everyone's happiness depended on destiny and not on his friends, etc., mentioning the Magadha king Ambuvīca at Rājagṛha, whose affairs were in the hands of his minister Mahākarṇi, himself never attending to them; his minister appropriated everything belonging to the king (his queen, treasures, and sovereignty), but he did not succeed in acquiring the kingdom.

Aṃça, one of the Ādityas. § 88 (Aṃçāvat.): I, **65**, 2523.—§ 191 (Arjuna): I, **123***a*, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavad.): I, **227**, 8267 (seized a lance).—§ 615*u* (Skanda): IX, **45***γ*, 2507*δ*, 2537 (gave five companions to Skanda).—§ 665 (Mokshadh.): XII, **208***β*, 7581 (enumeration).—§ 748 (Tārakavadhop.): XIII, **86***a*, 4201 (among those who came to see the newborn Skanda).—§ 770 (Ānuçāsanik.): XIII, **151***γ*, 7092 (enumeration of the Ādityas). Cf. Sūrya.

Aṃçāvatāraṇa (the three first chapters of Sambhavaparvan, I, **65-7**). § 11 (Parvas.): I, **2**, 368 (B. has °*tā*°).—§ 289 (Arghāharaṇap.): II, **36**, 1317 (*Aṃçāvataraṇe yā 'sau Brahmaṇo bhavane*, i.e. '*bhavat*).

[Aṃçāvataraṇa(ṃ)] ("incarnations"), comprehends the three first chapters of Sambhavaparvan (vii), i.e. I, **65-67**. § 85: Conformably to the consultation held between Indra and Nārāyaṇa, the celestials were born in the lines of brahmarshis and rājarshis, and they slew the Dānavas, Rā., G., and Snakes, etc. Janamejaya desired to hear, from the beginning, of the births of D., Dā., G., Aps., men, Y., and Rā.—§ 86: The six spiritual sons of Brahmán; Kaçyapa.—§ 87: The thirteen daughters of Daksha (v. 2520, read Prādhā with B. and V., and v. 2554).—§ 88: The Ādityāḥ (Vishṇu, the youngest and superior to them all).—§ 89: Diti's son Hiraṇyakaçipu and his five sons.—§ 90: Prahlāda's three sons.—§ 91: Virocana—Bali—Bāṇa (a follower of Rudra and called also Mahākāla).—§ 92: Forty sons of Danu (only thirty-two are enumerated, amongst them Sūryā-Candramasau, "not to be confounded with the gods of the same name").—§ 93: Ten more races (*vaṃçāḥ*) of Danu-putrāḥ.—§ 94: Siṃhikā's four sons (Rāhu, etc.).—§ 95: Offspring of Krūrā (i.e. Krodhā, *gaṇaḥ Krodhavaço nāma*, not otherwise enumerated).—§ 96: The four sons of Danāyus.—§ 97: The offspring of Kālā (the Kālakeyāḥ; only four enumerated; instead of "*Krodhaḥ çatruḥ*" read with B. "*Krodhaçatruḥ*").—§ 98: The upādhyāya of the Asuras was Çukra or Uçanas, son of a ṛshi; he had four sons who sacrificed for the Asuras (*Tvashṭā*—so BR.—*Dharas tathātriç ca devāc [!] anyau raudrakarmiṇau*; ought we not to read *Jaṭādharas* or something of the sort? PCR. has: *Tvashṭādhara . . . Raudra* and *Karmin*); they were *Brahmaloka-parāyaṇāḥ*. This progeny of the Asuras and gods is related in the Purāṇa.—§ 99: The six Vainateyāḥ.—§ 100: The six Kādraveyāḥ.—§ 101: The sixteen Devagandharvā Manoneyāḥ.—§ 102: The eight daughters of Prādhā and the ten Devagandharvāḥ Prādheyāḥ.—§ 103: Enumeration of thirteen Apsarases, daughters of Prādhā and the Devarshi (i.e. Kaçyapa).—§ 104: The four Gandharvasattamāḥ, apparently sons of Prādhā.—§ 105: *Amṛtaṃ, brāhmaṇā gāvo Gandharvāpsarasas tathā | apatyaṃ Kapilāyās tu Purāṇe parikīrtitaṃ*.—§ 106: "Thus I have told you about the birth of all creatures: of Gandharvas, Apsarases, Snakes, Suparṇas, R., and M., etc."* (I, **65**).—§ 107: *Brahmaṇo mānasāḥ putrā viditāḥ shaṇ maharshayaḥ*.—§ 108: The Rudras, sons of Sthāṇu.—§ 109: Enumeration of the six maharshis (cf. § 86).—§ 110: The three sons of Aṅgiras.—§ 111: Atri's many sons (not enumerated) were perfect (*siddhāḥ*) maharshis.—§ 112: Pulastya's offspring were Rā., the monkeys, K., and Y.—§ 113: Pulaha's offspring were the Çalabhas, the lions, Kp., the tigers, Y. (PCR. reads apparently "*ṛkshā*," i.e. bears), and wolves.—§ 114: Kratu's sons were the companions of the Sun (*Pataṅgasahacāriṇaḥ*, i.e. the Vālikhilyas; so Nīl. and PCR.).—§ 115: The ṛshi Prajāpati Daksha sprang from the right toe of Brahmán, and Daksha's wife from the left toe of Brahmán; he had lost his sons (*nashṭaputraḥ*, v. § 138), but had fifty daughters, whom he made his *putrikāḥ*; he bestowed ten of them on Dharma, twenty-seven on Indu (i.e. the Moon), thirteen on Kaçyapa. Enumeration of the ten wives of Dharma (*dvārāṇy etāni Dharmasya vihitāni Svayambhuvā*). The twenty-seven wives of Soma are all junction-stars of the nakshatras (*nakshatrayoginyaḥ*, VP. ii, p. 28; cf. BR. s.v., and Sūrya-Si°, ch. viii; not enumerated).—§ 116: The Vasus (q.v.) with their mothers and sons and grandsons, etc.; especially Kumāra (*b*), Prabhāsa (*c*), Viçvakarman (*d*).—§ 117: Dharma, assuming a human body, came out through the right breast of Brahmán. His three sons and their wives.—§ 118: From Marīci's son Kaçyapa sprang the gods and Asuras, "*lokānāṃ prabhavas tu saḥ*."—§ 119: Tvāshṭrī, the wife of Savitṛ, in the form of a mare, gave birth to the Açvins in the skies.—§ 120: The sons of Aditi are twelve (not enumerated); the youngest of them is Vishṇu, upon whom the worlds are dependent.—§ 120 *bis*: "*trayaçtriṃçata ity ete devās*"—i.e. eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, and Vashaṭkāra" (Nīl.)—"*teshām ahaṃ tava | anvayaṃ sampravakshyāmi pakshaiç ca kulato gaṇān || Rudrāṇām aparaḥ pakshaḥ Sādhyānāṃ Marutāṃ tathā | Vasūnām Bhārgavaṃ vidyād Viçvedevāṃs tathaiva ca || Vainateyas tu Garuḍo balavān Aruṇas tathā | Bṛhaspatiç ca bhagavān Ādityesho eva gaṇyate || Açvinau Guhyakān viddhi sarvaushadhyas tathā paçūn | ete devagaṇā, rājan, kīrtitās te 'nupūrvaçaḥ || yān kīrtayitvā manujāḥ sarvapāpaiḥ pramucyate*."—§ 121: Bhṛgu came out ripping open the heart of Brahmán. Bhṛgu's son was Kavi, and Kavi's son was the planet Çukra (or do Kavi, Kaviputra, and Çukra signify one and the same person, which seems to be the opinion of PCR.?), who was appointed by Svayambhū to give and withhold rain, and to inflict and remit calamities, and who by the power of asceticism (*yogācāryo*) became the guru both of the Daityas and of the gods.—§ 122: As he (Çukra) was thus employed by Vidhi (i.e. Brahmán) in seeking welfare (*yogakshemāya*), Bhṛgu begat Cyavana, who, falling out of his mother's womb through anger, released her (cf. § 20). Cyavana's wife was Āruṣhī, daughter of Manu; their son Aurva came out ripping open the thigh of Āruṣhī.

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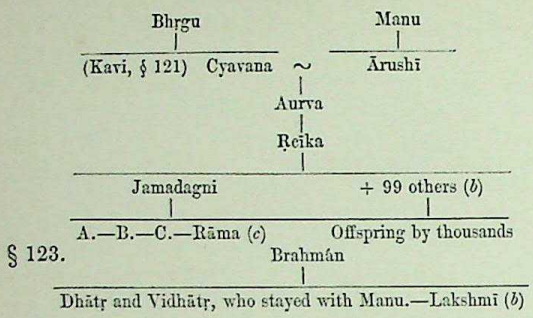

§ 124: Çukra's daughter Devī was the eldest wife of Varuṇa; her children are Bala and Surā ("giving joy unto the gods"). —§ 125: Adharma was born when creatures began to devour each other from want of food. His wife is Nirṛti, whence the Rākshasas, who are called Nairṛtāḥ, and (?) Bhaya, Mahābhaya, and Mṛtyu. Mṛtyu has neither wife nor children.—

§ 126: Tāmrā

Kākī	Çyenī	Bhāsī	Dhṛtarāshṭrī	Çukī
The owls (ulūkāḥ)!	The hawks.	The bhāsas and vultures.	Ducks and swans, and cakravākas.	The parrots.

§ 127: Krodha had nine daughters of wrathful disposition (*Krodhavaçāḥ*): I, Mṛgī (whose offspring are the deer); II, Mṛgamandā (° the bears and sṛmaras); III, Harī (° the monkeys, horses, and golāṅgūlas); IV, Bhadramanas (mother of the elephant Airāvata); V, Mātaṅgī (whose offspring are the elephants); VI, Çārdūlī (° lions, tigers, leopards, and all strong animals); VII, Çvetā (v. 2630: *diçāṃ gajan tu Çvetākhyaṃ . . . ajanayat*); VIII, Surabhi, who has four daughters: (A) Rohiṇī, from whom the cows sprang; (B) Gandharvī, the horses; (C) Vimalā; (D) Analā, whose offspring are the seven sorts of trees that have pulpy fruits—the date, palm, hintala, tali, the little date, the nut, and the cocoanut, according to PCR.—and a daughter, Çukī; IX, Surasā (mother of Kaṅka, i.e. a species of long-feathered birds).—§ 128: Aruṇa's wife, Çyenī, gave birth to Sampāti and Jaṭāyus.—§ 129: Surasā gave birth to the Nāgas, Kadrū to the Pannagas (these names are, however, in reality used indiscriminately), Vinatā to Garuḍa and Aruṇa* (I, **66**).—§ 130: Complying with the wish of Janamejaya, Vaiçampāyana mentions the gods, Dānavas, etc. (see ch. **65-66** = §§ 85–129), who were born among men, and in whom they became incarnated. (*b*) Bhīshma. (*c*) Dhṛtarāshṭra. (*d*) Vidura. Enumeration, among others (*a*) of the 101 sons (*β*) of Dhṛtarāshṭra (v. Dhārtarāshṭra) (they were versed in the Rājaçāstra), including (*e*) Yuyutsu, incarnations of Pulastya's sons (i.e. the Rākshasas), except Duryodhana, who was a portion of Kali, and (*f*) a daughter, Duḥçalā. Nakula and Sahadeva (portions of the Açvins) were the handsomest of all creatures. Soma set a condition for letting his son Varcas be incarnate in Abhimanyu. (*g*) Draupadī's five sons (*h*) (enumerated) were the Viçvas (? *viçvān devagaṇān*).—§ 131 (Kuntī; (*b*) Karṇa).—§ 132: Incarnations of Nārāyaṇa (Vāsudeva, i.e. Kṛshṇa), Çesha (Baladeva), Sanatkumāra (Pradyumna), 16,000 portions of the Apsarases (the wives of Vāsudeva; born at the command of Vāsava, i.e. Indra), Çrī (Rukmiṇī, in the line of Bhīshmaka), Çacī (Draupadī), Siddhi and Dhṛti (Kuntī and Mādrī), Mati (Subalātmajā, i.e. Gāndhārī), (I, **67**).

Cf. *ādir aṃçāvatāraṇa(ṃ)* (so B.; C. ādivaṃçāvatāraṇaṃ)= [Ādiv]aṃçāvatāraṇaparvan: I, 312, 360.

Aṃçu = Çiva (1000 names[2]).

Aṃçumat[1], a king. § 232 (Svayaṃvarap.): I, **186**, 6991 (among those who came to the Svayaṃvara of Kṛshṇā).

Aṃçumat[2], the son's son of king Sagara. § 387 (Sagara): III, **107**, 8884 (*Asamañjas-sutam*).—§ 389 (Gaṅgāvatar.): III, **107** (brings back the sacrificial horse of Sagara), 8895, 8898, 9901, 9908, 9911, 9914, 9915.

Aṃçumat[3], a Bhoja king (cf. Aṃçumat[1]). § 604 (Karṇap.): VIII, **6**, 164 (Bhojarājah, killed by Droṇa).

Aṃçumat[4], one of the Viçvedevas. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4357 (enumerated among 64 Viçvedevas).

Aṃçumat[5] = Sūrya.

Aṃçumat[6] = Soma.

Ameyātman[1] = Çiva.

Ameyātman[2] = Vishṇu (1000 names).

Amita = Çiva (1000 names[2]).

Amitāçana = Vishṇu (1000 names).

Amitāçanā, a Mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2625 (enumeration).

Amitadhvaja, an ancient king. § 673 (Bali-Vāsava-s.): XII, **227***a*, 8262.

Amitaujas, a king. § 130 (Aṃçāvat.): I, **67***a*, 2648 (incarnation of the Asura Ketumat).—§ 564 (Sainyodyogap.): V, **4***γ*, 75 (among the kings to whom Drupada proposes to send messengers).—§ 572 (Rathātir.): V, **171**, 5903 (among the mahārathāḥ of the Pāṇḍavas, *Pāñcāla-sattamāḥ*).

Amitavikrama = Vishṇu (1000 names).

Amitrajit = Çiva (1000 names[2]).

Amogha[1], a Fire. § 490 (Āṅgirasa): III, **219**, 14154.

Amogha[2], a Yaksha. § 506 (Skandayuddha): III, **231**, 14548 (*mahā-Yakshe*, in the right wing of Skanda's army).

Amogha[3] = Skanda. § 508 (Kārttikeyastava): III, **232**, 14632 (among the names of Skanda).

Amogha[4] = Çiva: X, 256; XIII, 1227 (1000 names[2]).

Amogha[5] = Vishṇu (1000 names).

Amoghā, a Mātṛ. § 615*u* (Skanda): IX, **46***δ*, 2639.

Amoghārtha = Çiva (1000 names[2]).

***amṛta**[1], ambrosia (cf. the articles Utaṅka, Amṛtam., Garuḍa, Vālakhilya, Kapilā, etc.). § 615*u* (Skanda): IX, **46**, 2668 (*kamaṇḍalum amritodbhavam*, which Gaṅgā gave to Skanda).—§ 618 (Jalapradānikap.): XI, **2**, 46 (*amṛtasamair vākyair*); **7**, 163 (*vāg*°).

Amṛta[2] = Çiva (1000 names[2]).

Amṛta[3] = Vishṇu (1000 names).

Amṛta[4]: XII, 12864 (Mahāpurushastava).

Amṛtā, a Māgadha princess, wife of Anaçvan. § 156 (Pūruvaṃç.): I, **95**, ††3794 (*Māgadhīm*).

Amṛtāça = Vishṇu (1000 names).

Amṛtāksha: XII, 12864 (Mahāpurushastava).

[Amṛtamanthana] ("churning of the Amṛta or Ambrosia"). Cf. Āstīkaparvan. § 28: Once the gods having assembled on the summit of Mount Meru, Nārāyaṇa told Brahmán to churn the Ocean with the gods and the Asuras, in order to obtain Amṛta (I, **17**). Vishṇu and Brahmán prevailed upon Ananta (i.e. Çesha), the prince of Snakes, to bring up the mountain Mandara. The gods having obtained from the Ocean the permission to churn it, Indra placed Mandara on the back of the Tortoise-king; Mandara was made the churning staff and Vāsuki the cord, the Asuras holding him by the hood and the gods by the tail, while Ananta, who sided with Nārāyaṇa, at intervals raised the snake's hood and suddenly lowered it. Black vapours with flames issued from Vāsuki's mouth, etc. After some churning

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the gums of various trees and herbs mingled with the waters of the Ocean, and the milky water produced clarified butter, but even then the Amṛta did not appear. The gods were tired and repaired to Brahmán, who prevailed upon Nārāyaṇa to grant the gods new strength to churn afresh. After a while the Moon, Çrī, Surādevī (wine), Uchchaiḥçravas, and Kaustubha came forth on the side of the gods; then Dhanvantari with a white vessel of Amṛta in his hand; then Airāvaṇa, and at last the poison Kālakūṭa, that Çiva, solicited by Brahmán, swallowed for the safety of the creation; from that time Çiva is called Nīlakaṇṭha ('Blue-neck'). The Asuras preparing to rob the gods of Çrī and the Amṛta, Nārāyaṇa, assisted by his *māyā* ('illusion'), assumed a ravishing female form; the Dānavas and Daityas were infatuated, and placed the Amṛta in her hands (I, **18**). While the Daityas and Dānavas pursued the gods, Vishṇu with Nara let the gods drink of the Amṛta; the Dānava Rāhu also drank of it in the disguise of a god, but was discovered by Sūrya (i.e. the Sun) and Soma (i.e. the Moon); then Nārāyaṇa instantly seized his discus and cut off his head, which to this day swallows Sūrya and Soma. In a dreadful battle on the shores of the salt-water sea the gods, headed by Nārāyaṇa with his discus Sudarçana and Nara with his celestial bow, discomfited the Asuras, who entered the bowels of the earth or plunged into the sea of salt waters. The gods replaced Mandara on its own base, and, headed by Indra, they entrusted the keeping of the vessel of Amṛta to Kirīṭin (i.e. Nara), (I, **19**).

Amṛtāṃçūdbhava = Vishṇu (1000 names).

Amṛtapa[1], a Dānava. § 93 (Aṃçāvat.): I, **65**, 2537 (*Danuputra*).

Amṛtapa[2] = Vishṇu (1000 names).

Amṛtapā = Çiva (1000 names[1]).

Amṛtavapus = Vishṇu (1000 names).

Amṛteçaya: XII, 12864 (Mahāpurushastava).

Amṛtyu = Vishṇu (1000 names).

Amukha = Çiva (1000 names[1]).

Amukhya = Çiva (1000 names[2]).

Amūrtarayas, an ancient king. § 381 (Gaya): III, **95**, 8528 (*°aḥ putro Gayo*).

Amūrtarayasa, an ancient king. § 656 (Khaḍgotp.): XII, **166***b*, 6194 (among those to whom the sword successively passed).

Amūrtarayasa = Gaya.

Amūrti = Vishṇu (1000 names).

Amūrtimat = Vishṇu (1000 names).

Anabhijñeya = Kṛshṇa.

Anaçvan. § 156 (Pūruvaṃç.): I, **95**, 3793, 3794 (cf. Amṛtā).

Anādhṛshṭi[1]. § 150 (Pūruvaṃç.): I, **94**, 3702 (seems to be the same as Ṛceyu).

Anādhṛshṭi[2]. § 253 (Haraṇāharaṇap.): I, **221**, 7990 (a companion of Kṛshṇa).—§ 273 (Rājasūyārambhap.): II, **14**, 623 (a mahāratha among the Vṛshṇis).—§ 553 (Vaivāhikap.[2]): IV, **71**, 2357 (a follower of Kṛshṇa).—§ 572 (Sainyaniryāṇap.): V, **151***c*, 5164 (surrounds Kṛshṇa and Arjuna).

Anādhṛshṭi[3], son of Dhṛtarāshṭra (apparently = Anādhṛshya). § 585 (Bhīshmavadhap.): VI, **96**, 4349 (among the sons of Dhṛtarāshṭra who were killed by Bhīmasena).

Anādhṛshṭisuta. § 150 (Pūruvaṃç.): I, **94**, 3703 (*A° tv āsīd rājasūyāçvamedhakṛt Matināra iti khyāto rājā paramadhārmikaḥ*).

Anādhṛshya, a son of Dhṛtarāshṭra (cf. Anādhṛshṭi). § 130 (Aṃçāvat.): I, **67**, 2739.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4552.

Anādi[1] = Kṛshṇa.

Anādi[2] = Vishṇu (1000 names).

Anādi[3]: XII, 12864 (Mahāpurushastava).

Anādi-madhya-nidhana = Vishṇu.

Anādi-madhya-paryanta = Kṛshṇa.

Anādi-nidhana = Brahmán, Kṛshṇa, Purushottama, Vishṇu.

Anādya = Kṛshṇa.

Anagha[1]. § 6 (Anukram.): I, **1**, 228 (belongs to the past).

Anagha[2], a Deva-Gandharva. § 191 (Arjuna): I, **123**, 4811 (among the Deva-Gandharvas who sang at the birth of Arjuna).

Anagha[3] = Çiva (1000 names[2], etc.).

Anagha[4] = Vishṇu (1000 names).

Anagha[5] = Skanda.

Anagha[6], a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101**, 3597.

Ānakadundubhi = Vasudeva.

Anala[1] ("Fire"), one of the eight Vasus (§ 116), son of Prajāpati (?) or Dharma (?) and Çāṇḍilī, and father of Skanda. See Agni, Vishṇu, Kṛshṇa, Çiva.

Anala[2], a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101**, 3594.

Analā. § 127 (Aṃçāvat.): I, **66**, 2632, 2633 (one of the Krodhavaçāḥ).

Analaputra = Skanda.

Analasūnu = Skanda.

Analātmaja = Skanda.

Ānāmaya = Vishṇu (1000 names), Skanda.

Ānanda[1], one of the warriors of Skanda. § 615*u* (Skanda): IX, 45*η*, 2567.

Ānanda[2] = Vishṇu (1000 names).

Anaṅga[1], son of Kardama. § 641 (Rājadh.): XII, **59**, 2212, 2213 (a protector of creatures; fully conversant with the science of chastisement).

Anaṅga[2] = Kāma, Çiva.

Anaṅgāṅgahara = Çiva.

Ananta[1] ("infinite"), the prince of Snakes. § 28 (Amṛtamanthana): I, **17**, 1107 (?*°kalpaṃ*); **18**, 1118, 1119.—§ 48 (Çesha): I, **36**, 1587 (the same as Çesha), 1588 (Pitāmaha gave him Suparṇa as a friend).—§ 100 (Aṃçāvat.): I, **65**, 2549 (a Kādraveya).—§ 576 (Bhadavadgītāp.): VI, **34**, 1233 (*°asmi Nāgānām*, says Kṛshṇa about himself).—§ 581 (Bhīshmavadhap.): VI, **67**, 3023 (*Çeshaṃ devam*).—§ 585 (do.): VI, **90**, 4044 (*iva vegavān*).—§ 730 (Ānuçāsanik., Meghavāhanop.): XIII, **14**, 915 (*bhujageshu*, i.e. Çiva).—§ 770 (Ānuçāsanik.): XIII, **151***a*, 7088 (*mahoragāya*), 7119 ("Dharma, Kāma, Kāla, Vasu, Vāsuki, Ananta, and Kapila are the seven upholders of Earth, *dharaṇīdharāḥ*").—§ 795 (Svargārohaṇap.): XVIII, **5***μ*, 169 (incarnate as Balarāma, gone to Rasātala). Cf. Çesha.

Ananta[2], a warrior of Skanda's. § 615*u* (Skanda): IX, 45*η*, 2559.

Ananta[3 n.] = Kṛshṇa, Vishṇu, Çiva, Mahāpurusha, Nārāyaṇa, the Sun (Sūrya).

Anantā, a Mādhava princess, wife of Pūru's son Janamejaya. § 156 (Pūruvaṃç.): I, **95**, †† 3765 (*Mādhavīṃ*).

Anantabhoga ("with infinite serpent body"). § 552 (Goharaṇap.): IV, **55**, 1719 (*anantabhogo bhujagaḥ krīḍann iva mahārṇave*; presumably allusion to Ananta). See also Mahāpurusha.

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Anantaçrī = Vishṇu (1000 names).
Anantagati = Mahāpurusha.
Anantākhya = Mahāpurusha.
Anantaparimeya = Kṛshṇa.
Anantarūpa = Çiva (1000 names[2]), Vishṇu (1000 names), Skanda.
Anantātman = Vishṇu (1000 names).
Anantavijaya, the conch of Yudhishṭhira. § 576 (Bhagavadgītāp.): VI, **25**κ, 845.—§ 578 (Bhīshmavadhap.): VI, **51***aa*, 2166.
Anaraṇya. § 6 (Anukram.): I, **1**, 230 (belongs to the past).—§ 760 (Ānuçāsanik.): XIII, **115**γ, 5661 (among the ancient kings who have abstained from meat in the month of Kārttika).—§ 775 (do.): XIII, **166**η, 7684 (among the kings whose names should be recited at sunset and sunrise).
Anartha = Vishṇu (1000 names).
Ānartta[1], pl. (°*āḥ*), a people. § 279 (Arjuna): II, **26**, 997 (conquered by Arjuna).—§ 318 (Arjunābhigam.): III, **13**, 610 (Kṛshṇa said that if he had not been absent from the *A.* country he should have prevented the gambling).—§ 319 (Saubhavadhop.): III, **14**, 622, 631.—§ 320 (Saubhavadhop.): III, **15**, 649 (chase all dancers); **20**, 777 (°*nagaram* = Dvārakā).—§ 553 (Vaivāhikap.): IV, **72**, 2350 (many Dāçārhas from the *A.* country came with Kṛshṇa to Upaplavya).—§ 562 (Bhagavadyānap.): V, **83**, 2964 (entertained Kuntī).—§ 574 (Jambūkh.): VI, **9**, 359 (°*Nairṛtāḥ*).—§ 604 (Karṇap.): VIII, **5**, 96; **7**, †197 (*Ā°vāsī Hṛdikātmajo 'sau . . . Sāttvatānāṃ variṣhṭhaḥ*).—§ 783 (Anugītāp.): XIV, **52**, 1525, 1535 (°*purīm* = Dvārakā).
Ānartta[2], sg., chief (or country) of the Ānarttas. § 452 (Mārkaṇḍeya-samāsyā-p.): III, **183**, †12582 (*Ānarttaṃ evābhimukhāḥ çivena gatvā dhanurveda-ratipradhānāḥ | tavātmajā Vṛshṇi-puraṃ praviçya tadaiva tebhyaḥ spṛhayanti, Kṛshṇe*, says Kṛshṇa to Draupadī).—§ 611 (Çalyap.): IX, **17**, 947 (= Sātyaki).
Anaupama = Çiva (1000 names[1]).
Anaushadha = Çiva (1000 names[2]).
Anavadyā, an Apsaras. § 102 (Aṃçāvat.): I, **65**, 2553 (daughter of Prādhā).—§ 191 (Arjuna): I, **123***a*, 4817 (among the Apsarases who danced and sang at the birth of Arjuna).
Anāyush (B. *Da*°), erratum for Danāyus.
Aṇḍa = Çiva (1000 names[1]), the Sun.
Aṇḍadhara = Çiva (1000 names[1]).
Aṇḍaja(m janma). § 717*b* (Nārāyaṇīya): XII, **348**ηη, 13492 (Brahmán's sixth birth); **349** VI), ††13590 (*aṇḍaje janmani*).
Aṇḍajāḥ = Çiva (1000 names[1]).
Aṇḍanāçana = Çiva (1000 names[1]).
Andha, pl. (°*āḥ*), a people, presumably for Andhaka. § 555 (Sainyodyogap.): V, **19**, 586 (*Kṛtavarmā ca Hārddikyo Bhojāndha-Kukuraiḥ saha*).
Andhaka[1], pl. (°*āḥ*), a people. § 82 (Kṛshṇa): I, **63**, 2432 (°*Vṛshṇishu*).—§ 203 (Droṇa): I, **132**, 5220 (became the pupils of Droṇa).—§ 233 (Svayaṃvarap.): I, **187**, †7012 (*Vṛshṇy-Andhakāçca . . . yathāpradhānaṃ*, came to the svayaṃvara of Kṛshṇā).—§ 251 (Arjunavanavāsap.): I, **218**, 7902, 7903 (*Bhoja-Vṛshṇy-Andhakātmajaiḥ*; welcome Arjuna).—§ 252 (Subhadrāharaṇap.): I, **219**, 7906, 7907 (*Bhoja-Vṛshṇy-A*°); **220**, 7942, 7943 (*Vṛshṇy-A*°), 7962.—§ 253 (Haraṇāharaṇap.): I, **221**, 7988, 7993 (*Vṛshṇi-Bhoja*°), 7998 (*Vṛshṇy-A*°), 8002 (id.), 8018 (id.), 8019 (*Kuru-Vṛshṇy-Andhakottamāḥ*), 8022 (*Vṛshṇy-A*°).—§ 275 (Rājasūyārambhap.): II, **19**, 767 (the Kukuras, Andhakas, and Vṛshṇis chose not to fight with Jarāsandha).—§ 289 (Arghāharaṇap.): II, **36**, 1322 (*A°-Vṛshṇīṇaṃ vaṃçe*).—§ 295 (Dyūtap.): II, **52**, 1907 (*A°-Vṛshṇayaḥ*).—§ 298 (id.): **62**, 2101 (*Andhakā Yādavā Bhojāḥ sametāḥ Kaṃsam atyajan*).—§ 317 (Arjunābhigam.): III, **12**, 461 (visit the Pāṇḍavas in the great forest).—§ 320 (Saubhavadhop.): III, **15**, 654 (*Vṛshṇy-A°-pure*, i.e. Dvārakā); **48**, 744 (*A°-Vṛshṇayaḥ*).—§ 402 (Tīrthayātrāp.): III, **120**, 10278 (*sa-Vṛshṇi-Bhojā*°).—§ 452 (Mārkaṇḍeya-samāsyā-p.): III, **183**, 12588 (*Kukurā*°).—§ 511 (Draupadī-Satyabhāmā-saṃvādap.): III, **235**, 14736 (*A°-Vṛshṇayaḥ*).—§ 522 (Draupadīharaṇap.): III, **268**, 15654 (*sāndhaka-Vṛshṇi-vīro Janārdanaḥ*).—§ 552 (Vaivāhikap.): IV, **72**, 2360 (*Vṛshṇy-A*°).—§ 554 (Sainyodyogap.): V, **7**, 131 (*Vṛshṇy-A*°).—§ 556 (Sañjayayānap.): V, **27**, 768 (*Vṛshṇya°-rājye*); **28***i*, †804, †805 (*Vṛshṇy-A°āḥ . . . Kṛshṇa-praṇītāḥ*).—§ 561 (Yānasandhip.): V, **48**, 1885 (*Vṛshṇy-A*°); **51**, 2056 (*A°-Vṛshṇayaḥ*); **57**, 2233 (*Vṛshṇīnāṃ mukhyaṃ Kṛshṇaṃ*); **65**, 2488 (*A°-Vṛshṇishu*).—§ 562 (Bhagavadyānap.): V, **86**, 3043 (*Vṛshṇy-A*°); **128**, 4298 (*A°-Vṛshṇayaḥ*); **131**, 4420 (id.), 4426.—§ 569 (id.): V, **140**, 4738 (*A°-Vṛshṇayaḥ*), 4749 (do.).—[§ 571 (Ulūkadūt.): V, **160**, 5510 (read with B. *Draviḍāndhra Kāñcyaiḥ*; so also v. 5555).]—§ 580 (Bhīshmavadhap.): VI, **59**, 2606 (*A°-Vṛshṇi-nātha*, i.e. Kṛshṇa).—§ 599 (Jayadrathavadhap.): VII, **104**, 3891 (*Vṛshṇy-A°-Kurūttamau*, i.e. Kṛshṇa and Arjuna); **142**, 5931 (*Vṛshṇy-A°-vyāghraṃ*, i.e. Sātyaki), 5942 (do.); **143**, 5965 (*Vṛshṇy-A*°).—§ 603 (Nārāyaṇāstram.): VII, **198**, 9138 (*A°-Vṛshṇibhiḥ*), 9179 (do.), 9180 (do.); **199**, 9220 (*Vṛshṇy-A°-vṛtaḥ*, i.e. Sātyaki).—§ 611 (Çalyap.): IX, **17**, 911; **21**, 1104 (*Vṛshṇy-A°-mahārathau*, i.e. Sātyaki and Hārdikya).—§ 617 (Aishīkap.): X, **11**, 639 (*Vṛshṇy-A*°).—§ 621 (Rājadh.): XII, **7**, 159 (do., °*pure*).—§ 641 (Rājadh.): XII, **81**, 3031 (*A°-Vṛshṇayaḥ*), 3052 (do.).—§ 785 (Anugītāp.): XIV, **59**, 1768 (*Bhoja-Vṛshṇya*°); **66**, 1959 (*Vṛshṇy-A°-kulaṃ*); **71**, 2066 (°*A°vyāghrair*); **83**, 2480 (*Vṛshṇy-A°-patiḥ*, i.e. Ugrasena?); **86**, 2565 (id. = Kṛshṇa).—§ 793 (Mausalap.): XVI, **1**, 12, 14 (*Vṛshṇy-A*°), 19 (*Vṛshṇy-A°-vināçāya*), 26 (id.), 29 (*Vṛshṇy-A°kuleshu*); **2**, 33, 36 (*Vṛshṇy-A*°), 40 (id.), 49 (id.); **3**, 58 (id.), 63 (id.), 64 (*A°-Vṛshṇayaḥ*), 69 (*Vṛshṇy-A*°), 86 (*Bhojā*°), 90, 93, 98 (*Kukurā*°); **4**, 123 (*A°-Vṛshṇi-*); **5**, 134 (*sa-Bhojā°-Kaukurān Vārshṇeyān*), 140 (*Vṛshṇy-A*°); **7**, 186 (id.), 203 (id.), 210 (*A°-Vṛshṇīnām*), 213 (id.), 215 (*Bhoja-Vṛshṇy-A*°), 239 (*Vṛshṇy-A*°); **8**, 263 (*Bhoja-Vṛshṇy-A*°), 279 (*Vṛshṇy-A*°), 292 (id.).—§ 794 (Mahāprasthānikap.): XVII, **1**, 1 (id.).—§ 795 (Svargārohaṇap.): XVIII, **4**, 142 (*Sādhyānām atha devānāṃ Viçveshāṃ Marutām api | gaṇeshu paçya rājendra Vṛshṇy-A°-mahārathān*).
Andhaka[2], an Asura killed by Rudra. § 593 (Abhimanyuvadhap.): VII, **49**, 1937 (*pureva Tryambakāndhakau*).—§ 595 (Rāma Dāçarathi): VII, **59**, 2229 (*pureva Tryambako 'ndhakaṃ*).—§ 600 (Ghaṭotkacavadhap.): VII, **155**, †6726 (*yathā 'ndhake pratinihate Haraṃ surāḥ*); **156**, 6818 (*Maheçvara ivāndhakaṃ*).—§ 603 (Nārāyaṇāstram.): VII, **201**, 9463 (*Andhaka-nipātine*, i.e. Rudra).—§ 604 (Karṇap.): VIII, **5**, 146 (*yathā Rudreṇa cāndhakaḥ*).—§ 605 (do.): VIII, **20**, 788 (*Tryambakenāndhako yathā*).
Andhaka-Bhoja. § 273 (Rājasūyārambhap.): II, **14**, 624 (*putrau cāndhakabhojasya vṛddhau*, among the defenders of the fortifications upon the Gomanta mountains, when Jarāsandha made his attack).
Andhaka-ghātin = **Çiva** (1000 names[1]).

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Andhakāraka, a mountain in Krauñcadvīpa. § 575 (Bhūmip.): VI, **12**, 459, 463 (*°deçāt*).

Ăndhra, pl. (*°āḥ*), a people. § 284 (Sahadeva): II, **31***a*, 1175 (in the South). — § 458 (Kali-yuga): III, **188**, 12839.—§ 569 (Bhagavadyānap.): V, **140***β*, 4751.—§ 571 (Ulūkadūt.): V, **160**, 5510 (*Draviḍā° kāñcyaiḥ*; C. °*Āndhak°*); **161**, 5555 (do.).—§ 574 (Jambūkh.): VI, **9***μ*, 357 (a country in Bhārata-varsha). — § 589 (Droṇap.): VII, **4***β*, 122 (*Kaliṅgā°*, have been vanquished by Karṇa). — § 641 (Rājadh.): XII, **65***θ*, 2439 (*°Madrakāḥ*; among the people mentioned by Indra in setting forth the kshattriya duties).—§ 744 (Ānuçāsanik.): XIII, **48***γ*, 2587 (*A° vahirgrāma-pratiçrayāḥ*, a mixed caste sprung from the Vaidehika).—§ 785 (Anugītāp.): XIV, **83**, 2476 (towards the southern ocean). Cf. Andhrakāḥ.

Andhraka. § 264 (Sabhākriyāp.): II, **4**, 119 (among the kings present when Yudhishṭhira entered his palace).

Andhrakāḥ, a people. § 287 (Rājasūyikap.): II, **34**, 1270 (in the enumeration of kings who came to Yudhishṭhira's rājasūya). — § 342 (Indralokābh.): III, **51**, 1988 (*Cola-Dravida°*).—§ 605 (Karṇap.): VIII, **20***δδ*, 779 (*Pulinda-Khasa-Vāhlīka-Nishādā° Kuntalān*, among those slaughtered by Pāṇḍya, in the army of Karṇa).—§ 608 (do.): VIII, **73**, 3653 (mentioned as fighting for the sake of Duryodhana).—§ 664 (Mokshadh.): XII, **207***η*, 7559 (mentioned among the sinful creatures of the earth, born in the southern region). Cf. Andhra.

Anekamūrti = Vishṇu (1000 names).

Anenas, son of Āyus and Svarbhānavī. § 141 (Purūravas): I, **75**, 3150.

Aṅga[1], pl. (*°āḥ*), a people (country) descended from Aṅga. § 208 (Astradarçana): I, **136**, 5414 (*°vishaya*; Duryodhana installed Karṇa king of Aṅga), 5415 (*°rājyasya*); **137**, 5422 (*°rājyābhishekārdram*, i.e. Karṇa), 5425 (*°rājyañ ca*), 5435 (*°rājyam*), 5441 (*°eçvaram*, i.e. Karṇa). — § 249 (Arjuna-vanavāsap.): I, **215**, 7820 (*° Vaṅga-Kaliṅgeshu*). — § 290 (Çiçupālavadhap.): II, **44**, 1527 (*Vaṅgā°-vishayādhyakshaṃ*, i.e. Karṇa).—§ 295 (Dyūtap.): II, **52**, 1872 (among those who brought tribute to Yudhishṭhira).—§ 391 (Ṛshyaçṛṅga): III, **110**, 10008 (*°ānām īçvaro Lomapādaḥ*), 10018 (*°patir* = Lomapāda); **113**, 10077 (*°ādhipateḥ*, i.e. Lomapāda), 10084 (*°rājaṃ* = do.), 10087 (*°patiṃ* = do.). — § 512 (Ghoshayātrāp.): III, **247**, 15052 (*°rājānaṃ* = Karṇa). — § 515 (Karṇadigvijaya): III, **254**, 15243. — § 547 (Kuṇḍalāharaṇap.): III, **309**, 17167.—§ 574 (Jambūkh.): VI, **9***μ*, 353 (country in Bharatavarsha).—§ 576 (Bhagavadgītāp.): VI, **17**, 664 (*°patinā* = Karṇa's son Vṛshaketu, PCR.).—§ 589 (Droṇābhishek.): VII, **11***γ*, 396 (had been vanquished by Kṛshṇa).—§ 595 (Paraçu-Rāma): VII, **70***β*, 2436 (*Aṅga-Vaṅga-Kaliṅgāṃç ca*, slain by Paraçu-Rāma).—§ 599 (Jayadrathavadhap.): VII, **93**, 3368 (they and the Kaliṅga king, on elephants, fought against Arjuna, who caused a great carnage among them, on the fourteenth day of the battle). — § 604 (Karṇap.): VIII, **8**, 236 (caused by Karṇa to pay tribute to Duryodhana, cf. § 515). — § 605 (Karṇap.): VIII, **17**, 671 (*Kaliṅga-Vaṅgāṅga-Nishādavīrāḥ*, attacked Arjuna with a division of elephants, which is broken, on the sixteenth day of the battle); **22***ρρ*, 863 (fought against Dhṛshṭadyumna, etc., on the sixteenth day of the battle), 881.—§ 608 (Karṇap.): VIII, **70**, 3500 (*Kaliṅga-Vaṅgā°-Nishāda-Māgadhāḥ*, were being slain by Bhīma on the seventeenth day of the battle).—§ 621 (Rājadh.): XII, **5**, 134 (Karṇa became king not only of the *A.*, but forthwith also over Campā, having vanquished Jarāsandha).—§ 641 (Rājadh.): XII, **122**, 4469 (*Aṅgeshu rājā Vasuhomo*, discourse between him and king Māndhātṛ at Muñjapṛshṭha). —§ 743 (Vipulop.): XIII, **42**, 2350, 2351 (*°eçvarasya Citrarathasya*, married to the sister of Ruci), 2352 (*°pater* = do.), 2353 (Aṅgendra-varāṅganā = Prabhāvatī). — § 772*c* (Kaçyapa): XIII, **154**, 7214 (*tyaktvā mahītvaṃ bhūmis tu spardhayā 'nganṛpasya ha | nāçaṃ jagāma, tāṃ vipro vyashṭambhayata Kaçyapaḥ*).—§ 785 (Anugītāp.): XIV, **83**, 2469.

Aṅga[2]. § 6 (Anukram.): I, **1**, 226 (belongs to the past).

Aṅga[3] (= Aṅga[2]?). § 170 (Dīrghatamas): I, **104**, 4219:

Dīrghatamas ~ Sudeshṇā
|
Aṅga, Vaṅga, Kaliṅga, Puṇḍra, Suhma.

I, 4220 (*Aṅgasyāṅgo 'bhavad deço*, etc.).—§ 267 (Yamasabhā-v.): II, **8**, 326 (in the palace of Yama).

Aṅga[4] (= Aṅga[2]?). § 595 (Paurava): VII, **57**, 2206 (= Paurava); cf. XII, 924, etc. (= Bṛhadratha).—§ 632*b* (Shoḍaçarājika): XII, **29**, 924, 928, 981.

Aṅga[5]. § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6828 (*Manoḥ putraḥ*, incarnation of Kṛshṇa).

Aṅga[6]. § 772*c* (Kaçyapa): XIII, **155**, 7232 (wished to give away the whole earth to the brahmans; cf. Aṅgāḥ, XIII, 7214).

Aṅga[7], the Aṅga king at the time of Yudhishṭhira. § 264 (Sabhākriyāp.): II, **4***β*, 119, 120 (among the kings present when Yudhishṭhira entered his palace).—§ 342 (Indralokābhig.): III, **51**, 1988 (*sa-Baṅgāngān mahīpālān*).—§ 592 (Saṃçaptakavadhap.): VII, **26**, 1142 (called Mleccha king; was slain by Bhīmasena on the twelfth day of the battle).—§ 605 (Karṇap.): VIII, **22**, 873 (called Mleccha king, and was slain by Nakula on the sixteenth day of the battle), 877, 878. Cf. Aṅgaputra.

Aṅga[8], the Aṅga country or adj. § 170 (Dīrghatamas): I, **104**, 4220 (*Aṅgasyāṅgo 'bhavad deço*).

Aṅga[9], one or the other of the Aṅga kings of the past. § 277 (Jarāsandhavadhap.): II, **21**, 804 (*° Vaṅgādayaḥ rājānaḥ*).

***Aṅga**[10], neut. pl. (*°āni*) = Vedāṅgāni: I, 62 (*sāṅgopanishadāṃ Vedānāṃ*), 645 (do.), 3140 (*sāṅgaṃ Vedaṃ*), 4001 (do.), 4003 (*sāṅgopāṅgaṃ çāstraṃ*), 4150 (*Vedāṅgāni*), 4182 (*shaḍaṅgaṃ Vedaṃ*), 6756 (*shaḍbhir*), 6823 (*shaḍaṅgaḥ vedaḥ*); II, 137 (*shaḍaṅgavid Nāradaḥ*); III, 2417 (*sāṅgopāṅgāḥ Vedāḥ*); VII, 9126 (*sāṅgā vedāḥ*), 9601 (*Vedāṅgāḥ sopanishadaḥ*); XII, 1354 (*Vedān angopavṛṃhitān*), 1569 (*caturo Vedān sā°*), 7201 (*shaḍ°-vid*), 7202 (*shaḍ°*), 7266, 8484 (*Vedān sā° Opanishadaḥ*), 8613 (*°taḥ*), 8730 (*sṛjate sarvato 'ṅgāni tathā Vedā yuge yuge*), 10467 (*Vedāḥ shaḍ°*), 10940 (*shaḍ*), 11772 (*sāṅgopāṅgān Vedān*), 12346 (*sā° vedeshu*), 12674 (*sā° Opāṅgeshu Vedeshu*), 12750 (*sāṅgopanishadaṃ*), 13099 (*sā° Vedān*), 13183 (*Vedān sāṅgopāṅgān*), 13364 (*Vedān sā°*), 13649 (do.); XIII, 1542 (*shaḍbhir*), 1566 (*sā° caturo Vedāḥ*), 4296 (*shaḍ° vid*); XIV, 2628 (*ashaḍ° vid*).

Aṅgada[1], a monkey chief, son of Vālin. § 534 (Hanūmat-pratyāgam.): III, **282**, 16224 (*Vāli-putro*).—§ 535 (Setubandhana): III, **283***β*, 16287 (protected the army of Rāma), 16322 (was sent by Rāma as his envoy to Rāvaṇa).—§ 536 (Laṅkāpraveça): III, **284**, 16329, 16341 (his deportment in Laṅkā).—§ 540 (Indrajidyuddha): III, **288**, 16451, 16453 (fought Indrajit).—§ 541 (Indrajidvadha): III, **289***a*, 16468, 16477 (was among those who surrounded Rāma and Lakshmaṇa against Indrajit).—§ 542 (Rāvaṇavadha): III, **290***a*, 16500 (attacked Rāvaṇa).—§ 543 (Rāmābhisheka): III, **291**, 16589 (was installed as yuvarāja in Kishkindhyā).

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Aṅgada[2], son of Dhṛtarāshṭra(?). § 592 (Saṃçaptakavadhap.): VII, **25**, 1101 (fought Uttamaujas on the twelfth day of the battle). Cf. Cārucitrāṅgada.

Aṅgaka, pl. (°*āḥ*), a people presumably = Aṅga. § 607 (Karṇap.): VIII, **45***ν*, 2101 (praised by Karṇa before Çalya, sixteenth day).

Aṅgalubdha = Çiva (1000 names[2]).

Aṅgaputra = Aṅga[7]. § 605 (Karṇap.): VIII, **22**, 880 (slain by Nakula).

Aṅgāra. § 632 (Shoḍaçarājop.): XII, **29**, 981 (*nṛpatiṃ*), 982 (was vanquished by Māndhātṛ).

Aṅgāraka[1], the planet Mars. § 208 (Astradarçana): I, **134**, 5331 (*sāṅgāraka ivāṃçumān*).—§ 270 (Brahmasabhā-v.): II, **11***a*, 446 (in the palace of Brahmán).—§ 569 (Bhagavadyānap.): V, **143***o*, 4841 (omens).—§ 574 (Jambūkh.): VI, **3***a*, 81 (omens).—§ 578 (Bhīshmavadhap.): VI, **45**[10], 1710 (*A°-Budhāv iva*); **45**[15], 1726 (*Çukrāṅgārakayor iva*).—§ 599 (Jayadrathavadhap.): VII, **109**, 4130 (*bhāmau Aṅgārako yathā*; PCR. translates "charcoal").—§ 605 (Karṇap.): VIII, **15**, 581 (*A°-Budhāv iva*); **19**, 711 (*Aṅgāraka iva grahaḥ*). Cf. Bhauma.

Aṅgāraka[2] = the Sun. § 310 (Āraṇyakap.): III, **3***a*, 147 (in Dhaumya's enumeration).

Aṅgāraka[3], a Sauvīra prince. § 522 (Draupadīharaṇap.): III, **265***a*, 15597 (among Jayadratha's standard-bearers).

Aṅgāraparṇa, a Gandharva king (also name of his forest) = Citraratha. § 11 (Parvas.): I, **2**, 386 (all. to § 221).—§ 221 (Caitrarathap.): I, **170**, 6448 (*Gandharvaṃ*), 6449, 6460 (vanquished by Arjuna), 6473 (°*tāṃ*).

Āṅgarishṭha, an ancient king. § 641 (Rājadh.): XII, **123**, 4534 (discourse between him and the ṛshi Kamanda), 4535.

Aṅgāvaha. § 287 (Rājasūyikap.): II, **34**, 1275 (among the kings, especially Vṛshṇis, who came to Yudhishṭhira's rājasūya).

[Aṅgavidhi] ("the arrangement of the moon's limbs"), i.e. XIII, **110**.

Āṅgeyī = Sudevā, I, 3777.

Aṅghrika, son of Viçvāmitra. § 621 (Rājadh.): XII, **9**, 253 (*Aṅghriko Naikadṛk caiva*).

Āṅgī, an ancient queen, wife of Ariha and mother of Mahābhauma. § 156 (Pūruvaṃç.): I, **95**, 3772.

Aṅgirasuta = Bṛhaspati. § 693*b* (Vṛtravadha): XII, **280**, 10126.

Āṅgiraja (B. has °*sa*): XIII, 2126.

Aṅgiras[1], one of the maharshis, Brahmán's spiritual sons (*mānasāḥ putrāḥ*). § 86 (Sambhavap.): I, **65**, 2518 (six maharshis).—§ 109 (Aṃçāvat.): I, **66**, 2568 (do.).—§ 110 (do.): **66**, 2569 (father of Bṛhaspati, Utathya, and Saṃvarta).—§ 145 (Kaca): I, **76**, 3201 (*ṛsher A°aḥ pautraṃ Kacam*), 3231; **77**, 3257 (*A°aḥ pautra*, i.e. Kaca), 3258 (*ṛshiṃ*).—§ 165 (Satyavatīlābhop.): I, **100**, 4003 (*A°aḥ putraḥ*, i.e. Bṛhaspati).—§ 191 (Arjuna): I, **123***a*, 4808 (among those who came to the birth of Arjuna).—§ 201 (Droṇa): I, **130**, 5122 (*A°aḥ kule*, sc. Droṇa).—§ 270 (Brahmasabhāv.): II, **11***a*, 436 (in the palace of Brahmán).—§ 299 (Dyūtap.): II, **68**, 2335.—§ 371 (Tuṅgaka): III, **85**, 8189 (*muner A°aḥ sutaḥ*, i.e. Sārasvataḥ).—§ 373 (Prayāga): III, **85**, 8214 (°*pramukhāḥ brahmarshayaḥ*; dwelt at Prayāga).—§ 378 (Tīrthayātrāp.): III, **92**, 8437 (had protected the Sun).—§ 421 (Ākāça-Gaṅgā): III, **142**, 10304 (muttered his daily prayers at Ākāça-Gaṅgā).—§ 488 (Āṅgirasa): III, **217**, 14101, 14106, 14107, 14112, (14116), 14117, 14120 (excelled Agni and became his first son).—§ 489 (Āṅgirasa): III, **218**, 14124 (*devī Bhānumatī nāma prathamā 'ṅgirasaḥ sutā*), 14125 (*rāgād Rāgeti yām āhur dvitīyā 'ṅgirasaḥ sutā*), 14126 (Sinīvālī was his third daughter), 14127 (his fourth to sixth daughters were Arcishmatī, Havishmatī, and Mahishmatī; the seventh was Mahāmati), 14129 (his eighth daughter was Kuhū).—§ 491 (do.): **220**, 14164 (*Bhānur Aṅgiraso dhīraḥ putro . . . .*).—§ 493 (do.): **221**, 14183 (*Asurāḥ janayan ghorān martyāṃç caiva pṛthagvidhān | tapasaç ca Manuṃ putraṃ Bhānuñ cāpy Aṅgirāḥ sṛjat*).—§ 493 (do.): **222**, 14224 (*Bhṛgv-Aṅgirādibhir bhāyas tapasotthāpitas . . . Çikhī*).—§ 494 (do.): **222**, 14238 (*eka evaisha bhagavān vijñeyaḥ pṛthamo 'ṅgirāḥ*).—§ 496 (Skandotp.): **225**, 14299 (*Çivā bhāryā tv A°aḥ*), 14301.—§ 570 (Sainyaniryāṇap.): V, **151**, 5114 (*sakhā cā°o nṛpaḥ Drupado*).—§ 581 (Bhīshmavadhap.): VI, **68***γ*, 3041 (referred to in a hymn to Nārāyaṇa).—§ 595 (Shoḍaçarāj.): VII, **66**, 2343 (*A° yathā*).—§ 599 (Jayadrathavadhap.): VII, **94***ε*, 3453 (invoked by Droṇa when clothing Duryodhana in invulnerable armour), 3475 (Indra gave to *A. mantramayaṃ bandhaṃ*), 3476 (*A.* said it to his son Bṛhaspati); **103**, 3861 (*idam A°e prādād Deveço varma bhāsvaraṃ*).—§ 606 (Tripurākhyāna): VIII, **34**, 1497 (*Atharvā°au*), 1505 (*Bhṛgv-Aṅgiro-manyu-bhavaṃ krodhāgniṃ*, sc. *çaraṃ* ?).—§ 615*u* (Skanda): IX, **45***γ*, 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, **47***η*, 1597 (among those who surrounded Bhīshma on his bed of arrows).—§ 641 (do.): XII, **69**, 2666 (two verses sung by his son Bṛhaspati); **122**, 4505 (Vishṇu made chastisement over to *A.*, and *A.* to Indra and Marīci).—§ 656 (Khaḍgotp.): XII, **166***a*, 6135 (among the sons begotten by Brahmán, seven besides Pracetas and Rudra), 6142 (*β*) (among those who accepted the religion of the Vedas).—§ 664 (Mokshadh.): XII, **207***ẟ*, 7534 (among the seven will-born sons of Brahmán).—§ 665 (do.): XII, **208***a*, 7570 (*Atry-A°au* among Brahmán's seven sons enumerated by Bhīshma, mentioned in the Purāṇas as seven Brahmáns).—§ 677 (do.): XII, **235**, 8602 (Karandhama's son Maruta ascended to heaven, by giving away his daughter to *A.*; cf. XIII, 6260).—§ 694*b* (Jvarotp.): XII, **284***a*, 10218 (°*pramukhāḥ devarshayaḥ*; among those who waited upon Çiva and Pārvatī on Meru).—§ 702 (Mokshadh.): XII, **297***ẟ*, 10877 ("originally only four gotras arose: Aṅgiras, Kaçyapa, Vasishṭha, and Bhṛgu").—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one Prajāpatis who were first born).—§ 717*c* (Uparicara): XII, **336***β*, 12724 (among the seven ṛshis, etc., who promulgated an excellent treatise on duties on Mount Meru; printed in C. *Ā°*, in B. *A°*); **337**, 12752 (*A°aḥ putre*, i.e. Bṛhaspati).—§ 717*b* (Nārāyaṇīya): XII, **341**, 13040 (among the eight Prakṛtis, i.e. Marīci, etc., and Manu, upon whom all the worlds depend), *ξ*, 13075 (among the seven Mānasāḥ who will become the preceptors of the Vedas, following the religion of Pravṛtti and created for procreating offspring—*Prājāpatye*).—§ 730 (Ānuçāsanik.): XIII, **14***ββ*, 990 (among those who were seen by Kṛshṇa in the presence of Çiva).—§ 733 (do.): **25***a*, 1690 (his enumeration of the sacred waters), 1691, (1694), 1755 (had obtained the discourse from Kaçyapa), 1757 (°*matam*).—§ 734 (do.): **26***a*, 1761 (among the maharshis who had come to see Bhīshma on his arrow bed).—§ 747*b* (Suvarṇotp.): XIII, **85***ζ*, 4122 (created by Brahmán from a sacrifice; etymology from *aṅgāra*, 'charcoal'), 4124, 4141 (considered as the offspring of Agni), 4143 (he and Bhṛgu and Kavi were all of them *prajānāṃ patayaḥ*), 4147(*o*) (his eight sons called *Vāruṇās*), 4152, 4154 (*jagrāhāṅgirasaṃ*

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devaḥ Çikhī . . . | tasmād Angirasā jñeyāḥ sarva eva tad-anvayāḥ).—§ 749 (Ānuçāsanik.): **92***ð*, 4392 (among the masters of yoga).—§ 751*b* (Çapathavidhi): **94***a*, †4550 (among the ṛshis assembled at Prabhāsa), 4566(*β*) (took his oath that he is innocent of the theft of lotus-stalks).—§ 759 (Ānuçāsanik.): **105**, 5141 (his utterance to Bhīshma about the merits of fasting which he had declared formerly to the maharshis), (5143), 5179, 5201, †5203; **107**, 5209 (continuation), 5263.—§ 766 (do.): **127** (6062): recommended standing every night for a full year under a karañjaka tree with a lamp and the roots of a Suvarcala plant.—§ 767 (do.): **137***a*, 6260 (*Maruttaḥ . . . kanyām Aṅgirase dattvā divam āçu jagāma saḥ*; cf. XII, 8602).—§ 770 (do.): **151***ζ*, 7108 (his son Bala is mentioned among the Mānavāḥ), 7112 (Tṛṇasomā°, the sixth of the seven ṛtvijes of Yama in the South, *η*), 7157 (*ν*, among the old brahmarshis who have worshipped certain mantras).—§ 772*d* (Pavanārjunasaṃvāda): The brahmans are always inconquerable in heaven as on earth; in days of yore Aṅgiras drank off the water as milk, but did not feel his thirst slaked, and once more caused the earth to be filled by a great flood. When *A.* became angry with me (i.e. Vāyu), I fled away leaving the world, and dwelled for a long time in the agnihotra from fear of *A.* Kavi (i.e. Agni, Nīl.), who is of the complexion of gold and blazes with effulgence when destitute of smoke, and whose flames, uniting together, burn upwards, when cursed by the angry Aṅgiras, became divested of all these attributes (read *guṇair* with B.): XIII, **154**, 7215 (*apibat tejasā hy apaḥ*), 7217, 7220 (*Kavir Aṅgirasā çapto*).—§ 775 (Ānuçāsanik.): **166***γ*, 7664 (among the learned brahmans in the eastern region).—§ 778*e* (Avikshit): XIV, **4**, 85 (the priest of Avikshit Kārandhama); **5**, 95 (*A.*'s sons were Bṛhaspati and Saṃvartta) (v. Saṃvartta-Maruttīya), 99 (was formerly the family priest of king Karandhama, so also of his son Avikshit); **6**, 134 (*Aṅgirasaḥ putraṃ Bṛhaspatim*, had in vain been solicited by Marutta for his sacrifice), 137 (*Aṅgirasaḥ putraḥ Saṃvarttо*).—Cf. Agnisambhava.

Aṅgiras[2], pl. (°*aḥ*), the descendants of Aṅgiras. § 206 (Droṇa): I, **132**, 5280 (*Aṅgirasāṃ varaḥ*, i.e. Droṇa).—§ 207 (Droṇa): I, **133**, 5299 (*Aṅgirasāṃ varaḥ*, i.e. Droṇa).—§ 324 (Dvaitavanaprav.): III, **26**, 970 (the Dvaitavana wood became filled with *A.*, etc.).—§ 393 (Paraçu-Rāma): **115**, 10126 (among the ascetics presented to Yudhishṭhira by Lomaça).—§ 496 (Skandotp.): III, **224**, 14270 (*Bhṛgubhiç cāṅgirobhiç ca hutaṃ*).—§ 506 (Skandayuddha): III, **231**, 14555 (*Bhṛgvā° obhiḥ*).—§ 555 (Indra): V, **16**, 511 (*Aṅgirasāṃ varishṭho Bṛhaspatau*).—§ 573 (Ambop.): **193***a*, 7572 (*Droṇam Āṅgirasāṃ varaṃ*, read with B. *Aṅgi°*).—§ 602 (Droṇavadhap.): VII, **190**, 8728 (*Bhṛgavo 'ṅgirasaç caiva*, etc., among those who reproach Droṇa for using the Brāhma weapon).—§ 605 (Karṇap.): VIII, **17**, †683 (*Aṅgirasāṃ varishṭhaḥ* = Açvatthāman).—§ 615*u* (Skanda): IX, **45***γ*, 2510 (among those who came to the investiture of Skanda).—§ 621 (Rājadh.): XII, **2***ð*, 50 (*cakārāṅgirasāṃ çreshṭhād Dhanurvedaṃ guros tadā*, i.e. Karṇa from Droṇa), 59 (do. = do.).—§ 665 (Mokshadh.): XII, **208***ð*, 7590 (*Açvinau tu smṛtau çūdrau tapasy ugre samāsthitau | smṛtās tv aṅgiraso devā brāhmaṇā iti niçcayaḥ*).—§ 717 (Uparicara): XII, **337**, 12800 (*Aṅgirasāṃ varaṃ* = Bṛhaspati).—§ 795 (Svargārohaṇap.): XVIII, **5**, 159 (*Bṛhaspatiṃ °āṃ varaṃ*).

Aṅgiras[3] = Bṛhaspati. § 145 (Kaca): I, **76**, 3188 (*devā vavrire 'ṅgirasaṃ muniṃ*, perhaps *Aṅgirasaṃ*, i.e. Bṛhaspati).—§ 555 (Indra): V, **11**, 367 (*Bṛhaspater Aṅgirasaḥ*); **18**, 548 (?).—§ 641 (Rājadh.): XII, **68**, 2595 (discourse between him and Vasumanas).—§ 717*b* (Nārāyaṇīya): **XII, 343** VI), ††13206 (Aṅgiras Bṛhaspati curses the Ocean that it should be tainted with fishes, etc.).—§ 746 (Ānuçāsanik.): XIII, **62**, 3196 (Indra gave him the whole earth).

Aṅgiras[4] = Sārasvata. § 368 (Tīrthayātrāp.): III, **83**, 7058 (*yatra Sārasvato yātaḥ so 'ṅgirās tapaso nidhiḥ*, i.e. Dadhīcasya tīrthaṃ).

Aṅgiras[5] = Utathya. § 641 (Rājadh.): XII, **90**, 3362 (the duties of kings proclaimed by Aṅgiras Utathya to Māndhātṛ Yauvanāçva).—§ 772 (Utathya): XIII, **155**, 7254 (married to Bhadrā, the daughter of Soma, etc.).

Aṅgiras[6] = Vishṇu. § 493 (Āṅgirasa): III, **221**, 14188 (*Vishṇur nāmeha yo 'gnis tu Dhṛtimān nāma so 'ṅgirāḥ*).

Āṅgirasa[1] = Bṛhaspati. § 145 (Kaca): I, **76**, 3188 (v. Aṅgiras = Bṛhaspati).—§ 168 (Satyavatī): I, **103**, 4151 (*Çukrāṅgirasayor iva*, sc. Bhīshma's knowledge).—§ 488 (Āṅgirasa): III, **217**, 14118 (the firstborn son of Fire).—§ 554 (Sainyodyogap.): V, **6**, 112 (*prajñāyā sadṛçaç cāsi Cukreṇā ṅgirasena ca*, sc. the purohita of Drupada).—§ 589 (Droṇābhishekap.): VII, **5**, 151 (*Cukrāṅgirasadarçanāt*, i.e. Droṇa).—§ 746 (Ānuçāsanik.): XIII, **62**, 3195 (discourse between Indra and Bṛhaspati).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **6**, 121.—§ 782 (Guruçishyas.): XIV, **35** (*ð*), 962.

Āṅgirasa[2] = Utathya. § 772*j* (Utathya): XIII, **155**, 7260.

Āṅgirasa[3] = Saṃvartta. § 778*b* (Saṃvartta-Maruttīya): XIV, **10**, 281.

Āṅgirasa[4] = Kaca. § 146 (Devayānī): I, **80**, 3335 (*Kacaṃ*).

Āṅgirasa[5] = Sudhanvan. § 300 (Prahlāda): II, **68**, 2315 (*Prahlādasya ca saṃvādaṃ muner Āṅgirasasya ca*).

Āṅgirasa[6] = Cyavana. § 491 (Āṅgirasa): III, **220**, 14156 (*Agnir Āṅgirasaç caiva Cyavanas Trisuvarcakaḥ*).

Aṅgirasa[7] = Bala. § 665 (Mokshadh.): XII, **208**, 7593 (*Balaç cāṅgirasaḥ smṛtaḥ*).

Āṅgirasa[8] = the planet Jupiter. § 605 (Karṇap.): VIII, **17**, 661 (*Çukrāṅgirasavarcasor, Çukrāṅgirasayor iva*, i.e. Arjuna and Açvatthāman).

Āṅgirasa[9], pl. (°*āḥ*), the descendants of Aṅgiras. § 747 (Suvarṇotp.): XIII, **85**, 4154 (the descendants of Fire—or Aṅgiras—are all called Ā°). Cf. Atharvan.

Āṅgirasa[10] (adj.). § 602 (Droṇavadhap.): VII, **191**, 8766 (°*aṃ dhanuḥ*, used by Droṇa).—§ 616 (Sauptikap.): X, **7**, 306 (°*kule*, i.e. Açvatthāman).—§ 665 (Mokshadh.): XII, **208**, 7593 (cf. Āṅgirasa[7] = Bala).—§ 682 (do.): XII, **267**, 9482 (°*e kule*, said of Cirakārin).—§ 717*e* (Uparicara): XII, **336**, 12749 (*utpanne 'ṅgirase caiva yuge prathamakalpite*; cf. °*Aṅgirasake kāle*, XIII, 4326).—§ 747*b* (Suvarṇotp.): XIII, **85**, 4143 (*Bhārgavāṅgirasau loke lokasantānalakshaṇau*).—§ 772*j* (Utathya): XIII, **155**, 7240 (*Utathyasya jātasy-āṅgirase kule*).

Āṅgirasa[11] (adj.). § 11 (Parvas.): I, **2**, 469 (°*am ākhyānam*, Āṅgirasa or Āṅgirasopākhyāna).

Aṅgirasa(ṃ) ("on the descendants of Aṅgiras"). § 488 (Mārk.): Asked by *Yudhishṭhira*, *Mārkaṇḍeya* related the following "old story" (*itihāsaṃ purātanaṃ*): *Aṅgiras* (the third son of Brahmán, v. 14122) in days of yore practised austerities in his hermitage, so that he excelled *Agni*, who, thinking that *Brahmán* had created a new Fire, was greatly depressed, but *Aṅgiras*, saying that *Agni* had been created by *Brahmán* to officiate as fire, asked him to occupy his proper place, and when *Agni* only wished to be the second or *Prājā-patyaka* fire, at last prevailed upon him to remain and make

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him (i.e. Aṅgiras) his first son. *Aṅgiras* also had a son, *Bṛhaspati*; knowing him the *Āṅgirasa* to be the firstborn son of Fire, the gods came and learned the matter from *Aṅgiras* (III, **217**).—§ 489: The children of *Aṅgiras* and *Çubhā* (B. *Subhā*): the son *Bṛhaspati*, and the eight daughters, *Bhānumatī*, *Rāgā*, *Sinīvālī*, also called *Kapardisutā*, because she was both visible and invisible, *Arcishmatī*, *Havishmatī*, *Mahishmatī*, *Mahāmatī*, and *Kuhū* (III, **218**).—§ 490:

Bṛhaspati ∼ Cāndramasī (= Tārā, Nīl., and PCR.).
|
Çaṃyu ∼ Satyā Dharmajā.
|
(1) Bharadvāja ∼ Vīrā. (2) Bharata ∼ (3-5) 3 daughters.
| |
Vīra (= Rathaprabhu, Rathādhvāna, Kumbharetas) ∼ Çarayū. Bharata. Bharatī.
|
Siddhi.
Niçcyavana.*
|
Vipāpa (Satya, Nīl., and PCR.).
Nishkṛti.†
|
Svana.
Viçvajit.‡
Viçvabhuj‡ ∼ Gomatī.
Vaḍavāgni.‡
Ūrdhvabhāj.‡
Svishṭakṛt.‡
Manyu.‡
Manyantī.‡
Svāhā.‡‡
Kāma.‡
Amogha.‡
Uktha.‡
|
Mahavāc = Samāçvāsa.‡

§ 491: With *Kāçyapa*, *Vāsishṭha*, *Prāṇa*, son of *Prāṇa*, *Agni Āṅgirasa*,‖ and *Cyavana Trisuvarcaka*,‖ he,§ after a penance lasting for many years, obtained the son *Pāñcajanya* ("appertaining to five men and the progenitor of five tribes," v. 14160). *Pāñcajanya* (= *Tapas*, v. 14166–8, 14173, 14174), after 10,000 years of penances, produced the fire of the *Pitṛs*; from his head he created *Bṛhat* and *Rathantara*, from his mouth *Vāta* and *Rasāhara*,¶ in his navel Çiva, from his might (*balād*) *Indra*, from his soul (*prāṇato*) *Vāyu* and *Agni*, from his arms *Anudāttau*,** and *Viçve*†† (!) and the elements (*bhūtāni*), and then the five sons of the *Pitṛs*. *Bṛhadratha's* son was *Praṇidhi*, *Kāçyapa's Mahattara*, *Āṅgiras' Bhānu*, *Varca's Saubhara*, and *Prāṇa's Anudātta*, in all twenty-five. —§ 492: He also produced three times five *devāḥ*: *Yajñamushaḥ* ("who steal the sacrifices"), *Subhīma*, *Atibhīma*, *Bhīma*, *Bhīmabala*, *Abala*, *Sumitra*, *Mitravat*, *Mitrajña*, *Mitravardhana*, *Mitradharman*,* *Surapravīra*, *Vīra*, *Suveça*, *Suvarcas*, and "*Surāṇām api hantṛ*."—§ 493: *Bṛhaduktha* and *Rathantara* (cf. § 491) or *Mitravinda*, sons of *Tapas* (III, **220**). Many "fires" enumerated, among others the five *Ūrjaskarāḥ* (*Purandara*, *Ushman*, *Manu*, *Çambhu*, and *Āvasathya*), sons of *Tapas*; the six sons of *Bhānu* with his wives *Suprajā* and *Bṛhadbhāsā Sūryajā* (*Balada*, *Manyumat*, *Vishṇu* = *Dhṛtimat* = *Aṅgiras*, *Āgrayaṇa*, *Agraha*, *Stubha*). *Niçā* was likewise the wife of *Bhānu*, and gave birth to one daughter, to *Agni* and *Soma*, and to five Fires (*Pāvakān*). The Fire (*Pāvaka*) who in company with *Parjanya* is honoured with the first *havis* at the *Cāturmāsyas* is *Agni Vaiçvānara*. He who is called the lord of all the world is *Viçvapati*, the second son of *Manu*, etc. (III, **221**). Genealogy of the Fires continued. The Fire *Saha*, from fear of his grandson the Fire *Bharata* (*Bhara*, *Niyata*), who burns the dead bodies, hid himself in the sea,† asking *Atharvan* to carry the oblations to the gods. When his place of concealment had been divulged by the fishes, *Saha* cursed them, saying that they should become the food of all creatures in various ways. Then *Saha* gave up his body and entered the earth, where he created various metals: from his pus (*pūyāt*) force (*tejaḥ*) and scent, from his bones the *devadāru*, from his phlegm glass (*sphāṭikaṃ*), from his bile *mārakata*, from his liver the black iron, the clouds from his nails, the corals from his veins, etc., and remained absorbed in meditation, whence he was roused by the *tapas* of *Bhṛgu*, *Āṅgiras*, etc. Seeing the *ṛshi* (i.e. Atharvāṅgirasa, Nīl. = Atharvan, PCR.), he again took refuge in the water. The whole world with the gods sought the protection of *Atharvan*, who searched the sea, and finding the Fire, created the worlds (so Nīl. and PCR.). So *Agni* was formerly destroyed by *Atharvan*, and called back (*āhūtaḥ* (?), PCR.) he carries the oblations, and travelling about various countries and living there (i.e. in the sea, PCR.), he produced the various fires mentioned in the *Vedas*.—§ 494: Enumeration of rivers that are said to be the mothers of the fires. The wife of *Adbhuta* was *Priyā*, and his son *Vibhārasi* (14234). There are as many *somas* (i.e. kinds of *soma* sacrifices, Nīl. and PCR.) as the number of fires mentioned. Also in the race of *Atri* [these] mind-born sons of *Brahmán* (?)‡ sprang forth. *Atri*, wishing to procreate sons, conceived these [fires] in his mind, and the fires came out of his, the brahman's, body.‖ The powers of these fires are the same as those of the *Adbhuta* fire as related in the *Vedas*, for they are all one and the same, the first *Aṅgiras*, sprung from [his] body in various forms like the *jyotishṭoma* sacrifice (III, **222**).

Āṅgirasa[12]. XIII, 2126 (vanquished the Nīpas, v. Aṅgiraja).

Aṅgirasaka, adj. § 749 (Ānuçāsanik.): XIII, **91**, 4326 (*Bhṛgv-Aṅgirasake kāle*, i.e. in the time when the world was peopled by only the descendants of Bhṛgu and Aṅgiras; cf. *Āṅgirase yuge*, XII, 12749).

Āṅgirasī[1] (a female descendant of Aṅgiras). § 229 (Vaçishṭhop.): I, **182**, 6908 (a brāhmaṇī who cursed Kalmāshapāda).

Āṅgirasī[2] ("daughter of Aṅgiras"). § 489 (Āṅgirasa): III, **218**, 14128 (*mahāmakheshv Āṅgirasī . . . Mahāmatīti vikhyātā saptamī kathyate sutā*, sc. Aṅgiras's).

* We are not told in the text whose son Niçcyavana is. He might be the second son of Bṛhaspati, and that is apparently the opinion of Nīl. and PCR.

† It is not said in the text whose son he is. PCR. takes Nishkṛti to be another name of Satya.

‡ PCR. supposes *Viçvajit* to be *Bṛhaspati's* third son. *Viçvabhuj* the fourth, *Vaḍavāgni* the fifth, *Ūrdhvabhāj* the same as *Vaḍavāgni*, *Svishṭakṛt* the sixth son of *Bṛhaspati*, *Manyu* (fury) as predicate to *Manyanti*, "daughter of *Prajāpati*," *Svāhā* the same as *Manyanti*; *Kāma*, *Amogha*, and *Uktha* the sons of *Svāhā*, by *sattva*, *rajas*, and *tamas* respectively; *Mahāvāc* to mean "the great word, i.e. the word of God," and *Samāçvāsa* ("the means of rest") as epithet of *Uktha*.

‖ Nīl. and PCR. takes "*agnir Āṅgirasaçcaiva*" to be an epithet of *Cyavana*, and *Suvarcaka* (sic!) to stand alone as the fifth name.

§ I.e. Uktha, according to Nīl. and PCR.

¶ Otherwise PCR. and Nīl.

** I.e. Udātta and Anudātta, Nīl. and PCR.

†† I.e. the five senses, Nīl. and PCR.

* Compare the notes of PCR.

† Nīl.: *Bhṛguçāpādhi sarvabhakshatvaṃ prāpto 'gnir ātmānam bahudhā kṛtā 'gnihotrādishu çmaçānādishu ca sthita ity upākhyāyate.*

‡ *Brahmaṇo* might be an opposition to *Atreḥ*, as in the following verse.

‖ Nīl.: *evaṃ ca ṛshyantarāṇām apy upalakshaṇaṃ, tathā ca sarvaṃ kavāṅgirāsatyaṃ sarve brāhmaṇā agnisantatir ity uktaṃ bhavati.*

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Āṅgirasopākhyāna, v. Āṅgirasa[11].

Anīça = Vishṇu (1000 names).

Anīkajit = Kṛshṇa: V, 2566.

Anīkasāha = Kṛshṇa: XII, 1506.

Anīkavidāraṇa, brother of Jayadratha. § 522 (Draupadīhar.): III, **265**, 15599 (PCR. translates "Anīka and Vidāraṇa").

Anila**[1] ("Wind"). § 116 (Aṃçāvat.): I, **66**, 2582 (one of the eight Vasus, son of Prajāpati (?) or Dharma (?) and Çvāsā, husband of Çivā, and father of Manojava and Avijñātagatiḥ), 2589.—§ 485 (Pativratop.): III, **213**, 13959.—§ 615*u* (Skanda): IX, **45**, 2506 (Anilānalau, came to the investiture of Skanda).—§ 770 (Ānuçāsanik.): XIII, **151ẟ*, 7094 (one of the eight Vasus). Cf. Vāyu.

Anila[2] = Çiva, Vishṇu (1000 names).

Anila[3], a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101**, 3594.

Anīla, a Serpent. § 47 (Sarpanāmak.): I, **35**, 1553 (*Nīlānīlau nāgau*).

Anilābha = Çiva (1000 names[2]).

Anilaprabhava = Bhīma, q.v.

Anilasambhava, v. Agni.

Anilasārathi, v. Agni.

Anilātmaja[1] = Bhīma, q.v.

Anilātmaja[2] = Hanūmat, q.v.

***Aṇiman** ("minuteness"). § 705 (Mokshadh.): XII, **303**, 11229 (among the attributes of Çambhu).—§ 707 (do.): XII, **313**, 11602 (among the attributes of Çambhu Prajāpati).

Aṇīmāṇḍavya (a ṛshi, cf. Māṇḍavya). § 11 (Parvas.): I, **2**, 375 (*Dharmasya nṛshu saṃbhūtir Aṇīmāṇḍavya-çāpajā*).—§ 80: I, **63**, the ṛshi Aṇīmāṇḍavya having been accused of theft, though innocent, and impaled, as a punishment for having in his childhood pierced a little fowl in a reed, cursed Dharma (for having killed a brahman, the most heinous of sins), saying that he should be born on earth in the Çūdra caste. Therefore Dharma was born as Vidura: I, **63**, 2422.—§ 172 (Aṇīmāṇḍavyopākhyāna): I, **108**, 4329 (4333).—§ 264 (Sabhākriyāp.): II, **4***a*, 107 (among the ṛshis who were present when Yudhishṭhira entered the palace).

Aṇīmāṇḍavyopākhyāna(ṃ). § 172 (Sambhavap.): The history of *Māṇḍavya* (§ 80) is more fully described. Suspicion had fallen upon him, because thieves had hid their plunder in his hermitage, while he was sitting for years with his arms upraised observing the vow of silence. When impaled, he by his ascetic power not only preserved his life, but summoned other *ṛshis* to the scene, who came in the night in the shape of birds (I, **107**). Hearing that he was alive, the king asked his pardon and endeavoured to extract the stake from his body, but was obliged to cut it off outside the body. *Māṇḍavya* henceforth walked about with the stake in his life, and thereby conquered *lokas* unattainable by others and was called *Aṇīmāṇḍavya* (v. 4329). He ruled that an act should not be sinful when committed by one below the age of 14 years (I, **108**).

Aṇimat. § 268 (Varuṇa-sabhāv.): II, **9**, 362 (among the Nāgas in the palace of Varuṇa; B. has *Maṇimān*, PCR. has *Matimat*).

Animisha[1], a Suparṇa. § 564 (Mātalīyop.): V, **101**, 3595.

Animisha[2] = Çiva (1000 names[2]), Vishṇu (1000 names).

Anindita = Çiva (1000 names[2]).

Anirdeçyavapus = Vishṇu (1000 names).

Aniruddha[1] (son of Pradyumna). § 262 (Bhagavadyāna): II, **2**, 56.—§ 264 (Sabhākriyāp.): II, **4***β*, 123 (among the kings present when Yudhishṭhira entered the palace), 130 (learnt the science of arms from Arjuna).—§ 452 (Mārkaṇḍeyas.): III, **183**, 12584.—§ 581 (Bhīshmavadhap.): VI, **65***ξ*, 2968 ("son of Pradyumna and known as the eternal Vishṇu; created Brahmán").—§ 589 (Droṇābhishekap.): VII, **11***ξ*, 408 (among those who would take up their position in the Pāṇḍava host).—§ 599 (Jayadrathavadhap.): VII, **110***σ*, 4193.—§ 717 (Nārāyaṇīya): XII, **340***η*, 12903, 12905 ("Pradyumna or Mind gives origin to Aniruddha or the Creator = Īçvara = Consciousness"), 12937, 12938 ("Brahmán springs from Aniruddha's navel"); **341**, 13036 (= Mahān ātmā or Ahaṅkāra sprang from Avyakta or Pradhāna, and from him sprang Pitāmaha, i.e. Brahmán and the five elements), 13077 (*lokasargakaraḥ prabhuḥ*), 13098 (the Supreme God in the form of Aniruddha showed himself to Brahmán, with a vast horse's head, etc.); **342**, 13144 (from Nārāyaṇa—Aniruddha's grace arose Brahmán, and from his wrath Rudra); **344**, 13309 (Çaunaka asked why Nārada, having seen the Supreme Lord in the form of Aniruddha—*A*° *tanau sthitaṃ*—again proceeded so quickly to Nara and Nārāyaṇa); **345**, 13385 (the Emancipate entering the Sun; thence reduced to invisible atoms they enter into Nārāyaṇa, and thence into Aniruddha, and thence, transformed into mind alone, into Pradyumna, etc.); **348**, 13466, 13470 (Janamejaya inquires why Hari had appeared to Brahmán in the form of Aniruddha with the horse's head; Brahmán develops into Purusha = Aniruddha = Pradhāna, who, yielding to *yoga*-sleep, lays himself down on the waters reflecting on creation; *A.* develops into Ahaṅkāra = Brahmán, etc. = Hiraṇyagarbha, who takes birth within the lotus that springs from Aniruddha), 13512 (Madhu and Kaiṭabha saw Purusha in the form of Aniruddha in *yoga*-sleep on the water, white, imbued with stainless *sattva*, on the hood of a snake, surrounded with garlands of flames; they awakened him and were slain by him; thence he came to be called Madhusūdana); **352**, 13759 (§ 717*d*: Brahmarudra-saṃvāda: learned brahmans called Mahāpurusha by the name of Aniruddha).—† § 773*b* (Kṛshṇa): XIII, †**159**, †7392 (when Kṛshṇa becomes Jīva, he comes to be called Saṅkarshaṇa; next he transforms himself into Pradyumna, and then into Aniruddha).—§ 793 (Mausalap.): XVI, **3***φ*, 101 (slain).

Aniruddha[2] = Vishṇu (1000 names).

Aniruddha[3]. Cf. *Anu*°.

Anirviṇṇa = Vishṇu (1000 names).

Anīti = Çiva (1000 names[2]).

Anivartin = Vishṇu (1000 names).

Aṇīyasām aṇīyān = Kṛshṇa.

Añjana[1], a locality? § 305 (Anudyūtap.): II, **78**, 2574 ("formerly thou wert instructed . . . near *A.* by the great ṛshi Asita . . . ").

Añjana[2], an elephant. § 564 (Mātalīyop.): V, **99**, 3561 (among the elephants in Pātāla, born in the race of the elephant Supratīka).—§ 581 (Bhīshmavadhap.): VI, **64***ν*, 2866 (among the Dig-nāgas ridden by Rākshasas).—§ 599 (Jayadrathavadhap.): VII, **112**, 4323 (the Kirātas, q.v., have elephants sprung from the race of *A.*, of impenetrable hides, well trained . . . with armour made wholly of gold, resembling Airāvata, having come from the northern hills, ridden by fierce robbers); **121***ζζ*, 4829 (many elephants of the race of *A.*, etc., were slain). Cf. Añjanaka.

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Añjanābha, a mountain. § 575 (Ānuçāsanik.): XIII, **166**, 7658 (among the mountains whose names, if recited at morning, etc., remove sin).

Añjanaka (B. *Ā°*; cf. Añjana). § 599 (Jayadrathavadhap.): VII, **112**, 4307 (*kulam A°aṃ nāma*: Sātyaki, i.e. Yuyudhāna, would crush the elephants of the *A.*-breed mounted by Mlecchas).

Añjanaparvan (son of Ghaṭotkaca). § 573 (Ambop.): V, **194**$_{\gamma}$, 7600 (among Yudhishṭhira's allies).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6809 (*pautreṇa Bhīmasenasya*), 6811, 6815 (*Ghaṭotkacasutaṃ*), 6817, 6818 (slain by Açvatthāman).

Añkṛti. § 264 (Sabhākriyāp.): II, **4**$_{\beta}$, 126 (among the kings who were present when Yudhishṭhira entered his palace).

Anna = Çiva (1000 names[1]), Vishṇu (1000 names).

Annabhoktṛ = Çiva (1000 names).

Annabhuj = Çiva (1000 names[1]).

Annada = Çiva (1000 names[1]).

Annāda = Vishṇu (1000 names).

Annapati = Çiva (1000 names[1]).

Annasrashṭṛ = Çiva (1000 names[1]).

Anṛçamsa (?) = Çiva.

Antacāra. § 574 (Jambūkh.): VI, **9**$_{o}$, 375 (a people in Bharatavarsha, in the East and North).

Anta(ḥ)devānāṃ = Çiva (1000 names[1]).

***Antaka**[1] (Death). I, 2708 (*Mahādevāntakābhyāṃ ca Kāmāt Krodhāc ca . . . jajne . . . Açratthāmā*), 7028 (*°opamaḥ*); III, 1376, 1655 (*murttimantam ivā°ṃ*), † 1931 (*sṛshṭo 'ntakaḥ sarvaharo Vidhātrā bhaved yathā*); IV, 763 (*daṇḍapanir ivā°ḥ*), 815 (do.), 817 (*iva*), 1580 (*Pavano Mṛtyuḥ*); V, 3210 (*yathāntakau, Bhīmarjunau*); VI, 2236 (*daṇḍapāṇim ivā°ṃ*), 2790 (*daṇḍapāṇir ivā°ḥ*), 3638 (do.), 4678 (*daṇḍahasta ivā°ḥ*), 4959 (*daṇḍahastam ivā°ṃ*), 4985 (*iva*), 5254 (*Kālā°samadyutiḥ*), 5326 (*iva*); VII, 3135 (*iva*), 4727 (*Kālā°-Yamopamaṃ*), 6099 (*iva*), 7570 (*iva*), † 8168, 8308 (*iva*), 8980 (*iva*): VIII, 596 (*Kālā°-Yamopamau*), 800 (*iva*), 814 (*°daṇḍasannibhān ishūn*), 909 (*Mṛtyu-Kālā°opamaṃ*), 2459 (*Kālā°-Yamopamaṃ*), 2708 (do.), 3995 (*Kālā°vapuḥ*), 4390 (*Yama-Kālā°opamau*); IX, 151 (*daṇḍapāṇir ivāntakaḥ*), 153, 298 (*°pratimaṃ yudhi*), 485 (*atishṭhata raṇe vīraḥ kruddharūpa ivā°ḥ*), 555 (*Kāla-sṛshṭha ivā°ḥ*), 594 (*pāçahastam icā°ṃ*), 737 (*A°m iva kruddhaṃ*), 870 (*Mṛtyum ivā°ṃ*), 894 (*yathā*), 1044 (*daṇḍapāṇir ivā°ḥ*), 1057 (*mārayaty Antakaḥ sadā*), 1368 (*daṇḍapāṇir ivā°ḥ*), 1402 (*daṇḍahastaṃ yathā kruddham A°ṃ prāṇahāriṇaṃ*), 3270 (*kruddhāv ivā°au*, i.e. Bhīmasena and Duryodhana); X, 40 (*vāyasāntakaḥ*, i.e. the owl), 360 (*Kālasṛshṭa ivā°ḥ*), 395 (do.), 397 (*evaṃ teshāṃ tathā Draupir Antakaḥ samapadyata*), 669 (*Kālāntaka-Yamopamaḥ*), 703 (*Pāṇḍaveyānām Antakāyābhisaṃhitam*); XI, 156 (comparison of the human body to a well: *yas tatra vasate 'dhastān mahāhiḥ Kāla eva saḥ | Antakaḥ sarvabhūtānāṃ dehinām sarvahāry asau*), 338 (*yathāntakam anuprāpya jīvan kaçcin na mucyate*), 404 (*putrāṇām Antake*); XII, 2578, 4264 (*krūraḥ Kāla ivāntakaḥ*), 6164 (*Kālo 'ntaka ivodyataḥ*), 6546 (follows everyone who is born), 6551 (*satyenaivāntakaṃ jayet*), 11061 (*na Yamo nāntakaḥ kruddho na Mṛtyur bhīmavikramaḥ | īçate nṛpate sarve yogasyāmitatejasaḥ*), 11838 (*kair nāpnoti jarāntakau*), 11841 (= do.), 12078 (*purā mṛtaḥ praṇiyase Yamasya rājaçāsanāt | tvam Antakāya dāruṇaiḥ prayatnam ārjave kuru*), 12081 (*Māruto 'ntakaḥ*), 12085 (*purā çarīram Antako bhinatti rogasārathiḥ*), 12107 (*purā karoti so 'ntakaḥ pramādago 'sukhāṃ camūṃ*); XIII, 184 (*Kālāntakopamāḥ*), 863 (*sarpahastam anirdeçyaṃ pāçahastam ivāntakam*), 2226 (*nāgnis tṛpyati kāshṭhānāṃ nāpagānāṃ malodadhiḥ | nāntakaḥ sarvabhūtānāṃ na puṃsāṃ vāmalocanāḥ*), 2230 (*Antakaḥ Pavano Mṛtyuḥ . . .*), 7497 (*sa Kālaḥ so 'ntako Mṛtyuḥ . . .*, i.e. Çiva); XIV, 2167 (*Kālāntaka-Yamopamaṃ*).

Antaka[2] = Vishṇu (1000 names).

Antakajvalana (the fire of the universal destruction): I, †1180 (*°samānavarcasaṃ*).

***Antakāla** (the time of universal destruction). § 615*u* (Skanda): IX, **46**$_{\kappa}$, 2689.

Antakṛt. § 615*u* (Skanda): IX, **45**, 2560 (a warrior of Skandas; PCR. has *'bhrakṛt*).

Antaradvīpa, pl. (*°āḥ*). § 623 (Rājadh.): XII, **14**, 408 (*dvīpāç ca sāntaradvīpāḥ*).

Antarātman = Çiva (1000 names[2]).

Antardhāman. § 768*b* (Kṛshṇa): XIII, **147**, 6828, 6829 (incarnation of Hari, son of Aṅga and father of Havirdhāman).

Antardhāna ("disappearance"), a celestial weapon. § 334*c* (Kairātap.): III, **41**, 1702 (given by Kubera to Arjuna; *A.* sends the foe to sleep, etc., used to burn the Asuras when Çaṅkara slew Tripura).

Antarhitātman = Çiva (1000 names[2]).

Antarikshacara, pl. (*°āḥ*), ("moving in the air"). § 615*ff* (Asita Devala): IX, **50**, 2879.

Ante'vasāyin, son of a Nishādī and a Cāṇḍāla: XIII, 2590 (*çmaçānagocaraṃ vāhyair api vahishkṛtaṃ*).

Anu, son of Yayāti. § 144 (Yayāti): I, **75**, 3160, 3162 (did not take upon himself his father's decrepitude), (v. Nahusha).—§ 147 (Devayānī): I, **83**, 3433 (son of Çarmishṭhā).—§ 148*e*: I, **84**, Yayāti cursed his older sons; Anu should be overcome by decrepitude and not be able to perform sacrifices before Agni, and his progeny should die as soon as they attained to youth: I, **84**, 3488 (3489); his sons were the Mlecchāḥ: I, **85**, 3520, 3533.—§ 156 (Pūruv.): I, **95**, 3762.

Aṇu = Çiva (1000 names[1]), Vishṇu (1000 names).

Anucakra, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2542 (given to him by Tvashṭṛ).

Anūcānā, an Apsaras. § 191 (Arjuna): I, **123**, 4817 (among the Apsarases who danced at the birth of Arjuna).

***Anucara**, pl. ("companions"). § 615*u* (Skanda): IX, **45**$_{\gamma}$, 2517 (*Airāvataḥ sānucaraḥ*), 2519 (*Yamasya*), 2537 (*ā*: Aṃça gave five *anucarān* to Skanda: Paragha, Vaṭa, Bhīma, Dahati, and Dahana), 2539 (*ε*: Vishṇu gave three *anucarān* to Skanda: Cakra, Vikramaka, and Saṃkrama), 2617 (the companions of Skanda); **46**, 2619 (*Mātṛ-gaṇān Kumārānucarān*).—IX, **45**, 2527 (*caturtham asyānucaraṃ khyātaṃ Kumudamālinaṃ | tataḥ Sthāṇur mahātejā mahāpārishadaṃ prabhuḥ*).—§ IX, **45**, 2532 (*tataḥ prādād anucarau Yamaḥ Kālopamāv ubhau*), 2534 (*Somo 'py anucarau çūrau parasainyapratāpinau*), 2535, 2542, 2550.

Anuçāsana ("instruction"). § 11 (Parvas.): I, **2**, 599, 603 (i.e. Ānuçāsanikaparvan).

Anuçāsanika ("relating to instruction"). § 10 (Parvas.): I, **2**, 353 (*°aṃ parva*, i.e. Ānuçāsanikaparvan).

[Ānuçāsanikaparvan] ("the section relating to instruction," the 91st of the minor parvans of Mahābhārata; cf. Anuçāsanika). § 719: *Yudhishṭhira's* despondency at the slaughter of his kinsmen on the field of *Kurukshetra*; he enquired how he might be cleansed of his sins; *Bhīshma* comforted him by telling him that the soul is not the cause of our acts, citing the ancient story Gautamī-lubdhaka-vyāla-Mṛtyu-kāla-saṃvāda (*b*), "This evil has neither been of thy own creation, nor of *Duryodhana's*, but of *Kāla's*." *Yudhishṭhira* became consoled (XIII, **1**).—§ 720:

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Asked by *Yudhishṭhira* if any householder had ever succeeded in conquering *Mṛtyu* by virtue, *Bhīshma* recited the ancient story Sudarçanopākhyāna (*b*), "To a householder there is no higher divinity than the guest; the blessings of an honoured guest are more efficacious than the merit of 100 sacrifices. Whenever a deserving guest seeks the hospitality of an householder and is not honoured by him, he takes away [with him] all the virtues of the latter, giving him his sins [in return]." Blessing upon the reader (XIII, **2**).—§ 721: *Yudhishṭhira* asked how the *Kshattriya Viçvāmitra* became a brahman, mentioning his destroying of the 100 sons of *Vasishṭha*, etc. (*a*), and comparing the instance of *Mataṅga*, who was born as a *Caṇḍāla* and could not attain to brahmanhood (XII, **3**). *Bhīshma* related how in olden times *Viçvāmitra* attained to the position of a *brahman* and B.-ṛ, i.e. Viçvāmitropākhyāna (*b*), (XIII, **4**).—§ 722: *Yudhishṭhira* wished to know the merits of compassion and the characteristics of devout men. *Bhīshma* recited the ancient story of the discourse between *Indra* and the parrot (in the territories of the *Kāçi* king) who did not desert the blasted tree wherein it had been born, though the tree had withered, being pierced by a fowler with a poisoned arrow. The parrot, by his penances, knew *Indra* (who came in the shape of a brahman), and, being granted a boon, made *Indra* revive the tree; and after death he came to the region of *Indra* (XIII, **5**).—§ 723: *Yudhishṭhira* enquired which of the two, Exertion and Destiny, is more powerful. *Bhīshma* related the ancient story of the conversation of *Vasishṭha* and *Brahmán*, in which *Brahmán* showed the necessity of exertion, notwithstanding the force of destiny, under reference to the example of the gods, etc. (*a*); *Janamejaya*, who followed in the footsteps of *Indra*, was checked and put down by the gods on account of his having killed a brahman woman; the *viprarshi Vaiçampāyana* was put down by the gods for killing a brahman by ignorance and a child (XIII, **6**).—§ 724: Asked by *Yudhishṭhira*, *Bhīshma* related the various fruits of various good acts. The *Kuru* princes became filled with wonder at his doctrine, as narrated by Ṛ. of old (XIII, **7**). *Yudhishṭhira* enquired who should be honoured and who liked, etc.; *Bhīshma's* answer about the duty of honouring good brahmans (XIII, **8**).—§ 725: *Yudhishṭhira's* enquiry about the misery that awaits those who refuse to make gifts to brahmans after having promised to give them. *Bhīshma* set forth the various kinds of misery that await such men, citing the old narrative of the discourse between a jackal and an ape: While both were human beings they were intimate friends; after death one of them became a jackal and the other an ape, the former because he had not given to a brahman what he had promised to give, the latter because he used to appropriate the fruits belonging to brahmans. *Bhīshma* had heard this from his preceptor and from *Kṛshṇa* (XIII, **9**).—§ 726: *Yudhishṭhira* wished to know whether any fault is incurred by one who gives instruction to a person belonging to a low caste. *Bhīshma* recited what he had heard certain Ṛ. say in days of yore: instruction should not be imparted to one that belongs to a low or mean caste. He related the following instance that occurred in days of old: There was a sacred hermitage on the *Himavat*, inhabited by Si., Cā., *Vālakhilyas*, etc. (description). A *Çūdra* asked the head of the college (*kulapati*) to initiate him into a life of renunciation, but he was refused. He then, at some distance, made a hut, etc., for himself, and began to live according to rigid vows, made sacrifices to the gods, etc. (description). A Ṛ. used to come to him, and, at his request, promised to assist him in *Pitṛ-yajña*. As the *Çūdra* placed the [stool called] *bṛsī* towards the south with its head turned towards the west, Ṛ. told him to place the *bṛsī* with its head turned towards the east, and to sit with his face turned towards the north, and gave him all directions about the *çrāddha* as laid down in the ordinances, and after the rites had been accomplished Ṛ. returned to his own abode. After a long time the *Çūdra* ascetic met with his death in those woods, and in his next life took birth in the family of a great king; the Ṛ. in his next life took birth in the family of a priest, and became well versed in the *Atharvaveda*, etc. (*a*); the reborn *Çūdra* was installed king after his father's death. He appointed the reborn Ṛ. as his priest, and ruled his kingdom righteously; but every day, when he saw his priest, he smiled or laughed. The priest made him swear to tell him the truth, and he was then informed by him about their former births, where the penances of Ṛ. had all been frustrated by the instruction he had given to the *Çūdra*. In order that he might not obtain a still lower birth in his next life, he caused him to relinquish his present office as priest, make gifts, and observe vows, repairing to many sacred places, and at last, his soul having become purified, living in that very asylum where he had lived in his former birth, practising very severe penances; thus he succeeded in attaining to the highest success (XIII, **10**).—§ 727: *Yudhishṭhira* enquired after the nature of the man or the woman in whom the goddess of Prosperity always dwells. *Bhīshma* related the conversation between *Rukmiṇī* (the mother of *Pradyumna* with the *Makara* banner) and the goddess *Çrī*, whom she once asked this question in the presence of *Devakī's* son (XIII, **11**).—§ 728: *Yudhishṭhira* enquired which of the two, man or woman, derives the greater pleasure from sexual union. *Bhīshma* told the old story of the discourse between *Bhaṅgāsvana* and *Çakra*, i.e. Bhaṅgāsvanopākhyāna (*b*), (XIII, **12**).—§ 729: *Yudhishṭhira* asked how one should act in order to live happily both here and hereafter; *Bhīshma's* answer indicating the chief duties of commission and omission (XIII, **13**).—§ 730: Asked by *Yudhishṭhira*, *Bhīshma* discoursed about the different names of *Mahādeva* and his puissance, but soon caused *Kṛshṇa* to take up the topic before the conclave of Ṛ. with *Vyāsa*, just as Ṛ. *Taṇḍin*, the offspring of *Brahmán*, had in days of yore told the 1,000 names of *Mahādeva* before *Brahmán* in *Brahmaloka*. "After twelve years had expired from the time when *Pradyumna* (the son of *Rukmiṇī*) slew the *Asura Çambara* in days of yore, my spouse *Jāmbavatī* (seeing the sons of *Rukmiṇī*—*Pradyumna*, *Cārudeshṇa*, etc.) asked me to grant her a heroic son, saying: 'By worshipping *Mahādeva* for twelve years and emaciating thyself in observing vows, thou hast begotten the sons *Cārudeshṇa*, etc., with *Rukmiṇī* (*a*).' She prayed that *Brahmán*, etc. (*β*), would protect me; I took leave of *Ākuka*, etc. (*γ*), and *Garuḍa* bore me to *Himavat*, where I dismissed him; I there saw the asylum (description) of *Upamanyu Vaiyāghrapadya*, reverenced by D., G., and K., adorned with *Gaṅgā*, etc. *Upamanyu* directed me to devote myself to penances and gratify *Çiva*, here where D. and Ṛ. had in days of yore gratified him, who took his birth as Dā. *Hiraṇyakaçipu* (*b*), who was the father of *Mandāra* (*c*), irresistible even to *Vishṇu's* discus *Sudarçana* (*d*); *Çiva* had further granted boons to the *Dānavas* (or *Asuras*) *Vidyutprabha* (*e*), *Çatamukha* (*f*), and to *Brahmán*, etc. (*δ*); the sacrifice *Saptakapāla*, etc. (*ε*).

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Having narrated his former relations to *Mahādeva*, *Upamanyu* (*g*) there pointed out to me Si., R., V.-D., Y., G., Aps., etc., and said that in the sixth month from that time I should behold *Mahādeva* and obtain twenty-four boons from him and *Umā*. He gave me certain *mantras*, by reciting which I was sure to behold *Çaṅkara*. On the eighth day I underwent the *dīkshā*, etc. (description); for one month I lived on fruits, etc.; then I beheld *Mahādeva* (description) and *Umā* in a cloud (description), surrounded by 1,100 *Rudras*, etc., praised by Ā., V., V.-D., A., *Indra*, etc. (*ω*), uttered the *Rathantara Sāman* in the presence of *Bhava* (Çiva). Innumerable masters of *Yoga*, etc. (*αα*), were bowing down to him; *Sanatkumāra*, etc. (*ββ*), were beheld by me standing there in their bodily forms; Lp., etc. (*γγ*), were seen to bow down to *Çiva*; G. and Aps. sang and hymned him; V.-D., etc. (*δδ*), were adoring him in thought, word, and deed; *Brahmán*, *Çakra*, etc., looked at me; I, however, had not the power to look at *Mahādeva*. I saluted *Mahādeva*: 'Thou art,' etc. (*εε*). *Çiva* roared like a lion; the innumerable brahmans there present, etc. (*ζζ*), bowed down to *Çiva*. *Çiva*, looking at *Umā*, *Indra*, and myself, told me to ask for eight boons" (XIII, **14**). *Kṛshṇa* went on to enumerate the eight boons, including hundreds upon hundreds of children and (granted by *Umā* in the name of *Çiva*) a son *Çāmba*. "*Umā* also granted me eight boons" (including 100 sons), "and said that I should have 16,000 wives, etc.; and that 7,000 guests would daily feed at my palace. Then *Çiva* and *Umā* disappeared with their *gaṇas*. All this I related to *Upamanyu*" (XIII, **15**). *Upamanyu* said: There was in the *Kṛta* age a R. *Taṇḍi* who devoutly adored the god [Çiva] for 10,000 years. He succeeded in beholding *Mahādeva* and praised him (*ηη*), and further said: Neither *Brahmán*, etc. (*θθ*), know thee. *Çiva* said that *Taṇḍi* should be imperishable and eternal, etc., and his son become the author of *Sūtras*, etc., and granted him a boon. *Taṇḍi* said: Let my devotion to thee be steady. Then the god disappeared. Then *Taṇḍi* came to my (i.e. Upamanyu's) asylum and told me all that had happened to him. Dost thou hear all those celebrated names [of Mahādeva] that *Taṇḍi* said unto me. *Brahmán* had at one time enumerated 10,000 names of *Mahādeva*; in the scriptures 1,000 names of him occur. They are not known to all, but were uttered in days of yore by *Brahmán* for the purpose of adoring *Çiva*. Having acquired them by the favour of *Brahmán*, *Taṇḍi* communicated them to me (XIII, **16**). *Kṛshṇa* said: "B.-r. *Upamanyu* said: I shall adore [Çiva] with names uttered by *Brahmán*, R., in the *Vedas* and *Vedāṅgas*, applied by *Taṇḍi*, etc. [i.e. Mahādeva-sahasra-nāma-stotra]." Blessing upon the reader; "Dā., Y., Rā., Pç., *Yātudhānas*, and Gh. can do no injury to him" (XIII, **17**). *Vyāsa* told *Yudhishṭhira* to gratify *Çiva* with this hymn consisting of 1,008 names; *Vyāsa* had himself recited it in former days, when engaged in penances on *Meru* in order to obtain a son, and he had obtained the fulfilment of all his wishes. After this *Kapila*, etc. (*ι*), obtained boons from *Çiva*. Then [*Rāma*] *Jāmadagnya*, etc. (*κκ*), narrated to *Yudhishṭhira* the boons they had been granted by *Çiva*. *Vaiçampāyana* continued: Hearing these marvellous feats of *Mahādeva* related by the ascetics, *Yudhishṭhira* became amazed. Then *Kṛshṇa* said to *Yudhishṭhira*: *Upamanyu* said to me: Unrighteous men, stained by *Rajas* and *Tamas*, do not succeed in attaining to *Içāna* (Çiva); even if a person lives in the enjoyment of every pleasure and luxury, yet he comes to be regarded as the equal of pure-minded forest recluses if he is devoted to the Supreme Deity; if *Rudra* is pleased with a person, he can confer upon him the position of either *Brahmán* or *Keçava* or *Çakra* with all the deities under him, or the sovereignty of the three worlds; a person who devastates the whole universe does not become stained with sin if he adores and worships *Çiva* . . . . Then *Kṛshṇa* said to *Yudhishṭhira*: *Āditya*, etc. (*λλ*), have sprung from that creator of all creatures (Çiva); indeed, that subtle *Brahmán* is the cause of life. Blessing upon the reader (XIII, **18**). [§ 730, i.e. XIII, **14–18**, is called *Meghavāhanopākhyāna*.]—§ 731: *Yudhishṭhira* enquired after the purport of the scriptural injunction to husband and wife about the joint performance of all duties. *Bhīshma* related the old narrative of the discourse between *Ashṭāvakra* and *Diçā*, i.e. Ashṭāvakra-Dik-saṃvāda (*b*), (XIII, **19–21**). — § 732: Asked by *Yudhishṭhira*, *Bhīshma* discoursed on the question who is worthy of receiving gifts, etc., quoting R. *Mārkaṇḍeya*, etc. (*a*), (XIII, **22**). Asked by *Yudhishṭhira*, *Bhīshma* discussed the ordinances regulating the actions to be perpetrated towards the deities and the *Pitṛs* on the occasions of *çrāddhas*: "One should carefully perform all acts relating to the deities in the forenoon, and all acts relating to the *Pitṛs* in the afternoon; that gift that is made untimely, etc., is appropriated by Rā."; the brahmans that must not be invited to *çrāddhas*, and those that should be invited, etc.; *Jātakarman*, etc. (XIII, **23**). Asked by *Yudhishṭhira*, *Bhīshma* discussed the circumstances under which a person may become guilty of brahmanicide without actually slaying a brahman (XIII, **24**).—§ 733: Asked by *Yudhishṭhira* about the holy places on earth, *Bhīshma* repeated the enumeration of them (*a*) made by *Aṅgiras* to *Gautama*, who put this same question, especially mentioning the result of bathing in *Candrabhāgā*, etc. (*b*), in *Pushkara*, etc. (*c*), in *Hiraṇyabindu*, etc. (*d*), in *Indratoyā*, etc. (*e*), in *Gaṅgādvāra*, etc. (*f*), at *Sapta-gaṅga*, etc. (*g*), at *Kanyākūpa*, etc. (*h*), in *Devikā*, etc. (*i*), *Mahāgaṅgā*, etc. (*j*), *Vaimānika*, etc. (*k*), in *Çarastamba*, etc. (*l*), *Citrakūṭa*, etc. (*m*), *Mataṅgavāpī*, etc. (*n*), *Gaṅgāhrada*, etc. (*o*), *Gaṅgā-Yamunayos tīrthaṃ*, etc. (*p*), *Marudgaṇa*, etc. (*q*), *Utpātaka*, etc. (*r*), *Açmaprshṭha*, etc. (*s*), *Viçālā*, etc. (*t*), *Punarāvartanandā*, etc. (*u*), *Rāmahrada*, etc. (*v*), *Narmadā*, etc. (*w*), *Cāṇḍālikāçrama* (B. *Āñjali°*), etc. (*x*), *Ujjānaka*, etc. (*y*), *Kālodaka*, etc. (*z*). For the purpose of repairing to all the *tīrthas* in the world, one should mentally think of those amongst them that are wholly or almost inaccessible. *Aṅgiras* had obtained this discourse from *Kaçyapa*. Blessing upon the reader (XIII, **25**).—§ 734: *Vaiçampāyana* said: Though equal unto *Bṛhaspati* in intelligence, *Brahmán* in forgiveness, *Indra* in prowess, and *Sūrya* in energy, *Bhīshma* (the son of *Gaṅgā*) had been overthrown in battle by *Arjuna*. Accompanied by his brothers, etc., *Yudhishṭhira* asked him these questions. He was lying on a bed of arrows in expectation of the time of death. Many M.-r. had come there to see him: *Atri*, etc. (*a*). *Yudhishṭhira* with his brothers duly worshipped those R., who then sat down and conversed about *Bhīshma* (who became delighted), and then, taking leave of *Bhīshma* and the *Pāṇḍavas*, made themselves invisible. The *Pāṇḍavas* then waited upon *Bhīshma*, and seeing the quarters of the sky blazing forth with splendour on account of the penances of the *Ṛshis*, they became filled with wonder, and talked it over with *Bhīshma*. *Vaiçampāyana* continued: After that

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conversation was over, *Yudhishṭhira* touched *Bhīshma's* feet with his head, and then resumed his questions relating to morality and righteousness. *Yudhishṭhira* asked which countries, retreats, mountains, and rivers are foremost in point of sanctity. *Bhīshma* related the old narrative of a conversation between a brahman who was a *çiloñcha-vṛtti* (subsisting upon gleanings) (or *çilavṛtti*) householder and a *siddha* (crowned with ascetic success) Ṛ., who roamed over the earth and once had passed the night in the house of the *çilavṛtti*, who, when they had conversed on subjects connected with the *Vedas* and *Upanishads*, asked him this very question, and was instructed by him about the superior sanctity of *Gaṅgā*. Then the *siddha* ascended the firmament, and the *çilavṛtti* sought the protection of *Gaṅgā* and attained to great success. *Yudhishṭhira*, etc., were filled with delight. Blessing upon the reader (XIII, **26**).—§ 735: *Yudhishṭhira* asked how a *Kshattriya*, *Vaiçya*, or *Çūdra* may acquire the position of a brahman. *Bhīshma* said that the brahmanhood cannot be acquired except by birth, relating an old story of a conversation between *Mataṅga* and a she-ass, etc., i.e. *Indra-Mataṅga-saṃvāda* (*b*), (XIII, **27-29**).—§ 736: *Yudhishṭhira* mentioned that in former times the position of a brahman was acquired by *Viçvāmitra*, and asked how king *Vītahavya* in ancient times succeeded in obtaining brahmanhood. *Bhīshma* told the Vītahavyopākhyāna (*b*), (XIII, **30**).—§ 737: Asked by *Yudhishṭhira* as to who are worthy of reverent homage, *Bhīshma* repeated the old narrative of the discourse between *Nārada* and *Vāsudeva*, who asked him the above question. *Nārada* answered: "I worship them who constantly worship *Varuṇa*, etc." (*a*), (XIII, **31**).—§ 738: Asked by *Yudhishṭhira* about the merits of those persons who grant protection to living creatures, *Bhīshma* told the Çyenakapotākhyāna (*b*), (XIII, **32**).—§ 739: Asked by *Yudhishṭhira* which act is the most important of all those that have been laid down for a king, *Bhīshma* said it was the worship of *brahmans*; they are older than P., D., men, U., and Rā., and incapable of being vanquished by D., P., G., Rā., As., or Pç.; it is owing to the absence of *brahmans* that the *Kshattriya* tribes, the *Çakas*, etc. (*a*), have become degraded into the state of *Çūdras*; the great Ṛ. have said that brahmanicide is a heinous sin (XIII, **33**); they have *Soma* for their king; "this was said to me by *Nārada*"; *Āditya*, etc. (*β*), enter the body of the brahman and take what the brahman eats; in the house where *brahmans* do not eat, P. refuse to eat; examples of *brahmans* (*γ*) who have conquered *Kshattriyas*; "in this connection the old story of the conversation between *Vāsudeva* and the *Earth*," who instructed the former, is told; examples of discomfiture arising from acts hurtful to the *brahmans* (*δ*), (XIII, **34**). *Bhīshma's* characterisation of *brahmans*; the *Mekalas*, etc. (*ε*), and numerous other *kshattriya* tribes have become degraded to the state of *Çūdras* through the wrath of the *brahmans*; having disregarded the *brahmans*, As. have been obliged to take refuge in the depths of the ocean; through the favour of the *brahmans* D. have become denizens of heaven; comparisons with *brahmans* (*ζ*): the *brahmans* are incapable of being subjugated (XIII, **35**).—§ 740: *Bhīshma* told the old history of the discourse between *Çakra* (in the guise of an ascetic—description—on an ugly car) and As. *Çambara*, who ascribed his success to his never cherishing any ill-feeling towards the *brahmans*, referring to the encounter between D. and As. in days of old; *Çambara's* father had obtained instruction from *Candramas* (*Soma*, the Moon) as to how the *brahmans* attain to success. *Çakra* began to worship the *brahmans*, and therefore succeeded in obtaining the supremacy of the gods (XIII, **36**).—§ 741: Asked by *Yudhishṭhira*, *Bhīshma* discussed the comparative eligibility of *brahmans* for receiving presents; "one pays off the debt one owes to the gods by performing sacrifices, to P. by procreating children, to the *brahmans* by making presents unto them, and to the guests by feeding them" (XIII, **37**).—§ 742: Asked by *Yudhishṭhira* about the disposition of women (who are said to be the root of all evil and exceedingly frail), *Bhīshma* told the old story of the discourse between D.-ṛ. *Nārada* and the courtezan Aps. *Pañcacūḍā*, in ancient times, in the region of *Brahmán* (*Brāhmīṃ*, so PCR.), (XIII, **38**). *Yudhishṭhira* observed that women are in possession of the illusive power of As. *Çambara*, etc. (*a*), and the political knowledge of *Çukra* and *Bṛhaspati*; "it seems to me that *Bṛhaspati* and other great thinkers evolved the science of politics from observation of the understanding of women" (XIII, **39**).—§ 743: *Bhīshma* approved of what *Yudhishṭhira* had said: "There is no creature more sinful than woman; she is the illusion that Dai. *Maya* created, etc.; I am told that all persons of the human race in course of natural progress attain to the state of gods; this circumstance alarmed the gods; they repaired to *Brahmán*, who created women by an *Atharvan* rite; in a previous creation women were all virtuous; but those that sprang from this creation by *Brahmán* with the aid of an illusion became sinful; *Brahmán* bestowed the desire of enjoying all kinds of carnal pleasures upon them." *Bhīshma* repeated the old story of how, in days of yore, *Vipula* had succeeded in restraining his preceptor's spouse, i.e. Vipulopākhyāna (*b*), (XIII, **40-43**).—§ 744: Asked by *Yudhishṭhira*, *Bhīshma* explained upon what person one should bestow one's daughter in marriage; the different forms of marriage (*a*); various ordinances about marriage, quoting *Prajāpati* and *Manu* and the *Maruts* and the *Ṛshis*; what constitutes or completes the union of marriage; the passing and acceptance of a dower do not constitute marriage. *Bhīshma* referred to the opinion of *Bāhlīka* and his own conduct in liberating *Ambā*, whom he had abducted for his brother *Vicitravīrya*, having defeated the *Māgadhas*, etc. (*β*), quoting prince *Satyavat* (XIII, **44**). Asked by *Yudhishṭhira*, *Bhīshma* expounded how a girl's kinsmen should act after having received a dower if the giver goes away without marrying and does not return for some time, comparing the instance of *Sāvitrī* and quoting *Sukratu* (the grandson of the *Videha* king *Janaka*); the unrighteous dereliction of eternal usage is regarded as the practice of the *Asuras*. Asked by *Yudhishṭhira* upon what authority the wealth of men is inherited by others when they happen to have daughters, *Bhīshma* explained the different rules of succession, and recited some verses sung in days of yore by *Yama* about the man who sells his son or bestows his daughter for a dower (he has to sink into seven terrible hells named *Kāla*); the *Ārsha* marriage is also a sale; "even a human being with whom one has no relationship of blood should not form the subject of sale" (XIII, **45**); a verse of [Daksha] *Prācetasa*; how women should be treated; "those houses that are cursed by women meet with destruction and ruin as if scorched by some *Atharvan* rite"; *Manu*, on the eve of his departure for heaven, entrusted women to the care and protection of men; a verse sung by a princess of the house of the *Videha* king *Janaka* on the duties of women (XIII, **46**). Asked by *Yudhishṭhira*, *Bhīshma* discussed

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the comparative eligibility of different kinds of sons to the father's inheritance, quoting *Manu* and Ṛ., and M.-ṛ. *Kaçyapa* (B. *Kā°*) *Mārīca*; "if a brahman, led by lust, acts in a different way, he shall come to be regarded as a *Cāṇḍāla* among brahmans" (XIII, 47). Asked by *Yudhishṭhira*, *Bhīshma* discussed the duties of persons born in the mixed castes; in the beginning *Prajāpati* created the four castes for the sake of sacrifice; the son begotten by a *brahman* upon a *Çūdra* wife is called *Pāraçava* (etymology); a *Kshattriya's* son with a *Çūdra* wife is called an *Ugra*, etc. (*γ*); only the duties of the four principal castes have been laid down in the scriptures; as regards the others, the scriptures are entirely silent. Asked by *Yudhishṭhira*, *Bhīshma* discussed the signs by which the origin of men of impure birth may be known (XIII, 48). Asked by *Yudhishṭhira*, *Bhīshma* discussed the different kinds of sons: *Niruktaja*, etc. (*δ*), (XIII, 49).—§ 745: Asked by *Yudhishṭhira* about compassion, etc., *Bhīshma* told the ancient story of a conversation between *Nahusha* and M.-ṛ. *Cyavana*, i.e. Cyavanopākhyāna (*b*), including Cyavana-Kuçika-saṃvāda (XIII, 50-56).—§ 746: *Yudhishṭhira* became stupefied with grief at the thought of the millions of men he had slaughtered; he feared that the *Pāṇḍavas* would have to sink in hell, their heads hanging downwards, and desired to practise severe penances. *Bhīshma* expounded the different rewards of different kinds of acts. *Yudhishṭhira* desired to attain the end that is reserved to heroes, and no longer expressed any disgust at leading a householder's mode of life, and all the *Pāṇḍavas* with *Draupadī* approved of his words (XIII, 57). Asked by *Yudhishṭhira*, *Bhīshma* spoke of the rewards attached to the planting of trees and the digging of wells and tanks; D., men, G., P., U., and Rā., etc., all resort to a tank full of water as their refuge; the same and Ṛ. all have recourse to trees (XIII, 58). Asked by *Yudhishṭhira*, *Bhīshma* discussed what gift is distinguished before all other gifts (XIII, 59). Asked by *Yudhishṭhira*, *Bhīshma* discussed which gift is more meritorious, that bestowed on one who asks for it or that given to an unsoliciting person (XIII, 60). Asked by *Yudhishṭhira*, *Bhīshma* explained where one meets with the rewards attached to gifts and sacrifices, adducing the instances of king *Çibi* and *Manu* (XIII, 61). Asked by *Yudhishṭhira* what is the best of all gifts, *Bhīshma* declared it to be earth (called, therefore, *Priyadattā*); *Mṛtyu*, etc. (*a*), are incapable of touching the person that makes a gift of earth; the verse hearing which [*Rāma*] *Jāmadagnya* gave away the whole earth to *Kaçyapa* is quoted; a gift of earth is a high expiation for the sin of those who betake themselves to *Atharvan* rites in order to do injuries to others; Ā., etc. (*β*), applaud the man who makes a gift of earth; he further told the old narrative of a discourse between *Bṛhaspati* and *Indra*: having adored *Vishṇu* in 100 sacrifices, *Indra* put this same question to *Bṛhaspati*, and was instructed by him; "that man who does not keep a promise of a gift of earth, or who recalls it, is tied with the noose of *Varuṇa* at the command of Death; those men have never to go to *Yama* who honour and worship brahmans, etc."; that king who makes gifts of earth sports in bliss in heaven, adored by D. and G., and is approached by 100 Aps., etc. *Indra* gave the whole earth to *Bṛhaspati*; if these verses are recited at a *çrāddha* neither Rā. nor As. can succeed in appropriating any share of the offerings made (XIII, 62). Asked by *Yudhishṭhira* as to what gifts kings should make, what gifts immediately gratify the brahmans, what fruits attach to them, what gifts are productive of rewards both here and hereafter, *Bhīshma* related the answer he had received from *Nārada* when he put the same question to him: a gift of food made to even a *Cāṇḍāla* or a dog is never lost; in a former *Kalpa* (*purā kalpe*) *Prajāpati* said that food is *amṛta*, etc.; *Agni* and *Soma* in the body create and maintain the vital seed; thus the sun and wind (*Pavanaḥ*) and the vital seed spring and act from food; description of the regions of heaven reserved to those that make gifts of food (XIII, 63). *Yudhishṭhira* enquired after the conjunctions of the planets and stars in relation to gifts. *Bhīshma* repeated the ancient narrative of the discourse between *Devakī* and Ṛ. *Nārada* at *Dvārakā*, where *Nārada* answered this very question. *Devakī* in her turn told it to her daughters-in-law (XIII, 64). Various merits of various kinds of gifts, *Bhīshma* referring to *Atri*, etc. (*γ*); ghee is said to gratify *Bṛhaspati*, etc. (*ε*), (XIII, 65). Asked by *Yudhishṭhira*, *Bhīshma* commented on the gift of sandals and shoes, and of sesame, and land, and kine, and food; sesame seeds were created by *Brahmán* as the best food of the *Pitṛs*, etc.; *Āpastamba*, etc. (*ϵ*), have all ascended to heaven by means of making gifts of sesame seeds. Once the gods, desirous of performing a sacrifice on the earth, repaired to *Brahmán* on the *Himavat* and obtained from him a clod of earth (which the *munis* should always adore); there came *Agastya*, etc. (*ζ*); the gods attached one-sixth of the merit arising from their sacrifice to the gift of earth; in days of yore king *Rantideva* performed a grand sacrifice, in which an immense number of kine were slaughtered; from the juice of their skins the river *Carmaṇvatī* was formed; king *Rantideva*, in days of yore, ascended to heaven on account of his having given gifts of food; the cow should never be given away for slaughter; what kine should not be given to brahmans; he referred to *Parāçara*; the seasons when gifts of food produce particular merits (XIII, 66). Asked by *Yudhishṭhira*, *Bhīshma* dealt with the merits that attach to gifts of drink, quoting *Sāvitrī* and *Lomaça* and *Manu*, and mentioning *Çibi*; *Soma*, etc. (*η*), has sprung from water; D. have *amṛta* for their food, N. have *Sudhā*, P. have *Svadhā* (XIII, 67). *Yudhishṭhira* asked about the merits that attach to gifts of sesame and lamps for lighting darkness, as also of food and robes; *Bhīshma* told the narrative of the conversation between a brahman and *Yama*, in ancient times, in the large town of *Parṇaçālā* (inhabited by brahmans) between *Yamunā* and *Gaṅgā*, at the foot of the *Yamunā* hills; one day *Yama* commanded a messenger of his (description) to bring the person named *Çarmin* of *Agastya's* race from this town (*Agastyaṃ gotrataḥ*), not confounding him with another of the same *gotra*; he should be worshipped with respect. The messenger did the very reverse; *Yama* ordered this man to be taken back and *Çarmin* to be brought; the former was, however, first instructed by *Yama* regarding gifts. Then the messenger conveyed him back and fetched *Çarmin*; *Yama*, having given him the same instructions, dismissed him to be taken back to his abode. The giver of a lamp is regarded as benefiting the *Pitṛs* and *Yama*; it enhances the power of vision of D., P., and one's self; citing *Manu* about a gift of gems (XIII, 68). *Bhīshma*, at *Yudhishṭhira's* solicitation, reverted to the topic of the merits of gifts, with especial reference to the gift of earth; a cow should never be given to a person that is not righteous (XIII, 69). The tale of the calamity that befell king *Nṛga*, who had unwittingly

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taken a cow belonging to a brahman and given it away to another brahman. Formerly, when *Dvāravatī* was founded (read with B. *niviçantyām*), a huge lizard was seen (or met with ?) in a well; *Kṛshṇa* took it out and learnt that it was king *Nṛga*, who in days of old had performed many sacrifices and repeatedly made gifts of hundreds upon hundreds of thousands of kine to the brahmans; a brahman's cow had accidentally come among *Nṛga's* and been given to another brahman, whose weak child it nourished; neither of them would take the most exorbitant gifts in exchange; after death, when he came to the region of the *Pitṛs*, *Yama* let him choose as his punishment for this little sin to become a lizard for 1,000 years, till he was rescued by *Vāsudeva*. Then *Nṛga* mounted a celestial car and proceeded to heaven; a verse of *Kṛshṇa's* is quoted (XIII, **70**). *Yudhishṭhira* asked *Bhīshma* to further detail the merits attainable by gifts of kine. *Bhīshma* told the old story of R. *Uddālaki* and his son *Nāciketa*, whom he had cursed to go and see *Yama*, because *Nāciketa* had not found the articles (enumeration) he was sent for, as they had been washed away by the current. *Nāciketa* fell down, deprived of life; *Uddālaki* indulged in lamentations; when the night came, *Nāciketa*, drenched with his father's tears, revived, and in the midst of the *Ṛshis* told that he had been honoured in *Yama's* delightful palace, which extended over 1,000 *yojanas*; "*Yama* said that I was not dead, but had only come to see *Yama* in compliance with the words of my father"; *Yama*, at his request, had caused him to be mounted on a vehicle and showed him all those delightful regions that are reserved for the righteous (description), who make gifts in the world of men, especially gifts of kine, etc. (considerations of propriety or otherwise); in the absence of kine, a person by making gifts of a substitute of kine (e.g. a cow made of ghee) wins the merit of making gifts of kine; gifts of kine on *kāmyāshṭamī*, etc.; "I then took leave of *Yama* and have now come back" (XIII, **71**). *Yudhishṭhira* asked about the regions of kine, which are the residence of givers of kine. *Bhīshma* related the old tale of the conversation between *Brahmán* and *Indra*, who, seeing that the residents of the regions of kine surpassed the denizens of heaven, asked *Brahmán* about them (XIII, **72**). The comments of *Brahmán* to *Indra* on the subject of kine, reference being made to *Ṛshis*, etc. (XIII, **73**). Asked by *Indra*, *Brahmán* spoke about the end of him who consciously steals a cow or sells one from motives of cupidity. *Bhīshma* explained how *Brahmán's* discourse had been handed down from *Indra* to *Bhīshma*: *Brahmán* > *Indra* > *Daçaratha* > *Rāma* [Dāçarathi] > *Lakshmaṇa* > the *Ṛshis* (while dwelling in the woods) > from generation to generation > *Bhīshma's* preceptor > *Bhīshma*. Blessing upon the reader (XIII, **74**). Asked by *Yudhishṭhira*, *Bhīshma* explained the rewards that attach to the observance of different kinds of vows; many millions of R. are residing in *Brahmaloka* (XIII, **75**). Asked by *Yudhishṭhira*, *Bhīshma* commented upon the ordinances that regulate gifts of kine, quoting the instruction given by *Bṛhaspati* to king *Māndhātṛ*; "kine have that in them that partakes of the nature of both *Sūrya* and *Soma*"; application of the words *bhavitavyā*, etc. (*o*); all the three [cow-givers], etc., and he who is well conversant with the *Mahābhārata* attain to the regions of *Vishṇu* and *Soma*; names of kings who have attained to regions of great felicity as the reward of such gifts of kine as they made according to the instructions of *Bṛhaspati*: *Uçīnara*, etc. (*ι*).—*Vaiçampāyana* said: King *Yudhishṭhira* did all that *Bhishma* wished; he from that time began always to make gifts of kine and to support himself on grains of barley and on cow-dung as his food and drink, and he began to sleep from that day on the bare earth, and gave up the practice of harnessing kine to his vehicles, and used cars drawn by horses (XIII, **76**). *Vaiçampāyana* continued: Asked by *Yudhishṭhira*, *Bhīshma* once more went into detail on the merits attaching to the gift of kine: a *Kapilā* cow is the best of all kine; *Yudhishṭhira* asked why; *Bhīshma* said he had heard old men tell the following story: In days of yore *Brahmán* commanded *Daksha* to create living creatures; *Daksha*, in the first instance, created food; he drank *amṛta*, a fragrant eructation came out, and gave birth to the cow *Surabhi*, whose daughters came to be regarded as the mothers of the world; they were all *Kapilās*; some froth from the calves fell upon the head of *Mahādeva*, who, filled with wrath, turned his third eye towards them, which produced various complexions in them; some escaped to the region of *Soma* and retained their colour. *Daksha* informed *Çiva* that this froth was *amṛta* and not impure; *Candramas* (the Moon), after drinking the *amṛta*, pours it out again; but it is not, on that account, regarded as impure. *Daksha* then presented *Mahādeva* with a bull and certain kine; *Mahādeva* was gratified and made that bull his vehicle, and after the form of that bull adopted the device on his standard; it was on that occasion also that the gods, uniting together, made *Mahādeva* the lord of animals. Cows yield *Soma* in the form of milk. Blessing upon the reader.—*Vaiçampāyana* continued: *Yudhishṭhira* and his brother began to make gifts of both bulls and cows of different colours to brahmans, *Yudhishṭhira* performing many sacrifices (XIII, **78**). *Bhīshma* said: In days of yore, king *Saudāsa* of *Ikshvāku's* race asked his *purohita* R. *Vasishṭha* what is most sacred and most productive of merit; *Vasishṭha* enlarged upon the mystery relating to kine; *svāhā* and *vashaṭ* are for ever established in kine; what is meant by *Gomatī* (XIII, **78**). Continuation of *Vasishṭha's* discourse on the pre-eminent sanctity of kine; the diverse merits attaching to gifts of different kinds of kine: *Brahmaloka*, etc. (*κ*), (XIII, **79**). *Vasishṭha* commented on the purificatory *mantras* having reference to kine; "those who make gifts of 1,000 kine, departing from this world, proceed to the region of G. and Aps., where there are many palatial mansions made of gold, and *Vasor dhārā* (i.e. Mandākinī, Nīl.); . . . . by giving away a *Kapilā* cow, etc., one succeeds in entering the palace of *Yama* that is so difficult to enter."—*Bhīshma* said: *Saudāsa*, honouring these words of R. *Vasishṭha*, made gifts of a very large number of kine unto the brahmans, and attained to many worlds of felicity in the next life (XIII, **80**). *Yudhishṭhira* asked what is the most sacred of all sacred things in the world, and which is the highest of all sanctifying objects. *Bhīshma* said: Kine are the most excellent of all objects, etc.; *Māndhātṛ*, etc. (*λ*), always used to give away kine in thousands, and have attained to such regions as are unattainable even by the gods; he quoted a discourse delivered of old. *Çuka* (having finished his morning observances) asked R. *Vyāsa* what is the foremost of all sacrifices, and was instructed by him, who praised kine and described the region of kine which the blessed only attain; Aps. always entertain them there; those regions that have for their lords *Pūshan* and the *Maruts* are attained to by givers of kine; they attain to wealth like that of *Varuṇa* himself; one should daily recite these *mantras* (*μ*) declared by *Prajāpati*

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himself. [In this section *Yudhishṭhira* has repeatedly been addressed instead of *Çuka*.] The man who, for a month, subsists upon the gruel of barley picked up every day from cow-dung, becomes free of sins as grave as the slaughter of a brahman: after their defeat at the hands of Dai., the gods practised this penance, owing to which they regained their position; the efficaciousness of the *Gomatī mantras*.—*Bhīshma* said: From that time *Çuka* began to worship kine every day (XIII, **81**). *Yudhishṭhira* asked how it is that the dung of the cow is possessed of *Çrī*. *Bhīshma* told the old story of the conversation between the kine and *Çrī*, who once in a beautiful form entered a herd of cows, saying: "The *Daityas*, forsaken by me, have been lost for ever; the gods *Indra*, etc. (*ν*), having obtained me, are sporting in joy and will do so for ever; Ṛ. and D. only when they are favoured by me become crowned with success"; she wished to reside in the kine; they refused her, saying she was fickle and restless. *Çrī* said: "D., Dā., G., Pç., U., Rā., and men succeed in obtaining me only after the severest austerities"; they agreed that she should live in their urine and dung (XIII, **82**). *Bhīshma* continued his discourse on kine, repeating the old tale of the discourse between *Brahmán* and *Indra*, after Dai. had been defeated and all creatures grew in prosperity; then once Ṛ., G., K., U., Rā., D., As., the birds, and the *Prajāpatis* all adored *Brahmán*; *Nārada*, etc. (*ξ*), sang, etc. (*o*); *Indra* asked him about the region of kine; *Brahmán* said that *Indra* had always disregarded kine, and commented to him on the superiority of kine. He explained to him why kine have descended to earth: In days of yore, when in the *Deva-yuga* the *Dānavas* became lords of the three worlds, *Aditi* underwent the severest austerities (standing upon one leg for many years) and begot *Vishṇu*; seeing *Aditi* perform penances, *Surabhī*, the daughter of *Daksha*, also underwent austerities on *Kailāsa* (resorted to by D. and G.), in *yoga*, standing upon one leg for 11,000 years; "D., Ṛ., and M.-U. became scorched and repaired thither with me (Brahmán); as she did not herself ask a favour, I granted her the boon of immortality, and that she should dwell in *Goloka*, while her offspring, engaged in doing good acts, would reside in the world of men (description of *Goloka*)." *Bhīshma* continued: From that time *Çakra* began to worship kine every day. Blessing upon the reader, etc. (XIII, **83**).—§ 747: *Yudhishṭhira* asked why gold, in the *Çrutis*, is declared to be even superior to kine as a *dakshiṇā*, and what gold is, etc. *Bhīshma* related the circumstances connected with the origin of gold: "When my father *Çāntanu* was dead, I went to *Gaṅgādvāra* to perform his *çrāddha*; *Gangā* came and rendered me great help (description); a handsome arm, adorned with *aṅgadas*, etc., rose up piercing the ground; the P. did not come in their visible forms to take the cake; I, therefore, disregarding the hand, offered the whole cake on blades of *kuça*-grass, according to rule; then the arm of my father vanished. In that night the *Pitṛs* appeared to me in a dream, pleased by my adherence to the rules, whereby I had honoured the authority of the scriptures, etc. (*a*); I had made gifts of earth and kine; now I should make gifts of gold. Listen now to this old story, that extends the period of life for him who listens to it: it was first recited to *Rāma Jāmadagnya*, who in former days exterminated the *Kshattriyas* twenty-one times; by performing a horse-sacrifice he became free from sin, but he still failed to attain to perfect lightness of heart; he repaired to Ṛ. and D., then to *Vasishṭha*, etc. (*β*); they told him that in days of yore *Agni* burnt all the world; from his seed sprang gold; he should make gifts of gold; *Vasishṭha* in especial commented on gold: it is the essence of *Agni* and *Soma*, etc. (*γ*); such is the teaching of the *Smṛtis*; in churning the entire universe a mass of energy (i.e. gold) was found; hence gold is superior; D., G., U., Rā., men, and Pç. keep it with care; *Agni* is all the deities in one, and *Agni* is the essence of gold. I formerly heard this in the *Purāṇa*; it represents the speech of *Prajāpati* himself." Then he related Suvarṇotpatti (*b*), (XIII, **84–85**).—§ 748: Asked by *Yudhishṭhira* (who refers to § 747*b*), *Bhīshma* related Tārakavadhopākhyāna (*b*), (XIII, **86**).—§ 749: Asked by *Yudhishṭhira* (who perhaps refers to § 641 = XII, **60** ff.), *Bhīshma* explained the ordinances respecting the *çrāddha*. D., As., men, G., Pç., K., every one should always worship P. P. are worshipped before the gods. The merits and demerits of the different lunar days for performing the *çrāddha*: 1st–13th days of the bright fortnight are auspicious; all the young men in the family of him who performs it on the 14th day meet with death, and he himself becomes entangled in war; the day of the new moon and 10th–13th days of the dark fortnight are auspicious; the dark fortnight is better than the bright one, the afternoon better than the forenoon (XIII, **87**). Asked by *Yudhishṭhira*, *Bhīshma* explained what, if presented to P., becomes inexhaustible and eternal, and the periods for which different offerings presented at *çrāddhas* gratify the P., quoting some verses [originally] sung by P. and communicated to him by *Sanatkumāra*, recommending *pāyasa* with ghee on the 13th day [of the dark fortnight, PCR.] under *Maghāḥ* during the Sun's southward course, and, under the same constellation, meat of goat, etc., and *çrāddhas* at *Gayā* (*b*), (XIII, **88**); the different merits acquired by persons by performing optional (*kāmyāni*) *çrāddhas* under various *nakshatras*, and which were [first] explained by *Yama* to *Çaçabindu*: by performing such a *çrāddha* under the *Kṛttikās*, "a man acquires the merit of a sacrifice after establishing the sacred fire, and ascends to heaven with his children" (PCR.), etc. (*a*). Having listened to these ordinances about the *çrāddha*, *Çaçabindu* acted accordingly, and easily subjugated and ruled the earth (XIII, **89**). Asked by *Yudhishṭhira*, *Bhīshma* explained to what kinds of brahmans the offerings made at *çrāddhas* should be given away, quoting the *Vaikhānasa Ṛshis* (XIII, **90**). Asked by *Yudhishṭhira* by whom the *çrāddha* was first conceived, etc., in the time when the world was only peopled by the descendants of *Bhṛgu* and *Aṅgiras* (*Bhṛgv-Aṅgirasake kāle*), etc., *Bhīshma* said: *Brahmán* > *Atri* > *Dattātreya* > *Nimi* > *Çrīmat*. After 1,000 years *Çrīmat* died, having undergone the severest austerities; *Nimi*, filled with grief, collected various agreeable objects on the 14th day of the moon, and the next morning he conceived the idea of a *çrāddha*; on the day of the new moon he invited a number of respected brahmans, gave food to seven such brahmans, and made an offering of cakes of rice to his dead son, uttering his name and family (*nāma-gotraṃ*). He then became filled with regret, having done an act that was not laid down in the scriptures [that a father had done with reference to his son what sons ought to do with reference to their fathers, PCR.]; he thought of *Atri*, who came and comforted him, saying that this sacrifice in honour of the *Pitṛs* had been laid down and its rites regulated by *Brahmán* himself in days of yore: one should pour out libations to *Agni*, etc. (*β*); the gods named *Pitṛs* [and] *Ushṇapas* [so

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B. and C.; cf. BR., v. *Ūshmapa*] were created by *Svayambhū* (i.e. Brahmán) and consist of seven classes (*saptakaḥ pitṛvaṃças tu*): when they are honoured by a *çrāddha*, they become freed from sin; the *Viçvedevas* [sixty-four (*ç*) are enumerated], having *Agni* for their mouth, they are eternal (? *Kālasya gatigocarāḥ*; C. °*syāga*°; "eternal and conversant with all that occurs in time," PCR.). Articles that should not be offered at *çrāddhas*. From the place of a *çrāddha* a *Cāṇḍāla* and a *Çvapaca* should be excluded, as also one who wears yellow clothes (*Kāshāyavāsāḥ*), a leper, an outcast (*patitaḥ*), etc. Having said this to R. *Nimi*, *Atri* went back to the celestial palace of *Pitāmaha* (Brahmán) (XIII, **91**). After *Nimi* had acted in this way, M.-ṛ. performed a *çrāddha*. The *Pitṛs* and gods became afflicted with indigestion in consequence of the offerings (*nivāpa*) made by persons of the four castes. They repaired to *Soma*, and thence to *Svayambhū* (on the summit of *Meru*), and thence to *Agni*. *Agni* told them to eat those offerings together with him. It is for this reason that in making offerings at *çrāddhas* a share is first offered to *Agni*; then also the *Brahma-Rākshasas* cannot do any injury to the *çrāddha*; but the *Rakshases* fly away from it (v. 4383–4). The cake should first be offered to the [deceased] father, then to the grandfather, then to the great-grandfather; at each cake the *Sāvitrī* should be uttered (*Somāyeti ca vaktavyaṃ tathā pitṛmateti ca*); a woman of another *gotra* (*anyavaṃçajā*), etc., should not assist at a *çrāddha*; while crossing a river, one should offer oblations of water to one's P., and also on the day of the new moon (*māsardhhe kṛshṇapakshasya*); this gives prosperity, etc.; *Brahmán*, etc. (*ò*), are great masters of *yoga* and [numbered among] P. (XIII, **92**).—§ 750: Asked by *Yudhishṭhira*, *Bhīshma* said that brahmans who are observant of vows not mentioned in the *Vedas* may eat at *çrāddhas* without incurring sin; but not so those who are observant of vows mentioned in the *Vedas*. Penance is not really identifiable with fast; one should not torment one's own body; renunciation is the best of penances; the brahman should eat *Vighasa* or *Amṛta* (i.e. food that remains after the guests, etc., have eaten); one should only eat morning and evening at the prescribed hours, etc.; such men obtain felicity in the abode of *Brahmán* in the company of Aps. and G. If the giver happens to be unrighteous, the receiver sinks into hell. In this connection an old tale of a conversation between *Vṛshādarbhi* and the seven *Ṛshis* is told: Bisastainyopākhyāna (*b*) (XIII, **93**).—§ 751: *Bhīshma* said: In this connection the old story of the oaths on the occasion of a *tīrthayātrā* [i.e. Çapathavidhi] is told (*b*) (XIII, **94**).—§ 752: Asked by *Yudhishṭhira* by whom the custom of giving umbrellas and sandals at *çrāddhas* was introduced, *Bhīshma* related the story of the discourse between *Jamadagni* and *Sūrya* [i.e. Chattropānahotpatti] (*b*). "Do thou, therefore, give away umbrellas and shoes to brahmans. He who gives away a white umbrella with 100 ribs to a brahman attains to eternal felicity after death in *Çakra-loka*, being respected by brahmans, Aps., and D." (XIII, **95–96**).—§ 753: Asked by *Yudhishṭhira* about the duties of a householder, *Bhīshma* recited the old story of *Vāsudeva* (Kṛshṇa) and the goddess *Pṛthivī* (Earth), who instructed *Vāsudeva* on this very topic: R., D., P., and men should be worshipped . . .; he should perform an *Agni-Shoma*, *Vaiçvadeva*, and *Dhānvantarya* offering, and separately an offering to *Prajānāṃ pati*; and *bali* to *Yama*, etc. (*a*); he should daily perform a *çrāddha* (description); he should take his food last of all (*çishṭāçī*); he should with *madhuparka* honour a king, *ṛtvij*, *guru*, father-in-law, and *snātaka*; in the evening and morning he should place food on the ground for dogs, *çvapacas*, and birds: this is called the *Vaiçvadeva* offering. *Vāsudeva* acted accordingly (XIII, **97**).—§ 754: Asked by *Yudhishṭhira*, *Bhīshma*, in order to explain the gift of lamps, flowers, and incense, told the old story of the discourse between the Prajāpati *Manu Svāyambhuva* and the learned and noble brahman *Suvarṇa* (so called from his golden complexion) on the golden mountain *Meru*. Asked by *Suvarṇa* about the above-named topic, *Manu* related the old history of the discourse between *Çukra Bhārgava* and the *Asura* king *Bali Vairocana*, who ruled the three worlds. Asked by *Bali* about this very topic, *Çukra* discoursed on the plants (having *Soma* for their lord), of which some are *amṛta* (and agreeable to the gods, etc.) and some poison; some are acceptable to As., some to the gods, Rā., U., Y., men, P.; garlands of water flowers should be offered to G., N., and Y.; plants with red flowers and keen scent and having thorns have been laid down in the *Atharvans* as fit for incantation in order to injure foes, etc.; D. become gratified with the scent of flowers, Y. and Rā. with their sight, N. with their touch, men with all three. Among incenses, all exudations (except that of the *Boswellia serrata*) are agreeable to the gods; that of *Aquilaria Agallocha* to Y., Rā., and N.; that of *Boswellia serrata*, etc., to Dai., etc. [For avoiding] *Andhatamas* (B. °*aṃ ta*°; a certain hell, Nīl.), darkness, and the sun's southward course, one should give lights during the sun's northward course (Nīl. and the note of PCR., p. 477); D. are resplendent, Rā. dark; hence one should always give lights, etc.; thereby a man attains to the same world as the celestial lights (*jyotishāṃ sālokyaṃ*). The merits of *bali*-offerings made to D., Y., U., men, *Bhūtas*, and *Rā*. Y., Rā., Pn., D., P., etc., are supported by the food offered by the householder; the *bali* offered to Y. and Rā. should be rich in blood and meat, wines and spirits, etc.; *balis* with lotuses and *utpalas* are agreeable to N.; sesame seeds with sugar to the *Bhūtas*. He who eats without first serving brahmans and gods and guests and children, should be known as a Rā. Thus said *Kāvya Bhārgava* to *Bali*; then *Manu* > *Suvarṇa* > *Nārada* > *Bhīshma* (XIII, **98**).—§ 755: *Yudhishṭhira* (referring to § 754) once more questioned *Bhīshma* on this subject; *Bhīshma* told the old story of the discourse between *Nahusha* and *Agastya* and *Bhṛgu* [i.e. Nahushopākhyāna] (*b*) (XIII, **99–100**).—§ 756: Asked by *Yudhishṭhira* where those men go who steal articles belonging to brahmans, *Bhīshma* related the old conversation between a *Cāṇḍāla* and a *Kshattriya* (*Kshattrabandhoḥ*), who wondered that the old *Cāṇḍāla*, whose body was besmeared with the dust raised by dogs and asses, without minding that dust, was anxious to wash off the small drops of milk that had fallen upon his body; the *Cāṇḍāla* related that formerly some kine belonging to a brahman were stolen, and some milk from them fell upon some *Soma* plants that grew by the roadside; the king who performed the sacrifice with this *Soma*, the brahmans who drank its juice, those who had assisted at the sacrifice, and those who drank milk, etc., in the palace of this king, had to fall into hell, as also the sons and grandsons of those who had stolen them, and the queen, although she treated the animals with great care. The *Cāṇḍāla* himself, who had lived in the observance of *brahmacarya* in that place, and whose alms had been sprinkled with the milk of the kine, had in this life become a *Cāṇḍāla*. It is for this reason that the *Soma* plants become unsaleable, and the persons who sell and who purchase them both sink into the *Raurava*-hell, when

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they repair to the region of *Yama*, etc. "Behold also this miserable dog!" In a former life the *Cāṇḍāla* was born in a noble family, but out of pride he ate the meat attached to the vertebral column of animals, and thence he had attained to his present state; in consequence of some meritorious act in a former life, he had retained the memory of his previous existences. Asked by the *Cāṇḍāla*, the *kshattriya* told him (in order to obtain emancipation (*moksha*) from his state of a *Cāṇḍāla*) to give up his life for the sake of a brahman. This the *Cāṇḍāla* did in a battle for protecting a brahman's wealth, and attained to a desirable end (XIII, **101**).—§ 757: Asked by *Yudhishṭhira* whether there is a difference of position among righteous men after death, *Bhīshma* related the old narrative of the conversation between the muni *Gautama* and *Indra* [i.e. Hastikūṭa] (*b*) (XIII, **102**).—(†) § 758: Asked by *Yudhishṭhira* what constitutes the highest penance, *Bhīshma* said that there is no penance superior to abstention from food, and told the old story of the conversation between king *Bhagīratha* and *Brahmán*. *Bhagīratha* had transcended the world of the gods, that of kine, and that of the *Ṛshis*; beholding this, *Brahmán* asked him how he had attained to that region, where neither gods, nor G., nor men succeed in coming without having practised the severest austerities; *Bhagīratha* enumerated his sacrifices, his penances on the *Jāhnavī* (Gaṅgā), etc. (*a*); those on the banks of *Sarayū*, etc. (*β*), he gave away millions of kine to the brahmans. "It is not through the merits of those acts that I have attained to this region, but through the vow of fast, which had been known to *Indra*, who had kept it secret, but which *Bhārgava Uçanas* had learnt through penance († v. 5945); all brahmans and Ṛ. gratified me, saying that I should repair to *Brahmaloka*." *Bhagīratha* was honoured by *Brahmán* (XIII, **103**).—§ 759: Asked by *Yudhishṭhira*, *Bhīshma* discussed the reason why, a man's period of life being said to extend over 100 years, one becomes short-lived or long-lived; one should awake at the *Brāhma muhūrta* [i.e. at the hour when the sun is just below the horizon, PCR.]; Ṛ. by adoring the two twilights became long-lived; one should avoid atheism (*nāstikyaṃ*), calumniating the *Vedas*, censuring the gods, etc.; one should also wash one's feet before sitting down to recite the *Vedas* or to eat any food; one should perform the *homas* for propitiating the gods (*çāntihomān*) and recite the *Sāvitra* mantras (*Sāvitrāṇi ca dhārayet*; i.e. *mantraviçeshān*, Nīl.); persons conversant with ancient history cite a *gāthā* sung by *Yama* in days of old (about running—*prādravati*, B.—or studying with uncleansed mouth); "he who studies at forbidden times, loses his *Veda* and shortens his life" (v. 5026–8); nor should one eat at the *çrāddha* of an enemy; the spots of the hand named *Brāhma tīrtha*, etc. (*a*); having drunk water thrice, etc., one should worship the P. and gods according to the ordinances of the *Vedas* (v. 5065); a brahman should perform [the *ācamana*] (*samupaspṛçet*) in all the purificatory acts with the *Brāhma tīrtha* (v. 5066); one should never perform any act in honour of P. in the night-time (v. 5075); one should wash his head before performing any act in honour of P. or gods (v. 5081); one should never perform [a *çrāddha*] under the constellation of one's nativity, nor under the two *Proshṭhapadas*, nor under *Āgneya* (i.e. *Kṛttikāḥ*, Nīl.), nor under fierce [*nakshatras*, such as *Açleshā*, etc., PCR.], nor under those that are hostile (*pratyariṃ*), or those mentioned [i.e. forbidden] in the *Jyotisha* (v. 5082–3); a woman of the same *pravara* (*samārshāṃ*), etc., should be avoided [in wedding] (v. 5086); one should accomplish all acts ordained in the *Veda* or by the *Brāhmaṇas* (v. 5092); one should study the *Dhanurveda* and the *Veda* (v. 5100); "you should know the science of reasoning (*Yuktiçāstraṃ*), the science of words (*Çabdaçāstraṃ*), the *Gāndharvaçāstra*, and the [64] *Kalās*, [and] one should always hear the *Purāṇa* and *itihāsas* and the narratives that exist (*ākhyānāni yāni ca*), and the biographies (*caritaṃ*) of high-minded persons" (v. 5102–3); good conduct (*ācāraḥ*) is superior to all lore (*āgamānāṃ*); this fame-producing, etc., [discourse] has been uttered by *Brahmán* out of compassion on all creatures (v. 5112) (XIII, **104**). Asked by *Yudhishṭhira*, *Bhīshma* expounded how the eldest brother should behave towards his younger brothers and the younger ones towards the eldest; "the *upādhyāya* is superior to 10 *ācāryas*; the father to 10 *upādhyāyas*; the mother to 10 fathers or [even] to the whole earth; there is no *guru* equal to the mother" (v. 5126–7) (XIII, **105**). Asked by *Yudhishṭhira* if only brahmans and *kshattriyas* should observe fasts (the very *Mlecchas* observe them), *Bhīshma* related what Ṛ. *Aṅgiras* had said to him in answer [essentially in the negative] to this same question, indicating the merits of fast on different days and different months (*β*), by which fasts the merit of different sacrifices (*γ*) are acquired, or the abode of the Aps., or *Brahmaloka* attained; there is no penance superior to fast: by fasts the gods became denizens of heaven, and Ṛ. attained to the highest success (*siddhim*); witness *Viçvāmitra*, and *Cyavana*, etc. (*δ*), who attained to heaven through fasts. In former days *Aṅgiras* declared so to M.-ṛ.†* (XIII, **106**). *Yudhishṭhira*, saying that sacrifices are incapable of being performed by people that are poor, as they require a large store of diverse kinds of articles, wherefore the merit attaching to them can only be acquired by kings and princes, asked *Bhīshma* about acts fraught with merit equal to that of sacrifices and capable of being performed by persons destitute of means. *Bhīshma* related the ordinances about fasts that were promulgated by *Aṅgiras*; the regions attainable by them (*ε*) and the sacrifices they are equal to (*ζ*) (XIII, **107**). Asked by *Yudhishṭhira* about that which is the foremost of all *tīrthas*, *Bhīshma* mentioned and described *Mānasa tīrtha* [in the figurative sense of the soul]; but also the *tīrthas* of the earth are possessed of merit; by reciting the name of a *tīrtha*, by bathing there, and by gladdening P. there, one casts off one's sins and goes to heaven (v. 5365) (XIII, **108**). Asked by *Yudhishṭhira* as to what is the highest, etc., kind of fast, *Bhīshma* said: [A = "that man who fasts on the 12th day of the moon in the month so called"; B = "and, for the whole day and night, worships *Kṛshṇa* as Keçava, etc."; C = "obtains the merits of the horse sacrifice, etc."; D = "and freedom from sin, etc."]

	A.	B.	C.	D.
(1)	*Mārgaçirsha*	*Keçava* ...	Horse sacrifice	becomes free from all his sins.
(2)	*Pausha* ...	*Nārāyaṇa* ...	*Vājapeya* ...	the highest success.
(3)	*Māgha* ...	*Mādhava* ...	*Rājasūya* ...	rescues his race.
(4)	*Phālguna* ...	*Govinda* ...	*Atirātra* ...	*Somaloka.*
(5)	*Caitra* ...	*Vishṇu* ..	*Pauṇḍarīka* ...	*Devaloka.*
(6)	*Vaiçākha* ...	*Madhusūdana*	*Agnishṭoma* ...	*Somaloka.*
(7)	*Jyaishṭha* ...	*Trivikrama*	*Gavāṃ madhaḥ*	rejoices with Aps.
(8)	*Ashādha* ...	*Vāmana* ...	*Naramedha* ...	rejoices with Aps.
(9)	*Çrāvaṇa* ...	*Çridhara* ...	*Pañcayajñāḥ*	a *vimāna.*
(10)	*Bhādrapada*	*Hyshīkeça* ...	*Sautrāmaṇi* ...	becomes purified.
(11)	*Açvika* ...	*Padmanābha*	1,000 cars ...	—
(12)	*Kārttika* ...	*Dāmodara* ...	all sacrifices...	—

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The result of adoring *Kṛshṇa* as *Puṇḍarīkāksha*, etc. (*η*). At the conclusion of one's vow, one should feed a number of brahmans or make gifts of ghee to them. *Vishṇu* has said that there is no fast superior to that (XIII, **109**). *Vaiçampāyana* said: Approaching *Bhīshma*, who was lying on his bed of arrows, *Yudhishṭhira* asked how one does acquire beauty, etc. *Bhīshma* said that a *Candravrata* should be commenced in *Mārgaçīrsha*, when the moon comes in conjunction with *Mūla*:

(1) *Mūla* [19]	being in his	feet,
(2) *Rohiṇī* [4]	,,	calf,
(3) *Açvinī* [1]	,,	knee-joints,
(4) *Āshāḍhau* [20–21]	,,	thighs,
(5) *Phālgunī* [11–12]	,,	anus,
(6) *Kṛttikāḥ* [3]	,,	waist,
(7) *Bhādrapada* [26–27]	,,	navel,
(8) *Revatī* [28]	,,	eyes,
(9) *Dhanishṭhāḥ* [24]	,,	back,
(10) *Anurādhā* [17]	,,	belly,
(11) *Viçākhāḥ* [16]	,,	arms,
(12) *Hasta* [13]	,,	hands,
(13) *Punarvasū* [7]	,,	fingers,
(14) *Açleshāḥ* [9]	,,	nails,
(15) *Jyeshṭhā* [18]	,,	neck,
(16) *Çravaṇa* [23]	,,	ears,
(17) *Pushya* [8]	,,	mouth,
(18) *Svāti* [15]	,,	teeth and lips,
(19) *Çatabhishā* [25]	,,	smile,
(20) *Maghā* [10]	,,	nose,
(21) *Mṛgaçiras* [5]	,,	eye,
(22) *Citra* [14]	,,	forehead,
(23) *Bharaṇī* [2]	,,	head,
(24) *Ārdrā* [6]	,,	hair.

[The figures in brackets indicate the number in the ecliptic; *Abhijit* [22] is wanting.] Then gifts of ghee to learned brahmans; one becomes as accomplished (*paripūrṇāṅgaḥ*) as the full moon (XIII, **110**).—§ 760: *Yudhishṭhira* asked, what regulates rebirth, etc. *Bhīshma* directed him to ask *Bṛhaspati*, as none else was capable of explaining the matter. *Vaiçampāyana* said: While they were thus speaking *Bṛhaspati* came from heaven; *Yudhishṭhira* with *Dhṛtarāshṭra*, etc., honoured him; then *Yudhishṭhira* asked him, what is truly the friend of mortal creatures, and what follows man to the next world. *Bṛhaspati* said: Righteousness. *Yudhishṭhira* asked, how righteousness can accompany the dead body. *Bṛhaspati* said that the soul (*jīva*) obtains a new body according to its merit, *Yama*, etc. (*α*), being the witnesses, etc. Deities dwelling in the body, viz. earth, etc. (*β*). After birth *Jīva* receives woe and death from the messengers of *Yama*; if imbued with unrighteousness, *Jīva* has to go to the dominions of *Yama*, and after suffering great misery there, he has to undergo rebirth as an animal, or as some other kind of being, as declared in the *Vedas* and the scriptures (*çāstre*) with the histories (*setihāse*). In the regions of *Yama* there are places worthy of being the abodes even of the deities, and which are equal to *Brahmaloka*, but also such as are worse than [those of animals]. Different forms in which *Jīva* has to take birth in consequence of different acts (e.g. as a *Brahma-Rākshasa*; as *Mlecchas*). [The periods that elapse before one recovers human existence are here generally very short, some few months or years.] "I heard all this in days of old from *Brahmán* himself in the midst of the *surarshis*" (XIII, **111**). Asked by *Yudhishṭhira*, *Bṛhaspati* explained by what acts people, having committed sin, attain to an auspicious end in this world and in heaven, especially recommending gifts of food (praised by D., Ṛ., P., and men), citing *Rantideva* (*b*) (XIII, **112**). Asked by *Yudhishṭhira*, *Bṛhaspati* discoursed on the six doors of righteousness (abstention from injury, the observance of the Vedic ritual, meditation, restraining the senses, penances, and obedience to preceptors), saying that the man who practises the religion of universal compassion achieves the highest good, etc. *Vaiçampāyana* said: Then *Bṛhaspati* ascended to heaven. [XIII, **111–113** are called *Saṃsāra-cakra*] (XIII, **113**).—§ 761: *Vaiçampāyana* said: After this *Yudhishṭhira*, addressing *Bhīshma* (lying on his bed of arrows), said: R., D., and brahmans, led by the authority of the *Vedas*, praise the religion of compassion; but how does a man who has injured others in word, thought, and deed, succeed in freeing himself from misery? *Bhīshma* recommended abstention from meat; meat, moreover, enslaves the mind by taste (XIII, **114**). *Yudhishṭhira* (referring to § 749) wondered how, when abstention from injury is the highest religion, persons should make offerings of meat in *çrāddhas* in honour of P. *Bhīshma* referred to the innumerable discourses on this topic that had taken place between Ṛ., and strongly recommended abstention from honey and meat, referring to the seven Ṛ. (*Saptarshayaḥ*), etc. (*α*), and quoting *Manu*, etc. (*β*); he who eats flesh of animals slain by others incurs the sin that attaches to the slaughter; he who purchases flesh slays living creatures through his wealth (the eater's demerit is, however, not so great as the slayer's); by eating flesh left from sacrifices [to D. and P.; v. especially *Agastya*] and of animals that have been slain for feeding brahmans, one incurs a small fault. In old time persons who wanted to attain to regions of merit hereafter, performed sacrifices with seeds. Especially in the month of *Kārttika* or in its bright fortnight one should abstain from [honey and] meat, which many ancient kings have done: *Nābhāga*, etc. (*γ*); those who abstain from flesh for months or fortnights continuously, have *Brahmaloka* reserved to them. (It is by truthfulness that *Hariçcandra* roves through heaven like a second *Candramas*.) Also the kings *Çyenacitra*, etc. (*δ*), did not eat flesh during the month of *Kārttika*, and, therefore, attained to *Brahmaloka*, adored by G. and surrounded by 1,000 beautiful damsels. The eaters of meat go to Hell; he who practises the religion of abstention from meat or teaches it to others will never have to go to Hell, even if he be exceedingly wicked in other respects* (XIII, **115**). Asked by *Yudhishṭhira* what can be eaten, etc., *Bhīshma* discoursed on what is flesh, and continued the preceding discourse, again mentioning *Agastya*; snakes, etc. (*ε*), never hurt him who is devoted to compassion; those who are covetous of meat are cooked in the hell called *Kumbhipāka*; etymology of the word *māṃsa* (flesh) (XIII, **116**).—§ 762: Asked by *Yudhishṭhira* what end those attain to who give up their lives in battle, though to give up life is difficult for men, whether they are in prosperity or adversity, *Bhīshma* explained the old narrative of the conversation, in former times, between *Vyāsa* and a worm: Kīṭopākhyāna (*b*) (XIII, **117–119**).—§ 763: Asked by *Yudhishṭhira* about the relative superiority of knowledge, penances, and gifts, *Bhīshma* told the old narrative of the conversation between *Maitreya* and *Vyāsa*: Maitreya-bhikshā (*b*) (XIII, **120–122**).—

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§ 764: Asked by *Yudhishṭhira* about the behaviour of good and chaste women, *Bhīshma* said: Once *Sumanā Kaikeyī* in *Devaloka* asked the omniscient *Çāṇḍilī* by what course of acts she had attained to heaven (description). *Çāṇḍilī* said that it was not by wearing yellow robes or barks of trees, or by shaving her head, or by means of matted hair, that she had attained to this state, but by never saying any disagreeable word to her husband; by always worshipping D., P., and brahmans; by always obeying her mother-in-law and father-in-law, etc. (enumeration). By adhering to this path of duty a woman is honoured in heaven like a second *Arundhatī*. Then *Çāṇḍilī* disappeared* (XIII, **123**).—§ 765: Asked by *Yudhishṭhira* which is of superior efficacy, gentleness or gifts, *Bhīshma* said that some become gratified by gentleness, others by gifts, and related the ancient narrative of how a brahman, who had been seized in a forest by a Rā., was released [on account of his gentleness], after answering the question put to him by the Rā., "Why am I pale of hue and so lean?" [a long and very curious enumeration of causes that may render a man pale and lean]. Rā. worshipped that brahman, and making him his friend and bestowing wealth upon him, let him off (XIII, **124**).—§ 766: *Yudhishṭhira* asked about the following "mysteries": how a poor man, desirous of achieving his own good, should act; what is the best of all gifts, and what should be given under various circumstances; and who are truly deserving of honour and worship. *Vaiçampāyana* said: Thus questioned by *Yudhishṭhira*, *Bhīshma* explained those high mysteries. *Bhīshma* said: *Vyāsa* explained them to me in days of yore; it is a mystery to the very gods; *Yama*, by vows and *yoga*, had acquired the knowledge thereof as the fruit of his penances; what pleases each god, etc. (*a*). The scale of sinfulness in the giver is this: 1 [territorial] chief = 10 courtezans; 1 courtezan = 10 drinkers of alcohol; 1 drinker = 10 oilmen; 1 oilman = 10 butchers; a king is reckoned to be half more [sinful as a giver] than these all; hence, one should not accept gifts from such. In the *çrāddha* ritual the mysteries of D., P., and R. have been declared. Once a celestial messenger, sent by the *Açvins*, came to the court of *Indra* (where men, P., and D. assembled together), and, remaining invisible, asked *Indra* why sexual intercourse is interdicted to the man who performs a *çrāddha* and to him who eats a *çrāddha*, and to whom each of the three rice-balls offered separately at a *çrāddha* should be sacrificed. D. (seated towards the east) and P. applauded him. P. said: Lest the P. of that man should have to lie for a whole month on his vital seed; the first rice-ball > the water > the moon > the other gods and P.; the second should be eaten by the spouse; P. confer a son on him who is desirous of a son; the third is thrown into the fire; P. grant all wishes. The *ṛtvij* at a *çrāddha* becomes the P. of the *yajamāna*, and, therefore, should abstain for that day from sexual intercourse. R. *Vidyutprabha* asked what the atonement is for slaying worms, ants, snakes, sheep, deer, birds, etc. *Indra* answered: "Thinking of *Kurukshetra*, etc." (*β*) (specification); *Vidyutprabha* recommended another rite (specification), and a "mystery" discovered by R., which he had heard from *Bṛhaspati* in the presence of *Çiva* (standing on one foot on a mountain, etc.). Asked by *Indra*, *Bṛhaspati* discoursed on the wicked persons who make water facing the sun [Sūrya], etc. (*γ*). The D., M., and R., as to what gifts at a *çrāddha* become inexhaustible. P. said: By setting free dark-coloured bulls, by gifts of sesame seeds and water on the day of new moon, and of lamps in the season of rains, men free themselves from the debt to P. Asked by *Vṛddhagārgya*, P. said: If a blue bull [upon being set free] raises water with its tail, P. become gratified by that [water] for 60,000 years; if the mud from a river bank is attached to its horns, P. go to *Somaloka*; by giving lamps in the season of rain, one shines like the moon; those who on the day of new moon make gifts of sesame seeds and water, mixed with honey, using a vessel of *uḍumbara* (*Ficus glomerata*, PCR. copper), have duly performed a *çrāddha* with its mysteries, and get cheerful and healthy children (XIII, **125**). Asked by *Indra* how he becomes gratified, *Vishṇu* said that he hates the destruction of brahmans; that he is gratified by the worship of brahmans, with those who worship and make offerings in the circle besmeared with cow-dung (because it was with his circular disc that the Dai. were slain), those who reverence their own feet (because it was with his two feet that the world was covered); those who behold a boar that has just emerged from water and on his head carries a quantity of mud from the bank (reminding of the form of a boar in which *Vishṇu* slew *Hiraṇyāksha*), or a brahman that is a dwarf in stature (*Vishṇu* having conquered king *Bali* as a dwarf), have never to meet with any evil (the explanations were given as answer to *Indra*). The man who every day worships the *açvattha* (*Ficus religiosa*) and *gorocana* and the cow is considered to worship the whole universe with D., As., and men; "staying within such, I, in my own form, accept the worship that is offered to them; the worship of other kind I never accept." *Baladeva* points out the importance of touching a cow, ghee, etc., at early dawn. The gods point to the importance of using an *uḍumbara* vessel in presenting offerings to D. and P. *Dharma* said that the offerings in honour of D. and P. should never be given to a brahman who has accepted service under the king, or who rings the bell, etc.; from the house of a person from whom a guest returns unsatisfied, P., D., and the sacred fires all return disappointed. *Agni* declared that P. of one who raises his foot to kick a cow or a brahman or a fire become filled with fear; that D. become highly dissatisfied, and that he himself has to be roasted in hell (*narake pacyate*) for 100 ages; fire refuses to accept his libations. *Viçvāmitra* said: He who offers rice boiled in sugared milk to P., facing the south, at noon, in the first "elephant shade" (*gajacchāyāyāṃ pūrvasyāṃ*, v. BR.), when in the month of *Bhādrapada* [the conjunction of the moon with] *Maghā* takes place in the dark fortnight, has [thereby] performed a great *çrāddha* [every year] for thirteen years [in succession]. The cows said: († v. 6042–5) that man becomes free from his sins who adores a cow, saying: ". . . in *Brahmapura* (the city of Brahmán), in days of yore, thou wast present with thy calf at the sacrifice of *Indra*; thou who stoodst in *Vishṇupada* and in the path of *Agni* (? *Vibhāvasoḥ*), all the gods with *Nārada* call thee *Sarvasahā*"; he attains to the regions (*lokān*) of *Indra*, etc. Then the seven R. circumambulated *Brahmán*, and *Vasishṭha* asked how poor righteous men may acquire the merits attaching to sacrifices. *Brahmán* answered: If one, in the bright fortnight of the month of *Pausha*, when *Rohiṇī* is in conjunction, purifying himself by a bath, lies under the cope of heaven, clad in a single garment, with faith and concentrated attention, and drinks the rays of the moon, one acquires the merits of great sacrifices. This is a high mystery (XIII, **126**). *Vibhāvasu* recommended to offer a handful of water and *akshatāḥ* (rice-

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grain) with ghee to the moon on the day of the full moon, and warns against cutting a tree or chewing a tooth-brush on the day of the new moon, lest the *Moon*, P., and D. should be offended. *Çrī* said that D. and P. fly away from that house in which vessels, etc., lie scattered, and in which women are beaten. *Aṅgiras* said that the offspring of that man increases who every night for a full year stands under a *karañjaka* tree with a lamp and the roots of the *Suvarcala* plant. *Gārgya* recommended, for example, that one should always repeat the names of the *Pushkara* lakes; while the merit of even 100 sacrifices is exhausted, the merit resulting from the performance of the duties that he has mentioned becomes inexhaustible; a woman during her season or one whose mother is a leper must not assist at sacred rites, or D. will not eat the libations and P. not become gratified for thirteen years; at a *çrāddha* one should also recite the *Bhārata*. *Dhaumya* warned against broken utensils (which mean *Kali* himself), broken bedsteads (which mean loss of wealth), and trees in the house (under whose roots snakes and scorpions find shelter); when a cock or a dog is in sight, the gods do not eat the offerings made to them. *Jamadagni* said that a man whose heart is not pure is sure to go to hell, even if he performs a horse-sacrifice or 100 *Vājapeyas*; by giving only a *prastha* of powdered barley with a pure heart to a brahman, a very poor brahman attained to *Brahmaloka* (XIII, **127**). *Vāyu* said that he who, during the four months of the rainy season, offers sesames and water, etc., acquires all the merit resulting from 100 sacrifices in which animals are offered up to the gods. When a *Çūdra* ignites the sacred fires, or women are allowed to assist at rites, one is reborn as a *Çūdra*, and P. and D. are never gratified with him; as an expiation, one should for three days pour into the sacred fire libations of the urine of the cow mixed with cow-dung, milk, and ghee; after a year the gods once more accept the offerings of such a man, and P. become gratified (XIII, **128**). *Lomaça* warned against cohabiting with the wives of other people or a barren woman, and against appropriating what belongs to a brahman, or D. and P. will refuse one's offerings, etc. On the 12th lunar day and the day of full moon, one should every month make gifts of ghee and *akshata* to brahmans; thereby *Soma* and the Ocean increases, and *Indra* confers one-fourth of the merit of a horse-sacrifice, and *Soma* grants the fruition of one's wishes. He who, during this *Kaliyuga*, at dawn, in white robes, makes gifts of a vessel of sesame seeds to brahmans, and of water with sesame seeds and honey to P., and who gives lamps and *kṛçara*, acquires, according to the ordinance of *Indra*, the merit of giving cows and land (which merit is eternal) and of an *Agnishṭoma*. This is the ancient ordinance of Ṛ., applauded by P. and D. in heaven and *Pitṛloka* (XIII, **129**). *Bhīshma* said: Ṛ., P., and D. then asked *Arundhatī* (equal to [her husband] *Vasishṭha*; not in C.) about the mysteries of *dharma* [not in C.]. *Arundhatī* said that *dharma* should never be communicated to him who is bereft of faith, full of pride, guilty of having slain a brahman, or who violates the bed of his preceptor. She recommended hospitality as better than giving hundreds of thousands of cows in *Pushkara*, etc.; he who at dawn sprinkles a cow's horns with *kuça*-grass, and causes the water to drip down upon his own head, acquires the merit of bathing in all the *tīrthas* of the three worlds (resorted to by Si. and Cā.). D. and P. applauded her. *Brahmán* granted her that her penances would continually increase. *Yama* related the sayings of *Citragupta*: On days of the full moon and the new moon one's acts are conveyed to the Sun; when a mortal goes into *Pretaloka* (the regions of the dead), *Vibhāvasu* (the Sun) bears witness to all his acts; especially in *Jyeshṭha-Pushkara* one should give a *kapilā* cow to a learned brahman, on *Kaumudī* [the day of full moon in the month of *Kārttika*]; such a man is considered to have given 100 cows with a bull, a gift which is productive of eternal merit. They that are of little understanding become afflicted with hunger and thirst in the regions of the dead, burning in pain, and there is no escape for them (they who make gifts of water, on the other hand, drink of a large river full of excellent water), and have to enter into a thick darkness (but *Soma*, *Sūrya*, and *Agni* always give light to him who has given lamps in this world, and he blazes forth like a second *Sūrya*). One should also give a pair of sandals to a deserving brahman, and an umbrella (thereby comfortable shade is obtained in the next world). *Sūrya's* hair stood on end; applauding the sayings of *Citragupta*, he said to D. and P. that these five should always be avoided: the slayer of a brahman, the slayer of a cow, he who is addicted to sexual intercourse with other people's wives, he who is bereft of faith, and he who derives his living from the misbehaviour of his wife; such persons suffer (*pacyante*) in hell like worms eating pus and blood, and are avoided by P., D., *Snātakas*, etc. (XIII, **130**). Asked by D., P., and Ṛ., the *Pramathas* said that men who are rendered impure by sexual intercourse without having previously purified themselves (*ucchishṭāḥ*), men who insult their superiors, who eat different kinds of meat, and sleep at the foot of a tree, he who keeps flesh under his pillow while lying down to sleep, who places the head where his feet should be placed (in lying down or sleeping), and who throws phlegm, etc., into the water: "these men deserve to be slain and eaten up by us." Means of protection against them are: *Gorocanā*, [the root of] *vacā* [so B.], ghee with *akshata*, abstaining from meat, ever-burning fire, the skin or teeth of a wolf, a hill-tortoise, [the sacrificial] smoke, a cat, a tawny or black goat; those articles are destructive of Rā. (XIII, **131**). *Brahmán* caused D. together with *Indra* and P. to let the elephant *Reṇuka* in *Rasātala* go and question the *Diggajas* (the elephants who sustain the earth) about the mysteries of *dharma*. Asked by *Reṇuka*, the *Diggajas* recommended a *çrāddha*, with gifts of treacle and rice, on the 8th day of the dark fortnight of *Kārttika*, under the conjunction of the moon with *Açleshā*, uttering certain *mantras* (mentioning "*Baladeva* and other *Nāgas*," and "*Nārāyaṇa* when he raised the submerged earth"), and making *bali* offerings of blue cloth and fragrant unguents upon an anthill strewn with *gajendra* flowers at sunset. Thereby those beings in the nether regions that bear the weight of the upper regions become pleased, and the *Diggajas* do not feel the weight of upholding the earth. By observing this rule for a whole year, and fasting, the four castes acquire great merit; it is equal to hospitality for 100 years to all the elephants in the three worlds. D., P., and Ṛ. applauded *Reṇuka* (XIII, **132**). *Çiva* recommended to give food to cows every day for a month, contenting oneself with one meal a day; he who gives food to cows even for a single day, receives one-fourth of the merit of all his meritorious acts; cows uphold the three worlds with D., As., and men; *Çiva* had praised them in the *Kṛta* age; at the solicitation of *Brahmán* a bull stands in his banner, and he always sports with cows; only believers should be instructed in these mysteries (XIII, **133**). *Skanda* recommended to smear one's body for three days with earth from the horns of a dark-coloured bull,

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and then to perform one's ablutions; to offer cooked food with honey, in an *uḍumbara* vessel, as *bali* to the moon on the evening of the day of full-moon, which offer is accepted by Sā., etc. (*γ*), and whereby *Soma* and the Ocean increase* (spoken by *Vishṇu*). *Bhīshma* said that these mysteries (respected by D. and promulgated by *Vyāsa*) are even superior to the whole earth († v. 6198), and should not be imparted to any unbeliever, etc. (XIII, **134**).—§ 767: Asked by *Yudhishṭhira*, *Bhīshma* enumerated those persons from which a brahman, a *kshattriya*, a *vaiçya*, and a *çūdra* may take his food, etc. (XIII, **135**). Asked by *Yudhishṭhira*, *Bhīshma* expounded the expiations which purify a brahman of the sin he incurs by accepting forbidden food (especially offered to D. and P.); without having performed his ablutions, a brahman should not say his evening prayers, etc.; for this reason the *çrāddha* has been ordained to be performed in the afternoon (XIII, **136**). Asked by *Yudhishṭhira* which is better, charity (*dāna*) or devotion (*tapas*), *Bhīshma* enumerated the pious princes who have attained to heaven (*lokāḥ*) (*α*). "These and many other men (householders) have attained to heaven by charity and penances, and return again and again. As night approaches, I shall explain to thee in the morning whatever doubts may arise in thy mind" (XIII, **137**). Asked by *Yudhishṭhira* (who refers to XIII, **137**), *Bhīshma* discoursed on the five kinds of gifts: from desire of merit, from desire of profit, from fear, from free choice, and from pity; *Brahmán* has said that one should always make gifts according to one's power (XIII, **138**).—§ 768: *Yudhishṭhira*, complaining of the distress of the time, asked *Bhīshma* to discourse on religion and profit in the presence of *Kṛshṇa* and all the kings. *Vaiçampāyana* said that *Bhīshma* recited the discourses on the puissance of *Vishṇu* in days of yore (and the doubt of *Rudra* and his spouse). Once *Kṛshṇa* observed a vow for twelve years in order to obtain a son; *Nārada*, etc. (*α*), came there with Si., etc. (description of their seats); fire issued from the mouth of *Kṛshṇa* and consumed the summit of the mountain with all its living creatures, then it came back and touched his feet; he cast a benignant look upon the mountain, which once more became adorned and peopled as before. Asked by R., *Kṛshṇa* explained that, in consequence of his penances, his soul became transformed into fire and repaired to *Brahmán* (who told it that half of the energy of *Çiva* would take birth as *Kṛshṇa's* son), and then went back; "I now ask you to tell me something that is highly wonderful, which you have heard of or seen on earth or in heaven." R. glorified *Kṛshṇa*, and asked by them, *Nārada* described the wonderful incident on *Himavat*, "which was witnessed by R. on their *tīrthayātrā*" (XIII, **139**). *Bhīshma* said: Then R. *Nārada*, the friend of *Kṛshṇa*, told the following story of the discourse between *Çiva* and *Umā*: Umā-Maheçvara-saṃvāda (*b*) (XIII, **140–148**). *Bhīshma* said: *Kṛshṇa* paid honour to R., who praised *Kṛshṇa*, approving of what *Çiva* had said of him, and saying that they had told him [about the discourse of *Çiva* with *Umā*], only to please him, since he had asked them; but "there is nothing in the three worlds that is unknown to thee." R. took leave of *Kṛshṇa*, promising him that he would soon get an excellent son. *Kṛshṇa* returned to *Dvārakā*. *Rukmiṇī*, after the tenth month, bore a son who is identified with *Kāma*, which exists in every creature and moves within the hearts of both gods and *Asuras*. Praise of *Kṛshṇa* = *Vishṇu Trivikrama* = the thirty-three gods with *Indra* = *Aditeya* (the first god), etc. *Bhīshma* congratulated the *Pāṇḍavas*, especially *Arjuna*, and pitied *Duryodhana*; many Dai. and Dā. have been slain by *Kṛshṇa*, witness *Çiva's* utterances (*purāṇaṃ*) on *Himavat* to R.; the greatness, etc., of *Arjuna* can only come up to one-third of that of *Kṛshṇa*. *Bhīshma* consoled *Yudhishṭhira* (it is Time = *Kṛshṇa* who has slain the warriors), citing *Vyāsa* and *Nārada*. *Nārada* and *Vyāsa* have told me that "*Kṛshṇa* and *Arjuna* (*triyugau*) practised penances in *Badarī* for 10,000 years"; he mentioned his slaying of *Kaṃsa*; the destruction of the *Kurus* is due to *Duryodhana*, etc. (*ε*). *Yudhishṭhira* remained silent; the kings with *Dhṛtarāshṭra*, and R. with *Nārada*, applauded *Bhīshma* and worshipped *Kṛshṇa*. When *Bhīshma* had rested and become refreshed, *Yudhishṭhira* once more asked him (XIII, **148**).—§ 769: *Vaiçampāyana* said: *Yudhishṭhira* asked *Bhīshma*: who is the one god, which the foremost of all religions, and by what prayer does one become freed from the bonds of birth and transmigration (*janmasaṃsāra-bandhanāt*). *Bhīshma* answered: "Always uttering the 1,000 names of the eternal *Vishṇu Purushottama*, the great *Brahmán*, etc., which were sung by the R." (v. 6949 wants in B.: *Vishṇor nāmasahasrasya Vedavyāso mahān ṛshiḥ | Chando 'nushṭup tathā Devo Bhagavān Devakīsutaḥ*). Then he enumerated Vishṇu's (= *Keçava's* v. 7057 = *Vāsudeva's* v. 7061, 7066, etc. = *Kṛshṇa's* v. 7071) 1,000 names.* "The moveable and immoveable world with D., As., G., Y., U., and Rā., is under the sway of *Kṛshṇa*; R., P., D., etc., have sprung from *Nārāyaṇa*; the *Yoga*, the *Sāṅkhya*, the crafts (*çilpāḥ*), the *Vedas*, the *Çāstras*, etc., have sprung from *Janārdana*; one should recite this hymn in praise of *Vishṇu*, composed (*kīrttitaṃ*) by *Vyāsa*" (XIII, **149**).—§ 770: Asked by *Yudhishṭhira* about the [mantra] which gives righteousness and success on setting out on a journey, or on entering [a new building], or at the commencement of any undertaking, or in sacrifices to D. and P., etc., *Bhīshma* recited a *mantra* promulgated by *Vyāsa* and ordained by *Sāvitrī*, and which purifies from all sins, and which was recited in days of yore by the foremost R. († v. 7088–9): Salutations (*namaḥ*) to *Vasishṭha*, etc. (*α*); the eleven *Rudras* (the lords of the three worlds) are: *Ajaikapād*, etc. (*β*); in *Çatarudra* they are 100; *Aṃça*, etc. (*γ*), are the twelve *Ādityas*, the sons of *Kaçyapa* according to the *Çruti*; *Dhara*, etc. (*δ*), are the eight *Vasus*; *Nāsatya* and *Dasra* are the two *Açvins*, the sons of *Mārttaṇḍa*, who came out of the nose of *Saṃjñā*; *Mṛtyu*, *Kāla*, V.-D., P. (endowed with forms), Mu., and Si. (devoted to penances and emancipation) are the invisible witnesses of all the good and bad acts of all beings, giving the regions of felicity (*lokān etān*) created by *Prajāpati* to those that praise them, and residing in all the worlds; by praising these 33 [i.e. 11 + 12 + 8 + 2] gods (the lords of all hosts of beings) [and] *Nandīçvara*, etc. (*ε*), one is cleansed of all sins; the R. [called] *Mānavas* are *Yavakrīta*, etc. (*ζ*); blazing like *Rudra*, *Anala*, and the *Vasus*, they rejoice in heaven with the gods after having performed good deeds on earth; the seven *gurus* of *Indra* [i.e. presumably Yavakrīta — Bala Āṅgirasa] live in the East, and by praising them one enjoys felicity in *Indraloka*; *Unmucu*, etc. (*η*), are the seven *ṛtvijs* of *Dharmarāja* [i.e. Yama], and live in the South; *Dṛḍheyu*, etc. (*θ*), are the *ṛtvijs* of *Varuṇa*, and dwell in the West; *Atri*, etc. (*ι*), are the seven *gurus* of *Kubera*, and dwell in the North; there are seven other Mu. in all the quarters, bestowers of fame, etc.; *Dharma*, etc. (*κ*), are upholders of the earth; *Rāma*, *Vyāsa*, *Droṇa's* son *Açvatthāman*, and *Lomaça*; these are the celestial

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munis, distributed into seven groups [of] seven; they are the creators of peace [*çānti*-) and good (*-svasti*-) and the regents of the quarters (*diçāṃ pālāḥ*); one should turn his face in that direction in which one of these Ṛ. live, and take refuge with him; they are the creators of all creatures and the purifiers of the worlds [this is the order in B., where v. 7121: *Rāmo Vyāsas . . . .* is placed before v. 7120: *Çānti-svastikarā loke . . . .*]; *Saṃvartta*, etc. (including *Sāṃkhya* and *Yoga*) (λ), have practised severe penances and are celebrated over the three worlds; there are others resembling *Rudra*, in *Brahmaloka*, through whom the sonless obtains a son, and the poor obtains wealth; one should also praise *Pṛthu*, etc. (μ), [and] *Sāṅkhya* and *Yoga*, *Havya* and *Kavya*, and Supreme *Bráhman*; one should praise them morning and evening; then there is no fear from fire or thieves, nor from Pç. and Rā., etc.; P. eat that man's *kavya*, and the gods his *havya* (so B.), who recites [these names: *Sāvitrī*, v. 7146, 7149, 7158; *mahad bráhma Sāvitrīguṇakīrtanaṃ*, v. 7150; *Sāvitrīṃ paramāṃ gatiṃ*, v. 7155; *Sāvitrī bráhma çāçvatī*, v. 7161] at his rites for D. and P.; they contribute to the peace (*çāntim*) of all the four castes; when setting out on a journey, etc., on every occasion one should recite them; it is a great mystery of Ṛ., etc. This ancient tale contains the opinion of the accomplished (*siddhasya*) *Parāçara*, and in former days was recited to *Indra*; [it is] the veritable eternal *Bráhman*, the heart of all creatures and the eternal *çruti*; all [the princes] of the race of *Sūrya* and of *Soma*, i.e. the *Rāghavas* and the *Kurus*, always recite it after having purified themselves (*çucayaḥ*); there is rescue from every calamity in always reciting [the names of] D., seven Ṛ. (*Saptarshīṇāṃ*), and *Dhruva*; [† v. 7157–8 are each of 38 syllables; † v. 7159–60 are each of 2 × 28 syllables]: the old B.-ṛ. *Kāçyapa*, etc. (ν), have worshipped them; [being] the opinion of *Bhāradvāja* they were obtained by the sons of *Ṛcīka*; having acquired them again from *Vasishṭha*, *Çakra* and the *Vasus* vanquished all Dā.; the man who makes a present of 100 cows with their horns covered with gold to a learned brahman, and he who causes the excellent *Bhārata* story to be always recited, these two acquire [equal] merit; the benefits obtained by praising *Bhṛgu*, etc. (ξ) (XIII, **151**).—§ 771: Asked by *Yudhishṭhira* what course of conduct towards the various classes of persons is regarded faultless, *Bhīshma* eulogised the brahmans, who are attentive to P., D., and guests; who eat the first portions of *havya* and *kavya*; who by their very eating rescue the three worlds from great fear; whose wealth consists in all the *çikshās* and the *çruti*; whose wrath yet burns in the *Daṇḍaka* wood, etc. (XIII, **152**).—§ 772: Asked by *Yudhishṭhira* what is the reward attached to the worship of brahmans, *Bhīshma* told the old narrative of a conversation between *Pavana* (the Wind) and *Arjuna* [Kārtavīrya]: Pavanārjuna-saṃvāda (*b*) (XIII, **153–158**). — § 773: Asked by *Yudhishṭhira* about the prosperity resulting from the worship of the brahmans, *Bhīshma*, saying that the time of his death is not distant, and that he has recited all the duties mentioned in the *Purāṇas*, referred him to *Kṛshṇa* (*b*) (XIII, **159**). Asked by *Yudhishṭhira* what prosperity results from the worship of the brahmans, *Kṛshṇa* related what he in former times in *Dvāravatī* had answered his son *Pradyumna*, who was greatly excited by [some] brahmans and put this same question to him; they have *Soma* for their king. He related the visit of *Durvāsas* (*c*) (XIII, **160**). Asked by *Yudhishṭhira* about the knowledge he had acquired from *Durvāsas*, *Kṛshṇa* said that he would recite that *Çatarudrīya* which he repeats every morning, and which was composed by *Prajāpati* at the end of his penances. Then he praised *Çiva* (*d*) (XIII, **161–162**). — § 774: *Vaiçampāyana* said: After *Kṛshṇa* had said these words, *Yudhishṭhira* once more asked *Bhīshma* which of the two, perception (*pratyakshaṃ*) or the scriptures (*āgamaḥ*), should be [regarded as] authoritative for arriving at a conclusion (*kāraṇaṃ bhavet*). *Bhīshma* answered that to affirm that perception is the only authority (as some persons do) is foolish; that knowledge which is derived from reasoning can scarcely be said to be knowledge.—Asked by *Yudhishṭhira* as to [which of these four is most authoritative, viz.] perception (*pratyakshaṃ*), inference (*lokataḥ siddhir*, i.e. *anumānaṃ*, Nīl.), the teaching of the scriptures (*lokaç cāgamapūrvakaḥ*), and the various kinds of good men's practice (*çishṭācāro bahuvidhaḥ*), he declared that as the might of unrighteous persons causes doubts to attach to perception, inference, and good conduct, good people who let themselves be led by the scriptures, and who are ever contented, should be resorted to for the solution of doubts.—As *Yudhishṭhira* remarked that, the *veda*, *pratyaksha*, and *ācāra* being all three *pramāṇa* (authority) [as to what is *dharma*, i.e. righteousness], the one *dharma* would become threefold, *Bhīshma* answered that *dharma* is really one, though capable of being viewed from three different points; he should not engage in such [unfruitful] speculations, but simply follow his instructions like a blind man, knowing that righteousness consists in abstention from injury, truth, absence of wrath, and liberality, and that conduct towards the brahmans that has been observed by his sires and grandsires. The fool who would deny that to be authority that [has always been accepted as] authority, does not deserve to become an authority, for he creates [only] fright.—Asked by *Yudhishṭhira*, *Bhīshma* said that those who hate righteousness have their hearts overwhelmed with passion and darkness and go to hell; those who observe righteousness go to heaven. The brahmans, who are the eldest sons of *Brahmán*, represent righteousness, and, therefore, they are worshipped by the righteous as a ripe fruit by a hungry man.—Asked by *Yudhishṭhira*, *Bhīshma* indicated the acts that are characteristic of wicked and good men (curious enumeration): the good never talk while eating, and never go to sleep with wet hands; two times have been appointed by the deities for taking food, viz. morning and evening; in the meantime, one should not eat anything; when following this rule, one is said to observe a fast; one who never approaches his spouse at any other time save after her courses, is said to observe the vow of *brahmacarya*; *amṛta*, brahmans, and kine are regarded as equal; one does not incur any fault by eating the meat of animals slain in sacrifices with *mantras* from the *Yajurveda*; the flesh of the backbone, or that of animals not slain in sacrifices, is as the flesh of one's own son; one should eat in privacy; well-cooked frumenty, *yāvaka* (B. *yavāgāṃ*), *kṛsara* (C. °*ça*°), and *havis* [should be used in] the *Ashṭakās* of gods and P. and [in] worshipping the planets; one should not shave without calling down a blessing upon oneself; if one sneezes, he should be blessed ("*çataṃ jīva*," Nīl.) by those present; having committed a sin, one should confess it in the presence of those that are good; they would then destroy it; one should achieve righteousness in private, not make a show of righteousness; those are traders in righteousness who draw profit from it; one should lay up for oneself a treasure in the world to come, consisting in gifts made [here] to deserving persons (XIII, **163**). *Yudhishṭhira* observed

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that the acquisition of wealth very often seems to be independent of exertion and learning, etc.; *Bhīshma* said that when one, notwithstanding great exertion, fails to earn wealth, he should practise severe austerities, make gifts, abstain from cruelty, etc.; then happiness will be obtained [in the next life]; unless seeds be sown, no crops appear; even in the case of insects and ants, their acts [of this and past lives] and Nature are the cause of happiness and woe [i.e., the explanation of what seems unintelligible to *Yudhishṭhira* is to be sought for in the actions in past lives] (XIII, **164**); to put faith in righteousness is the mark of wisdom; Time [which is the supreme disposer of all things] can never make righteousness the cause of misery, and unrighteousness is incapable of touching righteousness, which is protected by time; righteousness is fraught with victory (XIII, **165**).—§ 775: *Vaiçampāyana* said: Desirous of obtaining such goods as are destructive of sins, *Yudhishṭhira* questioned *Bhīshma*, who was lying on a bed of arrows. *Yudhishṭhira* said: What is beneficial for a person in this world? how can one be freed of all one's sins? *Vaiçampāyana* said: In this connection *Bhīshma* recited the names of the gods to *Yudhishṭhira*. *Bhīshma* said: These names of the gods and Ṛ., if recited morning, noon, and evening, become purifiers of sins; then one has never to become blind or deaf, etc., and never takes birth as an animal or in the mixed castes, nor goes to Hell; the names of the gods and Ṛ., etc., rivers, mountains, etc.; *Brahmán*, etc. (*α*); the Aps. (*β*); learned brahmans in the eastern region (*γ*), in the southern region (*δ*), in the western region (*ε*), in the north (*ζ*); the principal kings (*η*) (to be recited at sunset and sunrise) (XIII, **166**).—§ 776: *Janamejaya* said: When *Bhīshma* was lying on a bed of arrows, and the *Pāṇḍavas* were sitting around him, my great-grandfather *Yudhishṭhira* heard these expositions of mysteries, etc.; what else did *Yudhishṭhira* do? *Vaiçampāyana* said: When *Bhīshma* became silent, all the kings became silent; then *Vyāsa*, saying that *Yudhishṭhira*, etc., had now been restored to their own nature, asked *Bhīshma* to give *Yudhishṭhira* leave to return to the city, which he did, giving *Yudhishṭhira* some final exhortations, and friendly asking him to return when the hour came for his death. Then *Yudhishṭhira* with his relatives and followers set out for *Hāstinapura*, and entered the city with *Dhṛtarāshṭra*, *Gāndhārī*, Ṛ., the citizens, the inhabitants of the country, and his counsellors (XIII, **167**).

Anūdara, son of Dhṛtarāshṭra. § 131 (Aṃçāvat.): I, **67**, 2734.—§ 182 (Dhṛtarāshṭra-putra-nāma-kathana): I, **117**, 4547.

Anudātta ("the lower accent"), a Fire. § 491 (Āṅgirasa): III, **220**, 14163 (*Anudāttau*, i.e. Udātta and Anudātta PCR., produced by Pāñcajanya from his arms), 14165 (son of Prāṇa).

Anudyūta ("renewal of the gambling"). § 10 (Parvas.): I, **2**, 319 (sc. *parva*, i.e. Anudyūtaparvan).

Anudyūtaparvan. § 302: When the *Pāṇḍavas* had left Hāstinapura with all their wealth and jewels, *Duḥçāsana* complained of it to *Duryodhana*, who, with *Karṇa* and *Çakuni*, quoting the words of *Bṛhaspati* when counselling *Indra* about politics, and declaring that the *Pāṇḍavas* would certainly revenge themselves, prevailed upon *Dhṛtarāshṭra* to invite them a second time to a match of gambling between *Yudhishṭhira* and *Çakuni*, on the condition that the defeated party should repair to the woods for twelve years, dressed in deer-skins, and spend the thirteenth year in some inhabited country unrecognized, and if recognized, be exiled for another twelve years. If the *Pāṇḍavas* should succeed in observing this vow for thirteen years, the *Dhārtarāshṭras* would in the meantime have made alliances and have assembled an invincible army, so that they could defeat them if they reappeared. *Droṇa*, *Somadatta*, *Bāhlīka*, *Gautama*, *Vidura*, *Açvatthāman*, *Vaiçyāputra* (i.e. *Yuyutsu*), *Bhūriçravas*, *Bhīshma*, and *Vikarṇa* dissuaded in vain (II, **74**).—§ 303: *Gāndhārī* reminded *Dhṛtarāshṭra* of the counsel *Vidura* had given, when *Duryodhana* was born, to kill him, and recommended him to do it now, and not to let the gambling match take place, saying that it would cause the destruction of the whole race of the *Kurus*. But *Dhṛtarāshṭra* could not act contrary to the will of his sons (II, **75**).—§ 304: The royal messengers overtook *Yudhishṭhira* when he had already gone a long way. *Yudhishṭhira* having said, "Although a golden animal was an impossibility, *Rāma* suffered himself to be tempted by a golden deer," they returned. The gambling began on the above-mentioned conditions (cf. III, 1362 ff., where the conditions are stated somewhat differently), and *Yudhishṭhira* lost (II, **76**). The *Pāṇḍavas*, casting off their royal robes, attired themselves in deer-skins. *Duḥçāsana* exulted, and exhorted *Kṛshṇā* to abandon the fallen *Pāṇḍavas* and choose a husband among the *Kurus*. As *Bhīma* rebuked him and threatened to slay him with his followers, *Duḥçāsana*, dancing around, said, "O cow! O cow!" *Bhīshma* again swore to drink his blood and to kill all the *Dhārtarāshṭras*. As the *Pāṇḍavas* were going away, *Duryodhana* mimicked the tread of *Bhīma*, who then said: "I will slay *Duryodhana* with my mace, and place my foot on his head. *Dhanañjaya* will slay *Karṇa*, and *Sahadeva* will slay *Çakuni*, and I will drink the blood of *Duḥçāsana*." *Arjuna* and *Sahadeva* approved of it. *Nakula*, "the handsomest of men," vowed to kill all the *Dhārtarāshṭras* that had insulted *Draupadī* (II, **77**).—§ 305: *Yudhishṭhira* bids farewell to *Bhīshma*, *Somadatta*, *Bāhlīka*, *Droṇa*, *Kṛpa*, *Açvatthāman*, *Vidura*, *Dhṛtarāshṭra*, the *Dhārtarāshṭras* *Yuyutsu*, *Sañjaya*, etc. *Vidura* kept *Pṛthā* in his abode, and consoled *Yudhishṭhira*: "Formerly thou wast instructed on the *Himavat* by *Meru-Sāvarṇi*, in *Vāraṇāvata* by *Dvaipāyana*, on *Bhṛgutuṅga* by *Rāma*, on the *Dṛshadvatī* by *Çambhu*, near *Añjana* by the great *ṛshi Asita*, by *Bhṛgu* on the banks of *Kalmāshī*; *Nārada* always beholds thee, and this *Dhaumya* is thy *purohita*,—resolve to win victory like *Indra*, to control thy wrath like *Yama*, to give in charity like *Kuvera*, to control all passions like *Varuṇa*." So *Yudhishṭhira* went away, bowing to *Bhīshma* and *Droṇa*, (II, **78**). When *Kṛshṇā* took leave of *Kuntī*, *Kuntī* broke out in complaints, and especially recommended her ever to keep her eye on *Sahadeva*. When *Kuntī* beheld her sons clad in deer-skins, surrounded by rejoicing foes, she embraced them and broke out in complaints, asking why *Kṛshṇa*, who dwells in *Dvārakā*, and is without beginning and without end, does not deliver them from such woe. "O *Sahadeva*! cease to go! thou art my dearest child, O son of *Mādrī*!" The *Pāṇḍavas*, having consoled her, set out for the woods, and *Vidura* led her to his house. The ladies of *Dhṛtarāshṭra's* house wept, blaming the *Kauravas*; and *Dhṛtarāshṭra*, anxious, sent for *Vidura* (II, **79**).—§ 306: Questioned by *Dhṛtarāshṭra*, *Vidura* described the attitude of the *Pāṇḍavas*, etc., when going away (*α*). The citizens cried out in grief, blaming the *Kurus*. Flashings of lightning and other terrible omens appeared. *Nārada* appeared, surrounded by great *ṛshis*, and foreboded that on the fourteenth year thence the *Kauravas* would all be destroyed by *Bhīma* and *Arjuna*. Then he disappeared through the

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skies. *Duryodhana*, *Karṇa*, and *Çakuni* offered the kingdom to *Droṇa*, who said that the *Pāṇḍavas* were incapable of being slain; that they would practise the *brahmacarya* for twelve years, and then return in anger; that he (*Droṇa*) would protect the *Dhārtarāshṭras*, who had sought his protection, to the best of his ability; but that he would himself be slain by *Dhṛshṭadyumna*, whom *Drupada* had obtained (together with *Kṛshṇā*) from the fire by the ascetic power of *Yāja* and *Upayāja*; "it is widely known in the world that *Dhṛshṭadyumna* will slay *Droṇa*." *Dhṛtarāshṭra* sent *Vidura* to bring the *Pāṇḍavas* back, or, if they did not come back, to send them off with respect, with their weapons, cars, and infantry, etc. (II, **80**). — § 307: *Sañjaya* spoke to *Dhṛtarāshṭra* about the perversity of his policy. *Dhṛtarāshṭra* related that when *Kṛshṇā* was dragged into the court the grief was so great that the enraged brahmans did not that evening perform their *agnihotra*; he also related the omens which had appeared on the occasion, etc. (II, **81**).

Anugītā ("repetition of the Bhagavadgītā"). § 10 (Parvas.): I, **2**, 354 (*parva . . adhyātmavācakaṃ*, i.e. Anugītāparvan).

[Anugītāparvan] ("the section containing the repetition of the Bhagavadgītā," the 94th of the minor parvans of Mhbhr.; cf. Anugītā). § 782: *Janamejaya* said: When *Kṛshṇa* and *Arjuna*, after having slain their enemies, dwelt there in the palace, what conversation took place between them? *Vaiçampāyana* said: *Arjuna*, having recovered his kingdom, spent his time joyously in the company of *Kṛshṇa* in that beautiful palace. There they repaired to a particular part of the palace with their friends and relatives. *Arjuna* asked *Kṛshṇa* to repeat to him what he had taught him before the battle [i.e. Bhagavadgītā], especially as he would soon repair to *Dvārakā*. *Kṛshṇa* is discontented because *Arjuna* cannot remember it; he would now, however, recite an old story upon the same topic. "There came a brahman from *Svargaloka* and was honoured by us; hear what he said, asked by us." The brahman said: There came a brahman *Kāçyapa*, possessed of penance, etc., to some other brahman, who had become conversant with all the authorities on religion, etc., crowned with ascetic success (*siddhaṃ*), able to move everywhere at will (*kramamāṇaṃ*), knowing the science of disappearing at will, roving with invisible *Siddhas* and celestial musicians (? *cakradharaiḥ*, PCR.); *Kāçyapa* honoured him as his *guru*, and the brahman spoke to him about transmigration, comparing his own example; at last he had renounced the world and attained to his present success, and should not have to return to this world, but would come to "*Brâhman's* eternal abode"; he promised to answer *Kāçyapa's* questions (XIV, **16**). *Kṛshṇa* said: Asked by *Kāçyapa*, the brahman discoursed on how *Jīva* casts off and then attains to a body, how Emancipation is achieved, and where acts do exist when *Jīva* becomes divested of body, etc.; how death is brought about; the happiness and misery of *Jīva* determined by acts (XIV, **17**); how *Jīva* enters the womb; *Brahmân* first formed a body of his own, then he created *Pradhāna*, the material cause (*prakṛtiṃ*) of all embodied creatures; indifference to pleasure and pain leads to the Supreme Seat (XIV, **18**); who is said to be emancipated; on the science of *yoga*; how *Jīva* attains to emancipation.—*Kṛshṇa* said: Then the brahman disappeared; this discourse was, in fact, what thou (Arjuna) heardst on thy car; this is a great mystery even to the gods; at no time or place has this been heard by man in this world; by adhering to this religion, even those who are of sinful birth, women, *vaiçyas*, and *çūdras*, attain to the highest goal; *yoga* takes place in his case who devotes himself to its constant practice (*nityayuktasya*) for a period of six months (XIV, **19**). In this connection the ancient narrative of a discourse between a married couple is cited: [Brāhmaṇagītā] (*b*) (XIV, **20-34**). Asked by *Arjuna* about *Brâhman*, *Kṛshṇa* recited the old story of the discourse between a preceptor and his disciple on this subject: Guruçishyasaṃvāda (*g*). Asked by *Arjuna*, *Kṛshṇa* said that he is the preceptor, and the mind his pupil; "formerly, when the hour of battle came, this very religion was declared by me; and now, it is long since I saw my father; I wish to see him again with thy leave."—*Vaiçampāyana* said: *Arjuna* replied: "We shall go to-day from this town to *Hāstinapura* and inform *Yudhishṭhira*" (XIV, **35-51**).—§ 783: *Vaiçampāyana* said: *Kṛshṇa* caused *Dāruka* to yoke his car, and then set out for *Hāstinapura* with *Arjuna*. *Arjuna* praised *Kṛshṇa*, "the soul of the universe, etc.," as he had learned from *Nārada*, etc. (*a*), saying that *Çrī* is always established in him, and mentioning *Duryodhana*, etc. (*β*). Arrived at *Hāstinapura*, they entered the palace of *Dhṛtarāshṭra*, where they saw *Dhṛtarāshṭra*, etc. (*γ*). *Kṛshṇa* passed the night in the apartments of *Arjuna*. At morning they proceeded to *Yudhishṭhira*, who sat with his ministers; *Yudhishṭhira* mentioned *Vasudeva* (his maternal uncle), etc. (*δ*), and asked *Kṛshṇa* to think of *Yudhishṭhira*, etc. (*ε*), and to come back to his horse-sacrifice. *Kṛshṇa* took no gifts from him, took leave of *Kuntī* (his maternal aunt), *Vidura*, etc., and then set out from *Hāstinapura* with *Subhadrā* on the car, accompanied by *Arjuna*, *Sātyaki*, etc. (*ζ*); then, having caused them to return, he with *Dāruka* and *Sātyaki* proceeded to the city of the *Ānarttas* (XIV, **52**).—§ 784: *Arjuna* repeatedly embraced *Kṛshṇa*, etc. (omens). As he came to the desert, he beheld *Utaṅka* (*b*) (XIV, **53-58**).—§ 785: *Janamejaya* said: What did *Kṛshṇa* next do, after having granted that boon to *Utaṅka*? *Vaiçampāyana* said: Having granted that boon to *Utaṅka*, *Kṛshṇa*, accompanied by *Sātyaki*, proceeded to *Dvārakā* on his car, passing many lakes and rivers and forests and hills. He came there when the festival of *Raivataka* had begun; the *Raivataka* hill shone with great splendour (description; the trees looked like the *kalpa*-trees of *Indra's* garden; the mountain looked like *Meru*); gifts were ceaselessly being made to the distressed, or blind, or helpless. *Kṛshṇa* recounted the incidents of the great battle to his father (XIV, **59**). *Vasudeva* said: Tell me about the battle between the *Pāṇḍavas* and *Bhīshma*, etc. (*a*). *Vaiçampāyana* said: *Kṛshṇa* narrated, also in the presence of his mother, how the *Kaurava* heroes had been slain in battle. *Kṛshṇa's* narrative of the battle (*β*). *Vaiçampāyana* said: The *Vṛshṇis* became filled with grief (XIV, **60**). *Kṛshṇa* had passed by the slaughter of *Abhimanyu*; *Subhadrā* noticed it and fell down; *Vasudeva* then also fell down, and then asked *Kṛshṇa* to tell the whole truth (*γ*). *Kṛshṇa* consoled him (*δ*) (XIV, **61**). *Vasudeva* and *Kṛshṇa*, etc. (*ε*), made excellent obsequial offerings to *Abhimanyu*, and *Kṛshṇa* fed six millions of brahmans and gave away heaps of gold, etc. Also the *Pāṇḍavas* at *Hāstinapura* were filled with grief for *Abhimanyu*; *Uttarā* totally abstained from all food, and her relatives feared for her embryo; *Vyāsa* came and predicted to *Pṛthā*, *Uttarā*, *Arjuna*, and *Yudhishṭhira*, that the son of *Uttarā* would become a great prince, through the influence of *Kṛshṇa* and *Vyāsa*; *Abhimanyu* had gone to the regions of the gods. *Arjuna* became cheerful; the child in *Uttarā's* womb grew like the moon in the bright fortnight; *Vyāsa*

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urged *Yudhishṭhira* to perform the horse-sacrifice, and disappeared; *Yudhishṭhira* set his mind on the journey for bringing wealth (XIV, **62**). *Janamejaya* said: Having heard these words of *Vyāsa*, what steps were taken by *Yudhishṭhira*?—how did he succeed in obtaining the wealth of *Marutta*? *Vaiçampāyana* said: Having heard the words of *Vyāsa*, *Yudhishṭhira* summoned all his brothers, reminding them of the words of *Vyāsa*, *Bhīshma*, and *Kṛshṇa* about *Marutta's* gold; *Bhīmasena* was of his opinion, saying that they must worship *Çiva* and his followers; then the K.s, who protected the treasures, would certainly yield; *Yudhishṭhira* was pleased; the others, headed by *Arjuna*, approved. The *Pāṇḍavas* ordered their army to march under the *nakshatra Dhruva* (i.e. *Rohiṇī*, Nīl.), and on the day *Dhruva* (i.e. Sunday, Nīl.), and set out, having worshipped *Çiva* with *modakas*, frumenty, and cakes of meat, taking leave of *Dhṛtarāshṭra*, etc. (ζ), and keeping *Yuyutsu* in the capital (XIV, **63**). Then they set out (description); arrived at the spot, they pitched their camp, placing the brahmans and *Āgniveçya* (i.e. *Dhaumya*, Nīl.) in the van; then the *Pāṇḍavas* and the other kings, and the brahmans and priests, having performed propitiatory rites, and placing the king and his ministers in the middle, caused the camp to be pitched by laying out six roads and nine divisions; king *Yudhishṭhira* caused a separate encampment to be made for the infuriated elephants; the brahmans declared this very day to be an auspicious one; on this day they would live upon water alone, and they should all fast; they passed the night on beds of *kuça*-grass, listening to the discourses of the learned brahmans. When the cloudless morning came, the brahmans told *Yudhishṭhira* (XIV, **64**) to make offerings to *Çiva*. *Dhaumya* performed the rites (description), and gave *bali* to the servants of *Çiva*; offerings were next made to *Kubera*, *Maṇibhadra*, and to the other Y. and lords of Bh. (with *kṛçaras*, and meat, and *nivāpas* mixed with sesame seeds); the king gave thousands of cows to the brahmans; then he ordered *bali* for the night-wandering Bh. Then the king, placing *Vyāsa* ahead, proceeded to the spot where the treasure was, once more worshipping *Kubera*, etc. (η). Numerous costly vessels were dug out and placed in wooden chests, etc.; there were 60,000 camels, 120,000 horses, and 100,000 elephants, etc. (description). Once more worshipping *Çiva*, they set out for *Hāstinapura* with the permission of *Vyāsa*, and placing *Dhaumya* in the van, marched a *goyuta* (four miles, PCR.) every day (XIV, **65**). Meanwhile, *Kṛshṇa* with *Pradyumna*, etc. (ε), came to see *Draupadī*, etc. (ι), and was received by *Dhṛtarāshṭra*, etc. (κ). *Uttarā* gave birth to *Parikshit*, who was born without life, afflicted with the *Brāhma* weapon; *Kuntī*, etc. (λ), lamented, and *Kuntī* asked *Kṛshṇa*, who came with *Yuyudhāna*, to revive him and rescue *Uttarā*, etc. (μ), reminding him that *Abhimanyu* had said to *Uttarā* that her son would learn the art of weapons, etc., by the *Vṛshṇis* and *Andhakas*; *Kṛshṇa* comforted her (XIV, **66**). Then *Subhadrā* lamented (ν) (XIV, **67**). *Kṛshṇa* entered the lying-in room (description; with articles destructive of Rā.); *Uttarā* lamented (ξ) (XIV, **68**), and so did *Kuntī*, etc. *Kṛshṇa* touched water and withdrew the *Brāhma* weapon, and "as *Kaṃsa* and *Keçin* have rightly been slain by me, etc." (*tena satyena*), he revived the child (XIV, **69**). *Parikshit* illumined the lying-in room with his energy; Rā. fled or were destroyed; a voice in the sky applauded *Kṛshṇa*; the *Brāhma* weapon returned to *Brahmán*; at the command of *Kṛshṇa* the brahmans were made to utter benedictions; *Kuntī*, etc. (ο), were glad and praised *Kṛshṇa*, and so did wrestlers, actors, astrologers, etc.; *Kṛshṇa* and the other *Vṛshṇi* chiefs made precious gifts to the child, whom *Kṛshṇa* called *Parikshit* (etymology). When he was a month old, the *Pāṇḍavas* came back with the wealth, and were received by those *Vṛshṇis* and the citizens; *Vidura* ordered various kinds of worship to be offered to the gods in their temples, etc.; with dancers and singers, the city resembled the mansion of *Kubera*, etc. (description) (XIV, **70**). *Kṛshṇa* and his ministers went out to see the *Pāṇḍavas*, who entered the city together with the *Vṛshṇis*, and worshipped *Dhṛtarāshṭra*, etc. (π), and also *Kṛshṇa*, having heard how he had revived *Parikshit*; after a few days *Vyāsa* came and was worshipped by the *Vṛshṇis* and *Andhakas*, and he permitted *Yudhishṭhira* to perform the horse-sacrifice, "a purifier of all sinners." *Yudhishṭhira* asked *Kṛshṇa* to perform the sacrifice; but *Kṛshṇa* told *Yudhishṭhira* to appoint them to whatever tasks he likes; "when thou sacrificest, *Bhīmasena*, etc. (ρ), will be sacrificing" (XIV, **71**). *Yudhishṭhira* asked *Vyāsa* to cause him to be initiated; *Vyāsa* said that he and *Paila* and *Yājñavalkya* would perform the rites; the initiation would be performed on the day of full moon in the month of *Caitra*; "let *sūtas* and brahmans well versed in the science of horses select a worthy horse"; all the articles were duly procured; *Vyāsa* ordained that the *sphya* and the *kūrca* should be made of gold; "let the horse be loosened to-day." Asked by *Yudhishṭhira*, *Vyāsa* ordained that *Arjuna* should protect the horse; *Bhīmasena* the kingdom aided by *Nakula*; *Sahadeva* should attend to all the relatives invited (with the permission of *Dhṛtarāshṭra*); *Yudhishṭhira* asked *Arjuna* to spare all hostile kings as much as possible and to invite them to the horse-sacrifice (XIV, **72**). *Yudhishṭhira* was initiated by the *Ṛtvijs* (description); the horse was let loose. *Arjuna* with *Gāṇḍīva* followed the horse; all *Hāstinapura* came out wanting to behold him; a disciple of *Yājñavalkya* followed him in order to perform auspicious rites for him; and also many brahmans and *kshattriyas*. During the horse's wanderings many great and wonderful battles were fought; the horse wandered over the whole earth; from the north it turned to the east: kings in myriads fought against *Arjuna* because they had lost their kinsmen on the field of *Kurukshetra*, and innumerable *Kirātas*, *Yavanas*, *Mlecchas*, and *Āryas*; "I shall narrate only the principal battles" (XIV, **73**). The *Trigartas* (the sons and grandsons of the slain) attacked *Arjuna*, who in vain asked them to forbear; the *Trigarta* king *Sūryavarman* & *Arjuna*, who slew *Sūryavarman's* younger brother *Ketuvarman*; *Dhṛtavarman* & *Arjuna*, who was wounded in his hand and let fall *Gāṇḍīva*, but took it up again and slew eighteen warriors; the *Trigartas* fled and accepted *Arjuna's* dominion (XIV, **74**). In *Prāgjyotisha*, *Bhagadatta's* son king *Vajradatta* (description) attacked *Arjuna* on his elephant, but, after a fierce battle (XIV, **75**) lasting three days, he on the fourth day had his elephant slain, and he promised to come to the horse-sacrifice (XIV, **76**). Recollecting *Jayadratha*, the *Saindhavas*, mounted on cars, attacked *Arjuna*, who was on foot; a terrible wind began to blow, and *Rāhu* swallowed up both the sun and the moon at the same time, etc.; *Kailāsa* began to tremble; the seven R. and the other R. of heaven breathed hot sighs; Indra's bow appeared in the sky, and clouds poured flesh and blood on the earth; *Gāṇḍīva* fell down; the gods, D.-r., *Saptarshis*, and B.-r. recited (*jepuḥ*) "victory" to *Arjuna*, who once more used his bow; the *Saindhavas* fled (XIV, **77**), but once more rallied; *Arjuna* urged them to

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surrender, but in vain, because they only thought of *Jayadratha*; many were slain; then *Duḥçalā*, taking her grandson, the son of *Suratha* [the son of *Jayadratha*], in her arms, repaired to *Arjuna*; *Arjuna* dropped his bow and asked about *Suratha*; she said that he had died from sorrow when he heard of *Arjuna's* arrival; she drew a parallel between *Suratha's* [orphan] son and *Abhimanyu's* [orphan] son *Parikshit*. Recollecting *Dhṛtarāshṭra* and *Gāndhārī*, and censuring *kshattriya* practices and *Duryodhana*, *Arjuna* consoled and embraced her; *Duḥçalā* asked her warriors to desist, and returned home. At last the horse arrived at *Maṇipūra* (XIV, **78**), where *Babhruvāhana*, *Arjuna's* son by *Citrāṅgadā*, humbly approached *Arjuna*, together with a number of brahmans, bringing treasure in his van; *Arjuna* angrily blamed him for having neglected his duty as a *kshattriya*. *Ulūpī* came from within the earth and beheld her [step-]son standing cheerless, and incited him to fight *Arjuna*, which he did (description of his car); he even caused the sacrificial horse to be seized; gravely wounded, *Arjuna* praised his son highly; he cut off his standard, which was set with gold and resembled a golden palmyra, and then he slew his steeds; at last *Arjuna* fell down in a swoon, and so did *Babhruvāhana*; *Citrāṅgadā* repaired to the battlefield weeping piteously (XIV, **79**); she indulged in copious lamentations, lost her senses, and fell down on the earth; regaining consciousness and seeing *Ulūpī*, she blamed her for having brought about *Arjuna's* slaughter by *Babhruvāhana*, and asked her to revive him; "I do not grieve for my slain son, I only grieve for my husband"; otherwise she would sit in *prāya* and die; the horse she had set free. Regaining consciousness *Babhruvāhana* lamented piteously, saying that now he had slain his father, he would wander over the earth, covering himself with his father's skin, or with the two halves of his head, as an expiation, or else he would die; he took an oath (touching water) that, if *Arjuna* was not revived, he would emaciate his own body, sitting on the field of battle; "I shall without doubt have to sink into hell; he who has slain a heroic *kshattriya* becomes purified by making a gift of 100 cows; I, who have slain my father, cannot be rescued." *Ulūpī* thought of the gem that has the virtue of reviving a dead man; the gem, thus thought of, came there; she said that *Arjuna* had not been vanquished by *Babhruvāhana*, but *Ulūpī* had exhibited this illusion for the benefit of *Arjuna*. As soon as the prince had placed the gem on the breast of *Arjuna* the latter revived. *Indra* poured down celestial flowers, etc. *Arjuna* wondered why the two ladies were present, and why everything seemed to indicate grief, and asked *Babhruvāhana* who told him to question *Ulūpī* (XIV, **80**). Asked by *Arjuna*, *Ulūpī* recited the curse of the *Vasus* (approved by *Gaṅgā*) because *Arjuna* had slain *Bhīshma* in unfair fight (while he was engaged with *Çikhaṇḍin* and had ceased to fight); if *Arjuna* had died without having expiated his sin he would have fallen into Hell; hearing the curse of the *Vasus*, *Ulūpī* had consulted her father, who prevailed upon the *Vasus* that *Arjuna* should be freed from their curses when he had been slain by *Babhruvāhana*. *Arjuna* highly approved of *Ulūpī's* action, and told *Babhruvāhana* to come with his mother and counsellors and officers to the horse-sacrifice; *Babhruvāhana* promised to come and to take upon himself the task of distributing food among the brahmans (*devijātipariveçakaḥ*). He asked *Arjuna* to pass the night in the city with his two wives; but *Arjuna* was prevented by his vow of following the horse; he took leave and proceeded on his way (XIV, **81**). The horse, having wandered over the whole earth, turned its face towards *Hāstinapura*. At *Rājagṛha*, the *Magadha* king *Meghasandhi*, son of *Sahadeva*, attacked *Arjuna*, who was on foot, from his chariot; *Meghasandhi* was worsted, but spared and told to come to the horse-sacrifice. The horse then proceeded along the sea-coast through the country of the *Vaṅgas*, *Puṇḍras*, and *Koçalas*; in these countries *Arjuna* vanquished innumerable *Mleccha* armies (XIV, **82**). *Arjuna* proceeded towards the south. The horse came to *Cuktimatī*, the beautiful city of the *Cedis*. *Çarabha*, the son of *Çiçupāla*, fought *Arjuna*, and then worshipped him. Then the horse came to the *Kāçis*, *Aṅgas*, *Koçalas*, *Kirātas*, and *Taṅgaṇas*; then to the *Daçārṇas*, whose ruler *Citrāṅgada* was vanquished by *Arjuna*; then to the dominions of the *Nishāda* king, the son of *Ekalavya*, who was vanquished after a furious battle; then towards the southern ocean, where the *Draviḍas*, *Andhras*, *Māhishakas*, and *Kolvagireyas* (B. *Kolla°*) were subjugated; then to the *Surāshṭras*, *Gokarṇa*, *Prabhāsa*, and *Dvāravatī*, where the *Yādava* youths were going to beat the horse, but were forbidden by King *Ugrasena*, who came to *Arjuna* with *Vasudeva*. Then the horse proceeded along the coast of the western ocean to the prosperous country of the five rivers; then to the *Gāndhāras*, where a fierce battle ensued with the *Gāndhāra* king, the son of *Çakuni* (XIV, **83**), who wanted to avenge the slaughter of *Çakuni*; many *Gāndhāras* were slain; at last the king, disregarding *Arjuna's* peaceful advice, fought alone; *Arjuna* shot off his headgear; then he and all the *Gāndhāras* fled; the mother of the king and all the aged ministers came out and forbade her son to fight; *Arjuna* said he had spared him for the sake of *Gāndhārī* and *Dhṛtarāshṭra*, and told him to come to the horse-sacrifice (XIV, **84**). The horse then turned towards the road that led to *Hāstinapura*. As these tidings reached the *Kuru* court through the intelligence-bearers, *Yudhishṭhira* rejoiced, and on the twelfth day of the bright fortnight of *Māgha*, under a favourable constellation, he summoned his brothers (*σ*), and caused *Bhīma* to let learned brahmans select a beautiful spot for the sacrificial compound (description). Then *Bhīma* sent messengers to invite the kings of the earth; they brought gems, female slaves, horses, and weapons. All the foremost brahmans also came there with their disciples; likewise many dialecticians disputing with each other. All was made of gold. One hundred thousand brahmans were fed; many mountains of food, many large tanks of curds, and many lakes of ghee were seen there. The entire population of *Jambudvīpa* was collected together (XIV, **85**). *Yudhishṭhira* appointed *Bhīmasena* to pay proper honours to the royal guests and to their attendants. *Kṛshṇa* came with the *Vṛshṇis*, *Baladeva*, etc. (*τ*); *Kṛshṇa* told *Yudhishṭhira* about *Arjuna* (having heard it from a confidential agent of his in *Dvārakā*), that he had become very much emaciated, and that he was near at hand; he had warned against a carnage similar to that at the presenting of the *Arghya*, and he had especially recommended *Babhruvāhana* (XIV, **86**). *Yudhishṭhira* enquired of *Kṛshṇa* why *Arjuna* had to suffer such hardships in life; *Kṛshṇa* attributes it to the elevation of *Arjuna's* cheek-bones; *Draupadī* looked angrily at *Kṛshṇa*, who approved of her love. *Bhīmasena*, etc., became gratified with *Arjuna's* triumphs. A messenger announced the arrival of *Arjuna*, and was presented with large gifts. On the second day *Arjuna* entered the city (description); people said that he had surpassed even *Sagara*, etc. *Arjuna* saluted *Yudhishṭhira*, etc. (*υ*). *Babhruvāhana*

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came with his mother and entered the abode of *Kuntī* (XIV, **87**); *Citrāṅgadā* [and *Ulūpī*] saluted *Pṛthā*, etc. (*φ*); *Babhruvāhana* saluted *Dhṛtarāshṭra*, etc. (*χ*); *Kṛshṇa* gave him an excellent chariot and steeds, and the others likewise gave him presents. On the third day *Vyāsa* told *Yudhishṭhira* to commence the sacrifice, and to make the *dakshiṇā* threefold. *Yudhishṭhira* underwent the *dīkshā*. The sacrifice was duly performed (description); 300 animals were tied to the stakes in addition to the horse; this sacrifice was honoured by the presence of D.-ṛ., G., Aps., Kp., and Ku.; there were the disciples of *Vyāsa*, etc. (*ψ*) (XIV, **88**); having cooked the other animals, the priests sacrificed the horse; after having cut it into pieces (B. cooking), they caused *Draupadī* to sit near it; then the brahmans cooked its marrow; *Yudhishṭhira* and his brothers smelled the sin-destroying smoke of that marrow; the limbs (heart, tongue, breast, etc., Nīl.) the sixteen *ṛtvijs* offered into the fire. *Vyāsa* and his disciples eulogised *Yudhishṭhira*, who gave 1,000 crores of golden *nishkas* to the brahmans, and the whole earth as *dakshiṇā* to *Vyāsa*; *Vyāsa* returned it to him, telling him to give the purchasing value instead; *Yudhishṭhira* said that the *dakshiṇā* for the horse-sacrifice is the earth, and that he would enter the woods and tell them to divide it into four parts, one for each of the four principal priests (? *cāturhotrapramāṇataḥ*; PCR. "according to what is done in the *cāturhotra* sacrifice"); his brothers and *Draupadī* approved of his words, as did also a voice in the sky; *Vyāsa* and *Kṛshṇa* prevailed upon him to retain the earth and give away millions of golden coins, trebling the *dakshiṇā* for the horse-sacrifice; no other king would be able to accomplish what *Yudhishṭhira* thus did after the manner of *Marutta*; *Vyāsa* gave the wealth (the price of the earth) to the officiating priests, in four parts, and they distributed it among the brahmans, who were also permitted to take the ornaments of gold, etc.; the remaining wealth was allotted to *kshattriyas*, *Vaiçyas*, *Çūdras*, and *Mlecchas*. *Vyāsa* gave away his own share to *Kuntī*, who devoted it to various meritorious acts. *Yudhishṭhira* performed the final sacrificial bath, and dismissed the kings, etc. (*ω*), with proper honours and gifts. There were oceans of wine of different kinds, etc. (description); people of different realms speak of this sacrifice to this day. Then *Yudhishṭhira* entered his capital (XIV, **89**).—§ 786: *Janamejaya* said: Tell me of any wonderful incident that occurred in the sacrifice of my grandfather. *Vaiçampāyana* related how a mongoose disparaged the sacrifice: Nakulākhyāna (*b*); then the mongoose disappeared, and the brahmans returned home. "Thou shouldst not think highly of sacrifice; millions of Ṛ. have ascended to Heaven with the sole aid of their penances; abstention from injury, contentment, proper conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice" (XIV, **90**). Seeing that kings are given to sacrifice, M.-ṛ. to penance, and learned brahmans to tranquillity, etc., *Janamejaya* cannot but think that nothing can be compared with the result of sacrifices, since *Indra* obtained the sovereignty over the gods by his many sacrifices; and when *Yudhishṭhira*, *Bhīma*, and *Arjuna* resembled *Indra*, "why did then that mongoose depreciate *Yudhishṭhira's* horse-sacrifice?" *Vaiçampāyana* said: Formerly, when *Indra* was performing a sacrifice the Ṛ. felt compassion on the animals, and said to *Indra* that the slaughter of animals in sacrifices had not been ordained; according to the [true] scriptural ordinances the sacrifice should be performed with seeds of grain which had been kept for three years. As *Indra* did not accept their words, a great dispute arose; they referred to the *Cedi* king *Vasu*, who declared that a sacrifice may be performed with whichever of the two kinds of objects is ready; he therefore had to enter *Rasātala*; therefore no one should singly be relied upon, when a doubt arises, except *Brahmán*; gifts made by a sinful person and with wealth acquired by unrighteous means became lost; while men possessing the wealth of penances acquired great merit and proceeded to Heaven, by giving away, to the best of their ability, grains of corn, or roots, etc., or water or leaves. The same results are also won by compassion, *brahmacarya*, truthfulness, kindness, fortitude, and forgiveness, which are the eternal foundations of eternal righteousness; having made gifts of articles lawfully acquired, *Viçvāmitra*, etc. (*a*), have attained to high success; those amongst brahmans, *kshattriyas*, *vaiçyas*, and *Çūdras*, who betake themselves to penances, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven (XIV, **91**). *Janamejaya* said: If Heaven is the result of wealth acquired by lawful means, please tell me all about it; thou hast told me the great result that accrued to the brahman living by gleaning grains from his gift of powdered barley. *Vaiçampāyana* cited the old narrative of what occurred in former days at the great sacrifice of *Agastya* (*c*).—Asked by *Janamejaya*, *Vaiçampāyana* explained that the mongoose (v. Nakulākhyāna) with a golden head was *Dharma*, who had been cursed by P., but freed from his curse by disparaging himself in the form of *Yudhishṭhira*; "the mongoose disappeared there in our very sight" (XIV, **92**).

Anugoptṛ, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4362.

Aṇuha. § 6 (Anukram.): I, **1**, 226 (belongs to the past).

Aṇuhlāda (B. °*hrā*°), son of Hiraṇyakaçipu. § 89 (Hiraṇyakaçipu): I, **65**, 2526.—§ 130 (Aṃçāvat.): **67**, 2643 (incarnated as Dhṛshṭaketu).—Cf. Daitya.

Anukampaka. § 678*b* (Mokshadh.): XII, **257**, 9150. *Bhīshma* said: In the *Kṛta*-age king *Anukampaka* (B. *Akampana*) had been brought under the sway of his foes in battle, and his son *Hari*, who was like *Nārāyaṇa* himself, had been slain in that battle with all his followers and troops. The king devoted himself to a life of tranquillity. *Nārada* told him Mṛtyuprajāpatisaṃvāda (*c*).—Cf. § 594 (Akampana).

Anukārin = Çiva (1000 names[2]).

Anukarman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4357.

Anukramaṇī ("table of contents"), the first chapter (Anukramaṇikā-parvan) of Mahābhārata, perhaps also the second (Parvasaṅgrahaparvan): I, **1**, 256.—Compare Anukramaṇikādhyāya; Parvānukramaṇī.

Anukramaṇikādhyāya(ḥ) ("table of contents chapter"), cf. Anukramaṇī: 1, **1**, 102 (= Parvasaṅgraha?), 255 (i.e. Anukramaṇikā-parvan?).

[Anukramaṇikā-parvan], the first of the minor parvans (cf. Anukramaṇī). § 1: The Sūta Ugraçravas (Sauti), son of Lomaharshaṇa, had heard the Mahābhārata, which had been composed by Vyāsa, recited—under the direction of Dvaipāyana (i.e. Vyāsa) himself—by Vaiçampāyana, disciple of Vyāsa, at the serpent-sacrifice of king Janamejaya, son of Parikshit; he had thereupon undertaken a pilgrimage to the tīrthas (holy places) and visited Samantapañcaka (*b*); thence he came to the twelve years' sattra (long sacrifice) of

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Çaunaka in the Naimisha forest, where he related the Mahābhārata, (§ 2) beginning with the adoration of Vishṇu identified with the Absolute (Brahmán), and (§ 3) a brief exposition of the creation and succession of beings from the Absolute through Brahmán, the 21 Prajāpatis (*α*), gods, etc. (*β*), down to the families of the Kurus, etc. (*γ*), mentioned in the poem.—§ 4: The Mahābhārata contains an enlarged and an abridged form; some make it begin with Manu (i.e. I, **75**, 18 = 3143; otherwise Nīl.), some with Āstīka (i.e. I, **13**, 1 = 1020), and some with Uparicara (i.e. I, **63**, 1 = 2334) (v. 52). Vyāsa had composed the Mahābhārata in a moment, and, at the counsel of Brahmán, had Gaṇeça to write it down as fast as he dictated to him. (An enumeration of the first sixteen books is contained in v. 88–91.) The portion destined for men (100,000 çlokas out of six millions) he taught Vaiçampāyana, who narrated it in the intervals between the parts of the serpent-sacrifice of Janamejaya, first giving a survey of the principal contents (*α*), partly in the form of a conversation between Dhṛtarāshṭra and Sañjaya.—§ 5: Sañjaya, in order to console Dhṛtarāshṭra, first enumerated 24 great kings (*α*), who were formerly mentioned by Nārada to Çaivya (B. Çvaitya) when lamenting the loss of a son, and thereupon (§ 6) 66 others (*α*), who had all died.—§ 7: He, who hears or reads the Mahābhārata, is purified from the most atrocious sins (261 ff. = 254 ff.).

Anukūla = Vishṇu (1000 names).

Anumati. § 615*u* (Skanda): IX, **45***γ*, 2515 (came to the investiture of Skanda).

Anūpā. § 102 (Aṃçāvat.): I, **65**, 2554 (one of the daughters of Prādhā).

Anūpadeça ("the land lying on the sea-coast"). § 641*f* (Pṛthu Vainya): XII, **59**, 2234 (given by Pṛthu Vainya to Sūta).

Anūpapati ("the lord of the sea-coast") = Arjuna Kārtavīrya: III, 10189.

Anūparāja ("the king of the sea-coast"). § 264 (Sabhākriyāp.): II, **4***β*, 123 (*Durdharshaḥ?* among the kings who were present when Yudhishṭhira entered his palace).

Anupāvṛtta. § 574 (Jambūkh.): VI, **9***μ*, 356 (*Upāvṛttā°ḥ*, a people in Bharatavarsha).

Anurādhā, a nakshatra. § 569 (Bhagavadyānap.): V, **143***θ*, 4841 (omens).—§ 746 (Ānuçāsanik.): XIII, **64**, 3273.—§ 749 (do.): **89**, 4262.—§ 759 (do.): XIII, **110**, 5391 (a candravrata should be instituted, when the moon is in conjunction with Mūla, *A.* being in his belly, etc.).

Anuruddha. § 761 (Ānuçāsanik.): XIII, **115***γ*, 5662 (among the kings who had abstained from meat in the Kārttika month; B. has Ani°).

Anurūpa = Kṛshṇa.

Anushṇā. § 574 (Jambūkh.): VI, **9**λ, 331 (among the rivers in Bharatavarsha).

Anushṭubh = Vishṇu (1000 names).

Anuttama = Vishṇu (1000 names).

Anuvākāḥ = Kṛshṇa.

Anuvinda[1]. § 281 (Sahadeva): II, **31**, 1114 (*Vindānuvindāv Āvantyau*, conquered by Sahadeva on his Digvijaya).—§ 290 (Çiçupālav.): II, **44**, 1539 (do.).—§ 561 (Yānasandhip.): V, **66***εε*, 2503 (*Vindā°āv Āvantyau*).—§ 572 (Rathāt.): V, **166**, 5753 (do.).—§ 593 (Ambop.): V, **195***δ*, 7607 (do.).—§ 576 (Bhagavadg.): VI, **16**, 622 (*Vindānuvindau*); **17**, 673 (*Vindā°āv Āvantyau*).—§ 578 (Bhīshmavadhap.): VI, **45**, (21), 1742 (do.); **51***φ*, 2107 (do.).—§ 580 (do.): **56***γ*, 2408 (do.); **59***μ*, 2584 (*Vindā°au*; ordered to attack Arjuna).—§ 584 (do.): **81***α*, 3533 (*Vindā°āv Āvantyau*), 3557 (1) (do.; fights Irāvat); **83**, 3654 (3) (= do.), 3656; **86**, 3823 (9) (*Vindā°āv Āvantyau*; attacked Dhṛshṭadyumna), 3827 (*Vindā°au*; attacked by Yudhishṭhira, ib. 10).—§ 586 (do.): **102***ι*, 4666 (*Vindā°āv Āvantyau*; surrounded Arjuna).—§ 587 (do.): **108***δ*, 5051 (do.); **113***ι*, 5240 (fought Bhīmasena; do.), 5245 (do.), 5249 (*Vindā°au*), 5261 (*Vindā°āv Āvantyau*); **114***κ*, 5309 (do.; fought Arjuna).—§ 590 (Droṇābhish.): VII, **14**, 542 (fought Cekitāna).—§ 592 (Saṃçaptakav.): VII, **25**, 1083 (*Vindā°āv Āvantyau*; fought Virāṭa); **32***ω*, *αα*, 1410 (do.).—§ 596 (Pratijñāp.): **74***β*, 2629 (do.).—§ 598 (Jayadrathav.): **85***α*, 3025 (*Vindā°yoḥ*).—§ 599 (do.): **95***ζ*, 3526 (*Vindā°āv Āvantyau*; fought Bhīmasena), 3533 (do.); **99**, 3691 (slain by Arjuna), 3693.—§ 604 (Karṇap.): VIII, **5**, 99 (*Vindā°āv Āvantyau*; "gone to the abode of Yama").—§ 608 (Karṇap.): VIII, **72***vvv*, 3612 (*Vindā°āv Āvantyau*; mentioned as having been vanquished by Arjuna).—§ 619 (Strīvil.): XI, **25***κ*, 733 (*Vindā°āv Āvantyau*; lamented as slain).—Cf. Anuvinda[3].

Anuvinda[2], a Kaikeya prince (brother of Vinda). § 605 (Karṇap.): VIII, **13**, 492 (*Vindā°au Kaikeyau*), 507 (*°çiro 'harat*; slain by Sātyaki).

Anuvinda[3], son of Dhṛtarāshṭra (brother of Vinda; among the above quotations those not marked by *Āvantyau* might be referred to these two brothers). § 130 (Aṃçāvat.): I, **67**, 2729 (*Vindānuvindau*).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (do.).—§ 512 (Ghoshayātrāp.): III, **242**, 14920 (*Vindā°āv . . .*; seized by the Gandharvas).—§ 599 (Jayadrathav.): VII, **127***vv*, 5177 (*Vindā°au*; Bhīma passed them and Duḥçala, etc., when he rushed against Droṇa's division), *ξξ*, 5209 (do.; slain by Bhīma).

Anuyāyin, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2737 (V. has *Agrayāyin*).—§ 600 (Ghaṭotkacav.): VII, **157***o*, 6938 (slain by Bhīma; C. and PCR. *Ugrayāyy api*).

Anvagbhānu. § 150 (Pūruv.): I, **94**, 3698 (one of the ten sons of Raudrāçva and the Apsaras Miçrakeçī).

Anyagocarā, a Mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2645.

Āpa, a Fire. § 493 (Āṅgirasa): III, **222**, 14208 (*Āpasya duhitā*—B. *Muditā—bhāryā Sahasya paramā priyā . . .*).

Āpaddharma ("the duties in cases of need"). § 10 (Parvas.): I, **1**, 351 (*°aḥ parva*).—§ 11 (do.): I, **2**, 595 (*°āḥ*), i.e. Āpaddharmaparvan.

[Āpaddharmaparvan] ("the section relating to the duties in cases of need," the 89th of the minor parvans of Mhbhr.; cf. Āpaddharma). § 642: *Yudhishṭhira* enquired of *Bhīshma* what should be done by a weak and timid king, as also by one that is in great distress. *Bhīshma's* answer recommending peace and even the surrender of territory. The king should never surrender his person as long as he can avoid doing so. If the invading enemy be righteous, the assailed king should make peace; if otherwise, the assailed should fight bravely and fall (XII, **131**). How a *brahman* should subsist in times of calamity. *Bhīshma* began his exposition of the moral standard of unlucky times; in times of calamity the king may take from the wicked and give it to the good; at such times censurable acts do not become censurable; the king should never oppress *brahmans*, even at such times. Slander should be avoided. The tests of righteousness; difficulty in finding the course of duty. "Some regard ancient usage as the highest test of righteousness; they that are in favour of the conduct of *Caṅkha* towards *Likhita* do not hold this opinion" (XII, **132**). How a king should fill his treasury. The king

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should establish laws which he should never transgress (XII, 133). The two duties of a *kshattriya* are the acquisition of religious merit and of wealth. The advantages of Power (XII, 134).—§ 643: The old story of a robber who having in this world been observant of restraint did not meet with destruction in the next: Kāyavya-carita (*b*) (XII, 135).—§ 644: What wealth should not be taken by the king (XII, 136).—§ 645: Who enjoy happiness: Çākulopākhyāna (*b*) (XII, 137).—§ 646. How a king should behave who is weak and threatened on all sides by powerful foes: the old story of the mouse, the cat, the owl, the mongoose, and the hunter, i.e. Mārjāra-mūshika-saṃvāda (*b*). The moral of the story (XII, 138).—§ 647: *Bhīshma* related the conversation between the bird *Pūjanī* and king *Brahmadatta*, i.e. Brahmadatta-Pūjanī-saṃvāda (*b*) (XII, 139).—§ 648: How a king should behave when there is a general decadence of righteousness: the old story of the discourse between *Bhāradvāja* and king *Çatruñjaya*, i.e. Kaṇikopadeça (*b*) (XII, 140).—§ 649: How a *brahman* should live when there is terrible distress around. *Bhīshma* said that the *Kṛta*, etc. (*a*), are all dependent on the king's conduct, citing the old story of the discourse between *Viçvāmitra* and the *Cāṇḍāla* in a hamlet inhabited by *Cāṇḍālas*. Towards the end of *Tretā* and the beginning of *Dvāpara* a frightful drought occurred extending over twelve years; the planet *Bṛhaspati* began to move in a retrograde course, and *Soma* receded towards the south, etc. (description); the *brahmans* abstained from sacrifices and recitations of the *Vedas*, and no longer uttered *vashaṭs*, etc.; the very *Ṛshis*, giving up their vows, began to wander hither and thither. M.-ṛ. *Viçvāmitra*, leaving his wife and son, wandered fireless and homeless, and regardless of food, clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters, etc. (description of a *Cāṇḍāla* hamlet). *Viçvāmitra*, in rage of hunger, wanted to steal a dog's haunch ("theft is allowable in a season of distress even for an eminent person; . . . in the first place one should steal from a low person . . . "). He was discovered and harshly addressed by the owner; but when the *Cāṇḍāla* learned who he was he addressed him respectfully, and dissuaded him from eating dog's meat, as the dog is less clean than a jackal, and the haunch of a dog is much worse than other parts of his body; "only the five kinds of five-clawed animals are clean food for *brahmans* and *kshattriyas* and *vaiçyas*, as laid down in the scriptures" (*yathāçāstraṃ*). *Viçvāmitra* said that it is the duty of the *brahmans* to behave like *Agni* (as it is the duty of the *kshattriyas* to behave like *Indra*), that the *Vedas* are fire, and that fire at times becomes a consumer of everything; "life is better than death; if living one may acquire virtue"; he mentioned that *Agastya*, when hungry, ate up the *Asura Vātāpi* ("a man who is a Ṛshi cannot do what is sinful"). Notwithstanding the warnings of the *Cāṇḍāla*, *Viçvamitra* took away that haunch of dog's meat into the woods and wished to eat it with his wife, having gratified the gods and the *Pitṛs*; igniting a fire according to the *Brāhma* rites and cooking a *caru* according to the *Aindrāgneya* rites, dividing the *caru* into due portions, he invoked the gods, including *Indra*. Meanwhile *Indra* began to pour rain copiously. *Viçvāmitra*, having completed the rites, himself ate that meat. Afterwards he destroyed all his sins by his penances and acquired the most wonderful success (XII, 141).—§ 650: *Yudhishṭhira* was distressed at the possibility of such acts of impiety being mentioned as a duty. *Bhīshma* said that kings should gather wisdom from various sources, and not from the *Vedas* alone. Those who blame the injunctions of the scriptures, etc., are hucksters in learning and *Rākshasas* among men; it has been heard by us that the texts of morality cannot be understood solely by discussion or by one's own intellect; *Indra* has said that this is the opinion of *Bṛhaspati*; . . . in days of old *Uçanas* told the *Daiteyas* this truth, that scriptures are no scriptures if they cannot stand the test of reason; . . . the sin of killing a person is equal to the sin of not killing one that deserves to be killed. *Indra* has said that in times of distress the great duty of a king is chastising the wicked and protecting the good (XII, 142).—§ 651: *Yudhishṭhira* enquired after the merits of protecting suppliants. *Bhīshma*, reminded of *Çibi*, etc., told the story (that purifies the heart from every sin) that *Bhārgava* (i.e. *Rāma*, PCR.) had recited to king *Mucukunda*, how a pigeon won success (*siddhi*), i.e. Kapota-lubdhaka-saṃvāda (*b*) (XII, 143-149).—§ 652: Requested by *Yudhishṭhira* about how a person can be purified after having committed sin from want of judgment, *Bhīshma* related the old tale, applauded by R., of what the brahman *Indrota Çaunaka* said to *Janamejaya*, i.e. Indrota-Pārīkshitīya (*b*) (XII, 150-152).—§ 653: Asked by *Yudhishṭhira* if he had ever seen or heard of any mortal restored to life after having succumbed to death, *Bhīshma* related the story of the discourse between a vulture and a jackal as it had happened of old in the forest of *Naimisha*, i.e. Gṛdhra-gomāyu-saṃvāda (*b*) (XII, 153).—§ 654: *Yudhishṭhira* asked *Bhīshma* as to how a weak king who incurs the wrath of a powerful one should behave in the hour of danger. *Bhīshma* told the story of the discourse between *Pavana* and the *çālmali*, who, having dared the Wind-god, saved himself by causing his branches to be lopped off: Pavana-çālmali-saṃvāda (*b*). "One should overlook the wrongs inflicted by a person of superior strength, and even consider them like the acts of a child, an idiot, or one that is blind or deaf. The eighteen *akshauhiṇīs* were not equal in might to *Arjuna*" (XII, 154-157).—§ 655: Covetousness is the cause of sin; it is not known in its real nature by D., G., As., M.-U., etc. (XII, 158). Discourse on ignorance; it has its origin in covetousness; *Janaka*, etc. (*a*), acquired heaven in consequence of their having repressed covetousness (XII, 159). The moral laws laid down by M.-ṛ. are many; the highest among them all is self-restraint; it surpasses charity and sacrifice and study of the *Vedas* (XII, 160). Penance (*tapas*) is the root of everything; by penance *Prajāpati* created the universe, etc., and Ṛ. acquired the *Vedas* and acquired their sixfold divine attributes (*aiçvaryaṃ*); renunciation (*saṃnyāsaḥ*) constitutes the highest penance (XII, 161). Discourse on Truth and its indications; it is applauded by brahmans, Ṛ., and P.; it is *yoga*, it is *Brahmán*, sacrifice, etc.; it has been found to weigh heavier than 1,000 horse-sacrifices (XII, 162). Discourse on the thirteen vices that are powerful foes of all; all these thirteen faults stained the sons of *Dhṛtarāshṭra* (XII, 163). The characteristics of malevolent persons (XII, 164). How *brahmans* should be provided for. At the end of every year one should perform the *Vaiçvānara* sacrifice (*ishtiṃ Vaiçvānarīṃ*). The practice of an act laid down in an alternative is not destructive of virtue; fearing death, V.-D., Sā., the *brahmans*, and M.-ṛ. make use of the alternative instead of the

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principal rule in seasons of distress. The five kinds of falsehood that are not sinful. The three sins that cannot be expiated. Acts that are never sinful ("*amṛta*, if extracted from poison, can be quaffed"). Different kinds of expiation for different kinds of sin (XII, **165**).—§ 656: Questioned by *Nakula*, *Bhīshma* related Khaḍgotpattikathana (q.v.) (XII, **166**).—§ 657: When *Bhīshma* became silent *Yudhishṭhira* returned home. *Yudhishṭhira's* question to *Vidura* and his own brothers about the three things (*trivarga*, i.e. virtue, wealth, and desire). *Vidura* assigned precedence to virtue. *Arjuna* assigned precedence to wealth (or profit). *Nakula* and *Sahadeva* assigned the precedence to both wealth and virtue. *Bhīmasena* assigns precedence to desire ("it is from desire that R. devote themselves to penances"). *Yudhishṭhira* applauded withdrawal from the three things, recommending emancipation (*moksha*) ("we do not know, however, what emancipation is") or extinction (*nirvāṇa*), and quoted *Brahmán*.—All of them were filled with delight and applauded *Yudhishṭhira*, who once more addressed *Bhīshma* (XII, **167**).—§ 658: Asked by *Yudhishṭhira* with whom friendship is delightful, *Bhīshma*, having also stated with whom friendship should be avoided, related an old story that had occurred in the country of the *Mlecchas*, that lies to the north, about an ungrateful person, i.e. Kṛtaghnopākhyāna (*b*). *Bhīshma's* observations on ingratitude (XII, **168-173**).

Apagā[1], a river. § 364 (Tīrthay.): III, **83**, 6038 (*Siddhanishevitā*).

Apagā[2], a river in the country of the Madras. § 607 (Karṇap.): VIII, **44**, 2033.

Apagāsuta ("son of the river") = Bhīshma, q.v.

Apageya ("son of the river") = Bhīshma, q.v.

***Āpaḥ** ("the Waters"). I, †3017 (witness one's actions); III, 147 (= the Sun); III, 16554 (witness one's actions); XII, 11614 (person).

Apakshakshayaṃkara = Çiva (1000 names[1]).

Apāṃ garbha, v. Agni.

Apāṃ hrada, a tīrtha. § 733 (Ānuçāsanik.): XIII, **25**, 1701 (the result of bathing there is equal to that of a horse-sacrifice).

Apāṃ nidhi = Vishṇu (1000 names).

Apāṃ pati ("the lord of the Waters") = Varuṇa. I, 1121; IX, 2723 (*Varuṇaṃ*), 2731, 2737.

Apāṃ prapatana, a tīrtha. § 733 (Ānuçāsanik.): XIII, **251**, 1715 (*Apāṃ prapatanāsevī sevyate so 'psarogaṇaiḥ*).

***Apāna**[1] ("inhalation"). § 660*e* (Bhṛgu-Bharadv.-s.): XII, **185**, 6871: Apāna, having recourse to the heat (*pāvakaṃ*) that is in the urethra and the abdominal intestines (*bastimūlaṃ gudaṃ caiva*), moves, engaged in carrying out urine and fæces (cf. Prāṇa).—§ 714 (Çukakṛtya): XII, **329**, 12397 ("the senses are dominated over by the Sādhyas, etc.; these gave birth to an invincible son named Samāna; from Samāna sprang a son called Udāna; from him Vyāna; from Vyāna arose Apāna; and lastly, from Apāna sprang the wind called Prāṇa").

Apāna[2] = Çiva (1000 names[1]).

Apāntaratama(s), son of Sarasvatī. § 717 (Nārāyaṇīya): XII, **350**, 13675 (*Sārasvataḥ*, created by Nārāyaṇa, distributed the Vedas in the Manvantara of Manu Svāyambhuva, and shall do so in each Manvantara, and when Kali-yuga has set in he shall be reborn as Vyāsa, etc.), 13695 (*Sārasvatam ṛshim Apāntaratamaṃ tathā*), 13696, 13704 (*Apāntaratamāç caiva Vedāćāryaḥ sa ucyate | Prāćīnagarbhaṃ tam ṛshiṃ pravadantīha kecana*).

Apara = Çiva (1000 names).

Aparājita[1], a serpent. § 47 (Sarpanāmak.): I, **35**, 1558. —§ 564 (Mātalīyop.): V, **103**$_{\gamma}$, 3631.

Aparājita[2], a king, incarnation of the second of the Kāleyas. § 130 (Aṃçāv.): I, **67**, 2685.

Aparājita[3], a son of Dhṛtarāshṭra's. § 130 (Aṃçāv.): I, **67**, 2736.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4549. —§ 585 (Bhīshmav.): VI, **88***ι*, 3901, 3905, 3908 (slain by Bhīmasena).

Aparājita[4] = Mahāpurusha(°stave), Vishṇu (1000 names).

Aparājitā ("invincible")? III, 14451 (*shashṭhīṃ yāṃ brāhmaṇāḥ prāhur Lakshmīm āsāṃ sukhapradāṃ | Sinīvālīṃ Kuhūṃ caiva sadṛttim aparājitāṃ*).

Aparanandā, a river. § 249 (Arjunavanavās.): I, **215**, 7818 (visited by Arjuna).—§ 390 (Tīrthayātrāp.): III, **110**, 9968 (visited by Yudhishṭhira).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7654 (among the rivers whose names are to be recited as purifiers of sins).

Aparānta, a people in Bhāratavarsha. § 574 (Jambūkh.): VI, **9***μ*, 355.

Aparaseka, pl. (*°āḥ*), a people conquered by Sahadeva on his Digvijaya. § 281 (Sahadeva): II, **31**, 1113.

Aparimita, Aparinirmita, Aparinindita: Mahāpurushastave.

Āpastamba, a brahman. § 545 (Pativratāmāhātmyap.): III, **298**, (16875), (among the brahmans who consoled Dyumatsena).—§ 746 (Ānuçāsanik.): XIII, **66***ϵ*, 3320 (among those who have ascended to heaven by having made gifts of sesame seeds).

Apava = Vasishṭha. § 163 (Bhīshmotp.): I, **98**, 3918 (had cursed the Vasus).—§ 164 (Āpavopākhy.): I, **99**, 3920, 3924 (*Vasishṭho nāma muniḥ*), 3951, 3955 (cf. § 163).—§ 638*b* (Rāmop.): XII, **49**, 1756, 1757 (cursed Arjuna Kārtavīrya, while Agni had burnt his retreat).

Apavarga: XII, 1673 (*°bhūtānāṃparataḥsthitaḥ*, i.e. Kṛshṇa).

Āpavopākhyāna ("episode relating to Āpava, i.e. Vasishṭha"). § 164 (cf. Bhīshmotp.): *Gaṅgā* fully related to *Çāntanu* the reason why the *Brahmarshi Vasishṭha* (or *Āpava*), the son of *Varuṇa*, had cursed the *Vasus*. When the *Vasus*, *Pṛthu* (or *Dhara*), etc., were wandering with their wives in the wood near *Vasishṭha's* hermitage, frequented by the *devarshis*, *Dyaus* was prevailed upon by his wife (assisted by his brothers), in the interest of her friend *Jitavatī*, daughter of *Uçīnara*, to steal *Vasishṭha's homadhenu* [*Nandinī*] (daughter of *Kaçyapa* and *Surabhi*, the daughter of *Daksha*), by drinking whose milk one could remain in unchanged youth for 1,000 years. *Vasishṭha*, however, was prevailed upon to let among them *Dyaus* alone (who was to be conversant with all *çāstras*, etc.) dwell on earth for a long time without marrying. Then *Gaṅgā*, taking with her the child (*Gāṅgeya* or *Devavrata*, i.e. *Bhīshma*), went away, and *Çāntanu* returned to his capital—"I shall now recount the virtues of the *Bhārata Çāntanu*, whose splendid story is called the *Mahābhārata*" (I, **99**). (For continuation v. Satyavatīlabhop.)

Āpoda, v. Āyoda.

Apramada = Çiva (1000 names[1]).

Apramatta = Vishṇu (1000 names).

Aprameya = Vishṇu (1000 names), Skanda.

Aprameyātman = Vishṇu (1000 names).

Apratarkya: Mahāpurushastave.

Apratiratha = Vishṇu (1000 names).

Apratirūpa = Çiva (1000 names[1]).

Aprekshya = Kṛshṇa: XII, 1625.

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Apsaras[1], mostly pl. (*°aḥ*). § 11 (Parvas.): I, **2**, 398 (all. to the five *Aps.* in Nārītīrthāni).—§ 21*f* (Pramadvarā): I, **8**, 943, 944, 945, 970 (*Gandharvāpsarasoḥ sutā*, i.e. Pramadvarā). —§ 28 (Amṛtam.): I, **18**, 1113 (on the Mandara mountain). —§ 39 (Rāmaṇīyaka): I, **27**, 1311 (*Gandharvā°āṃ priyaṃ*, sc. Rāmaṇīyakaṃ).—§ 62 (Sarpasattra): I, **56**, 2122 (*°āṃ gaṇaiḥ*).—§ 75 (Vasu): I, **63**, 2366 (*Gandharvā°o*).—§ 76 (Matsya): I, **63**, 2388.—§ 84 (Paraçu-Rāma): I, **64**, 2495, 2503 (*Gandharvā°āṃ gaṇān*).—§ 85 (Aṃçāv.): I, **65**, 2515 (*Gandharvā°āṃ sambhavaṃ*).—§ 102 (do.): I, **65**, 2556 (*°āṃ vaṃçaṃ*).—§ 105 (do.): I, **65**, 2560 (*Gandharvā°aḥ*).—§ 106 (do.): **65**, 2561 (*Gandharvā°āṃ saṃbhavaḥ*).—§ 132 (do.): I, **67**, 2788 (*gaṇas tv A°āṃ*), 2795 (*Gandharvā°ām aṃçāvataraṇaṃ*).—§ 133 (Dushyanta): I, **68**, 2799 (do.); **70**, 2858 (*Gandharvā°āṃ gaṇaiḥ*).—§ 134 (Viçvām.): I, **71**, 2916 (*guṇair A°āṃ divyair*).—§ 135 (Çakuntalop.): I, **74**, 3055 (*shaḍ evāpsarasāṃ varāḥ*), 3063 (*Menakā°āṃ çreshṭhā*).—§ 149 (Yayāti): I, **89**, 3595.—§ 165 (Satyavatīl.): I, **100**, 4062.—§ 167 (Vicitravīryop.): I, **102**, 4083 (*Kāçipateḥ kanyās tisro 'psaropamāḥ*).—§ 185 (Sambhavap.): I, **120**, 4649 (*Gandharvā°ām ākrīḍabhūmiṃ*).—§ 191 (Arjuna): I, **123**, 4806 (*Gandharvā°aḥ*), 4808 (do.), 4809 (*°āṃ gaṇāḥ*), 4816 (*Anūcānā*, etc.).—§ 200 (Droṇa): I, **130**, 5103.—§ 233 (Svayaṃvarap.): I, **187**, 7011 (*sahasā°obhiḥ*).—§ 250 (Arjunavanavāsap.): I, **217**, 7882.—§ 264 (Sabhākriyāp.): II, **4**, 131 (*Gandharvā°as*).—§ 266 (Çakrasabhāv.): II, **7**, 305.—§ 267 (Yamasabhāv.): II, **8**, 349 (*A°o-gaṇāḥ*).—§ 268 (Varuṇasabhāv.): II, **9**, 378 (*Gandharvā°āṃ gaṇāḥ*).—§ 269 (Vaiçravaṇas.): II, **10**, 391 (*gaṇair A°ām*), 395 (*Gandharvā°āṃ gaṇāḥ*), 396 (do.).—§ 270 (Brahmasabhāv.): II, **11**, 445 (do.), 472 (*Gandharvā°as*).—§ 271 (Lokapālas.): II, **12**, 481 (do.).—§ 322 (Dvaitavanapr.): III, **24**, 925 (*yaḥ sarvaloka-dvārāṇi nityaṃ sañcarate vaçī | devalokād Brahmalokaṃ Gandharvā°āṃ api*).—§ 335 (Indralokābh.): III, **42**, 1726, 1741 (*°gaṇasaṅkīrṇe*, i.e. Himālaya ?), 1750 (*°āṃ gaṇān*).—§ 336 (do.): III, **43**, 1758 (*Nandanaṃ vanam A°gaṇa-sevitaṃ*), 1764, 1786.—§ 338 (do.): III, **45**, 1801 (*°āṃ varām Urvaçīṃ*); **46**, 1836 (*°āṃ vare*, i.e. Urvaçi), 1844 (*sarvā°su*), 1846.—§ 354 (Nalop.): III, **78**, 3043 (*divi Çakram ivāpsarāḥ*).—§ 357 (Tīrthay.): III, **82**, 4064 (*Gandharvā°aḥ*).—§ 359 (Vaḍavā): III, **82**, 5036 (*Gandharvā°āṃ gaṇāḥ*).—§ 361 (Kurukshetra): III, **83**, 5076 (*Gandharvā°*).—§ 370 (Tīrthay.): III, **84**, 8164 (*Kāverīṃ vṛtām A°āṃ gaṇaiḥ*).—§ 373 (Prayāga): III, **85**, 8215 (*Gandharvā°*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8391.—§ 382 (Agastyop.): III, **96**, 8568 (*Satyavatī rūpeṇāpsaraso 'py ati*).—§ 389 (Agastyop.): III, **108**, 9929.—§ 395 (Jamadagni): III, **115**, 10145 (*°samā*, ∼ Ṛcīka, i.e. Satyavatī).—§ 423 (Gandhamādanapr.): III, **143**, 10968 (*Gandharvā°āṃ priyaṃ Gandhamādanaṃ*).—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11092 (*°o-nūpurāravaiḥ*).—§ 425 (Hanūmad-Bhīma-s.): III, **148**, 11220.—§ 432 (Saugandhikāh.): III, **153**, 11358; **154**, 11372 (*Gandharvā°aḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11623; **159**, 11645 (*Gandharvā°āṃ gaṇāḥ*), 11653.—§ 438 (Yakshayuddhap.): III, **161**, 11777 (*°āṃ gaṇāḥ*).—§ 441 (Nivātakavacay.): III, **166**, 11929 (*Gandharvā°āṃ gaṇāḥ*).—§ 443 (do.): III, **168**, 12001 (*gaṇāç ca°āṃ*), 12035 (*Gandharvā°āṃ prabhāvaṃ*), 12051.—§ 447 (do.): III, **175**, 12307 (*A°āṃ gaṇāḥ*).—§ 450 (Ājagarap.): III, **178**, 12368 (*°gaṇa-sevitān deçān Himavataḥ*).—§ 456 (Sarasvatī-Tārkshya-s.): III, **186**, 12721.—§ 459 (Mārkaṇḍeyas.): III, **188**, 12925 (*Gandharvā°*).—§ 474 (Dhundhumārop.): III, **201**, 13485 (*kathāṃ Kiṃnarā°āṃ*).—§ 501 (Skandop.): III, **229**, 14440 (*A°āṃ gaṇaiḥ*).—§ 502 (Manushyagrahak.): **230**, 14493 (*yā janitrī tv A°āṃ garbham āste pragṛhya*).—§ 505 (Skanday.): III, **231**, 14539.—§ 506 (do.): III, **231**, 14557 (*°āṃ gaṇāḥ*).—§ 512 (Ghoshay.): III, **240**, 14870 (*gaṇair A°āñ caiva*); **246**, 15026.—§ 520 (Vṛīhidrauṇ.): III, **261**, 15446 (*Gandharvā°as*).—§ 523 (Draupadīhar.): III, **265**, 15589.—§ 533 (Rāmop.): III, **281**, 16178 (do.).—§ 548 (Pāṇḍavapr.): IV, **9**, 257.—§ 552 (Goharaṇap.): IV, **58**, 1895 (*Gandharvā°as*).—§ 555 (Sainyodyogap.): V, **9**, 235, 247; **11**, 354, 356 (*Gandharvā°āṃ gaṇāḥ*); **17**, 541 (*°āṃ gaṇāḥ*); **18**, 544 (*Gandharvā°āṃ gaṇaiḥ*), 546; **29**, 824 (*Gandharva-yakshā°*).—§ 560 (Sanatsujātap.): V, **44**, 1704 (*rūpam A°āṃ abhūt*).—§ 565 (Gālavacar.): V, **111**, 3841 (*atra Vidyutprabhā nāma jajñire 'psaraso daça*).—§ 566 (Yayāti): V, **121**, 4052; **123**, 4100 (*Gandharvā°āṃ gaṇaiḥ*).—§ 573 (Ambop.): V, **176**, 6054 (*Gandharvā°as*).—§ 574 (Jambūkh.): VI, **6**, 212 (*°o-gaṇa-saṃyuktāḥ*), 227 (*striyaç cāpsarasopamāḥ*), 229 (*°āṃ saṅghaiḥ*); **7**, 261 (*striyaç cāpsarasopamāḥ*).—§ 581 (Bhīshmav.): VI, **66**, 2997.—§ 595 (Dilīpa): VII, **61**, 2266 (only in B.); VII, **69**, 2403 (*Gandharvā°*; v. Pṛthu Vainya), 2418 (do.).—§ 596 (Pratijñāp.): VII, **80**, 2852.—§ 600 (Ghaṭotkacav.): VII, **156**, 6921; **160**, 7292 (*°āṃ gaṇāḥ*), 7312, 7313 (*Siddhā°āṃ gaṇaiḥ*).—§ 602 (Droṇavadhap.): VII, **188**, 8611.—§ 603 (Nārāyaṇāstram.): VII, **202**, 9617 (*Gandharvā°*).—§ 606 (Tripurākh.): VIII, **34**, 1513 (*°āṃ gaṇāḥ*), 1514 (*āṃ vṛndair*), 1536 (*°āṃ gaṇāḥ*).—§ 608 (Karṇap.): VIII, **49**, 2373 (*°saṅghaiḥ*), 2374 (*gaṇaḥ*); **57**, 2852; **61**, 3098; **69**, 3445 (*°o-gīta-vāditraiḥ*); **87**, 4424 (*Gandharvā°āṃ gaṇāḥ*); **88**, 4490 (*Gandharva-Rakshopsarasāñ ca saṅghaiḥ*); **90**, 4640 (*sabālavyajanair divyair divisthair A°o-gaṇaiḥ*).—§ 610 (Çalyap.): IX, **5**, 275 (*°āṃ gaṇāḥ*), 276.—§ 615*c* (Subhūmika): IX, **37**, 2121, 2123 (*°āñ gaṇāḥ*), 2125; **38***i* (Saptasārasvata), 2194 (*°o-gaṇāḥ*); **42** (Vasishṭhāpavāha), 2397; **45***u* (Skanda), 2509; **46**, 2656 (do.), 2677 (*°o-gaṇāḥ*); **49***ee* (Ādityatīrtha), 2848; **51***gg* (Sārasvata), 2941 (*°āñ gaṇāḥ*); **57** (Gadāyuddhap.), 3243; **58** (do.), 3306; **61** (do.), 3443.—§ 619 (Strīvil.): XI, **20**, 593, 594.—§ 635 (Rājadh.): XII, **33**, 1200.—§ 639 (do.): XII, **52**, 1885 (*°āñ gaṇāḥ*).—§ 641 (do.): XII, **98**, 3657 (*varā°sahasrāṇi*).—§ 656*c* (Daksha): XII, **166**, 6137.—§ 662 (Jāpakop.): **200***c*, 7343 (*°saṅghāḥ*).—§ 669 (Mokshadh.): **221**, 8019.—§ 674*b* (Çrī-Vāsava-s.): XII, **229**, 8346.—§ 677 (Mokshadh.): XII, **244**, 8871 (*°āṃ loke jāmayo*, sc. *prabhuḥ*).—§ 686 (do.): XII, **273**, 9825.—§ 693*b* (do.): XII, **282**, 10114; **283** (Vṛtravadha), 10185, 10187, 10189 (*°āñ gaṇāḥ*).—§ 694*b* (Jvarotp.): XII, **284**, 10219 (*°gaṇasaṅghāḥ*).—§ 695*b* (Daksha-yajña-vināça): **285**, 10276 (*Gandharvā°ākīrṇe*), 10279 (*Gandharvā°*).—§ 709*b* (Sulabhā-Janakas.): XII, **321**, 12102 (*°gaṇāḥ*).—§ 712 (Çukotp.): XII, **324**, 12176; **325**, 12200 (*°gaṇāḥ*).—§ 713 (Çukakṛti): XII, **326**, 12249.—§ 714 (Çukakṛtya): XII, **328**, 12315.—§ 716 (Çukābhipat.): XII, **333**, 12591 (*Gandharvā°āñ gaṇāḥ*), 12594 (*sarvā°gaṇāḥ*); **334**, 12624 (*°āñ gaṇāḥ*), 12635 (do.).—§ 717*b* (Nārāyaṇīya): XII, **343** (VII), ††13211 (*devastriyaḥ*); **351** (§ 717*d*: Brahma-Rudra-s.), 13733.—§ 730 (Ānuçāsanik.): XIII, **14**, 766, 958 (*Gandharvā°*), 995 (do.).—§ 731*b* (Ashṭāvakra-Diks.): XIII, **19**, 1422 (*gaṇāḥ*), 1426.—§ 733*c* (Pushkara): XIII, **25**, 1697, 1710 (*°āṃ nideçe*, a tīrtha ?), 1715 (*°āñ gaṇaiḥ*), 1731.—§ 738*b* (Çyenakapotākh.): XIII, **32**, 2075.—§ 742 (Ānuçāsanik.): XIII, **38**, 2208 (*°ottamā*, i.e. Pañcacūḍā).—§ 745*c* (Cyavana-

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Kuçika-s.): XIII, **54**, 2837 (*°āṃ saṅghān*), 2846 (*°āṅ gaṇāḥ*).—§ 746 (Ānuçāsanik.): XIII, **62**, 3190; **64**, 3268 (*°āṃ loke*), 3282 (*°āṃ gandhān*); **79***b*, 3779 (*Gandharvā°āṃ lokaṃ*); **80**, 3789 (*Gandharvā°*); **81**, 3832 (*°āṃ gaṇāḥ*).—§ 750 (do.): **93**, 4411.—§ 752 (do.): XIII, **96**, 4647.—§ 757*d* (Mandākinī): XIII, **102**, 4860, 4865 (§ 757*f*: Nandana).—§ 759 (Ānuçāsanik.): XIII, **106**, 5168 (*°āṃ adhivāse nṛtyagīta-*), 5186; **107**, 5216, 5222, 5233, 5292 (*°gaṇasevitaṃ*), 5296, 5305 (*°gaṇaiḥ*), 5315 (do.), 5316, 5328; **109**, 5378, 5379.—§ 768*b* (Umā-Maheçvara-s.): XIII, **140***a*, 6340 (*°gaṇa-*), 6347 (*pranṛttāpsarasaṃ sadas*); **142**, 6547; **145**, 6688; **146***e*, 6805 (*Gandharvā°*).—§ 772*j* (Utathya): XIII, **155**, 7368.—§ 773 (Ānuçāsanik.): XIII, **162**, 7518 (*Gandharvā°*).—§ 775 (do.): XIII, **166***β*, 7640 (*°āṃ gaṇāḥ*; among the names that are to be recited morning, noon, and evening in order to be freed from sins).—§ 778*b* (Saṃv.-Mar.): XIV, **8**, 184 (*Gandharvā°*); **10**, 282.—§ 782*g* (Guruçishyas.): XIV, **43***θ*, 1185 (*strīṇāṃ uttamāḥ*).—§ 784*b* (Utaṅka): XIV, **54**, 1566.—§ 785 (Anugītāp.): XIV, **88**, 2639 (*°āṃ gaṇaiḥ*).—§ 786*e* (Agastya): XIV, **92**, 2870 (*°āṃ saṅghāḥ*).—§ 789 (Putradarç.): XV, **31**, 848 (*Gandharvā°*); **32**, 883 (*°sāṃ gaṇaiḥ*).—§ 793 (Mausalap.): XVI, **3**, 62 (Kṛshṇa's and Baladeva's standards were taken away by Aps., who day and night called upon the Vṛshṇis and Andhakas to set out on a pilgrimage to some sacred water); **4***θ*, 129, 131.—§ 795 (Svargārohaṇap.): XVIII, **3**, 104; **5***μ*, 173 (the 16,000 wives of Kṛshṇa are transformed into Aps.); **6**, 217 (§ 795*c*, Mahābhārata *ξ*: mentioned in the Mhbhr.), 235 (*°gaṇa-saṅkīrṇaṃ*), 242 (*sā°gaṇaṃ*), 248 (*°saṅghaiḥ*), 252.

Apsaras[2] (mostly sing.), special Apsarases, etc. § 21*f* (Pramadv.): I, **8**, 943, 944, 945, 970 (i.e. Menakā).—§ 76 (Matsya): I, **63**, 2396 (*varā°* = Adrikā), 2388 (do.).—§ 135 (Çakuntalop.): I, **74**, 3056 (*Menakā Brahmayonivarāpsarāḥ*), 3057 (*Menakā°*), 3063 (*Menakā°āṃ çreshṭhā*).—§ 150 (Pūruvaṃç.): I, **94**, 3698 (*Miçrakeçyāṃ daçāpsarasi sūnavaḥ Raudrāçvasya*).—§ 162 (Çāntanūp.): I, **97**, 3894 (Çāntanu asks Gaṅgā if she is an Aps.).—§ 171 (Vicitravīryasutotp.): I, **106**, 4297 (*dāsīm Apsaropamāṃ*, i.e. the mother of Vidura).—§ 198 (Çaradvat): I, **130**, 5078 (*dṛshṭvā Gautamo 'psarasaṃ vane*, i.e. *Jānapadīṃ*).—§ 200 (Droṇa): I, **130**, 5103 (*Bharadvāja iti khyātaḥ . . . dadarçāpsarasaṃ*—C. *°āṃ-. . . Ghṛtācīm*).—§ 217 (Caitrarathap.): I, **166**, 6329 (do.).—§ 250 (Arjunavanavāsap.): I, **216**, 7853 (Vargā in Nārītīrthāni).—§ 338 (Indralokābhig.): III, **45**, 1801 (*°āṃ varām Urvaçīṃ*); **46**, 1836 (*°āṃ vare*, i.e. Urvaçī), 1857 (i.e. Urvaçī).—§ 354 (Nalop.): **78**, 3043 (*divi Çakram ivāpsarāḥ*).—§ 391 (Ṛçyaçṛṅga): III, **110**, 10002 (*dṛshṭvāpsarasam Urvaçīṃ*).—§ 523 (Draupadīhar.): III, **265**, 15589 (Koṭikāsya asks Draupadī if she is a D., Y., Dā., or varāpsaras, or a Dai.).—§ 615*aa* (Çrutāvatī): IX, **48**, 2826 (*Ghṛtācī*); **51** (§ 615*gg*: Sārasvata), 2931 (*Alambushā*), 2937 (id.).—§ 712 (Çukotp.): XII, **325**, 12188 (*Ghṛtācīṃ*), 12189, 12191.—§ 721 (Ānuçāsanik.): XIII, **3**, 191 (Rambhā).—§ 742 (do.): XIII, **38**, 2204 (*Brāhmīṃ Pañcacūḍāṃ*, discourse between her and Nārada), 2205 (do.), 2208 (*°ottamā* = do.).—§ 745*c* (Cyavana-Kuçika-s.): XIII, **53**, 2816 (*°sopamāṃ*).

Apsarogaṇasevita = Çiva (1000 names[2]).

Apsuhomya, a ṛshi. § 264 (Sabhākriyāp.): II, **4***a*, 107 (among the ṛshis who were present when Yudhishṭhira entered his palace).

Apsujātā, a mātṛ. § 615*u* (Skanda): IX, **46**, 2622.

Apta, a serpent. § 47 (Sarpanāmak.): I, **35**, 1553.—§ 564 (Mātalīy.): V, **103***γ*, 3628.

Apūraṇa. § 47 (Sarpanāmak.): I, **35**, 1551.—§ 564 (Mātalīy.): V, **103***γ*, 3626.

Āraṇeya = Çuka. § 712 (Çukotp.): XII, **325**, 12207.—§ 713 (Çukakṛti): XII, **326**, 12253.—§ 714 (Çukakṛtya): XII, **328**, 12339.

Āraṇeya ("belonging to or named after the firesticks—*araṇī*"), in the enumerations of the parvans of Mhbhr. § 10 (Parvas.): I, **2**, 327 (*parva*).—§ 11 (do.): I, **2**, 477 (*upākhyānaṃ*) = Āraṇeyaparvan.

[Āraṇeyaparvan] ("the section relating to the wood for producing fire by friction," the 51st of the minor parvans of Mhbhr. = ch. III, **311–315**). § 548: Asked by Janamejaya, Vaiçampāyana related what the Pāṇḍavas did after having rescued Kṛshṇā (from Jayadratha). The Pāṇḍavas left Kāmyaka and returned to Dvaitavana with Kṛshṇā. Once a deer carried off a brahman's araṇī and mantha, was pursued by the Pāṇḍavas, and suddenly became invisible. Bhīma repented that he had not slain the prātikāmin, Arjuna that he had not slain Karṇa, and Sahadeva that he had not slain Çakuni. Nakula, Sahadeva, Arjuna, and Bhīma were successively sent to fetch water, but caused to drop down dead by a Yaksha. At last Yudhishṭhira himself went, answered thirty-four questions put by the Yaksha, chose that Nakula should be revived, rescued all his brothers, learnt that the Yaksha was his father Dharma (*c*), was granted the boon that the brahman would recover his araṇī and mantha, that the Pāṇḍavas would manage to live the thirteenth year unrecognized in Virāṭa's kingdom, and that Yudhishṭhira (who was born of Dharma, as Vidura of a portion of Dharma) should overcome covetousness, etc. The Pāṇḍavas asked permission of the brahmans to live the thirteenth year in concealment from the Dhārtarāshṭras, Duryodhana, etc., and Karṇa and Saubala. Dhaumya, etc., consoled Yudhishṭhira: "Even the gods (Indra, *d*; Vishṇu, *e*; Agni, *f*; Aurva, *g*; Vivasvat, *h*) have wandered in disguise for the purpose of overcoming foes." The brahmans (yatis, munis) went back to their homes, and the Pāṇḍavas and Dhaumya set out with Kṛshṇā, and the next day proceeded for a kroça, and then sat down in order to take counsel of each other.

Arāṇi, a son of Viçvāmitra. § 721 (Viçvāmitrop.): XIII, **4***β*, 257.

Araṇīparvan = Āraṇeyaparvan. § 4 (Anukram.): I, **1**, 89.—§ 795 (Mahābhārata): XVIII, **6***ρ*, 268 (at its conclusion waterpots full of water should be given away).

Araṇīsuta = Çuka. § 714 (Çukakṛtya): XII, **328**, 12342.

Arantuka, a dvārapāla. § 369 (Kurukshetra): III, **83**, 7078 (*Tarantukārantukayor yad antaraṃ Rāmahradānāñ ca Macalrukasya ca | etat Kurukshetrasamantapañcakaṃ Pitāmahasyottaravedir ucyate*).—§ 615*kk* (Kurukshetrakathana): IX, **53**, 3032 (= do.). Cf. the reading of B. III, **83**, 6022.

***Āraṇyaçāstra**, plur. (*°āṇi*) (the rules for the forest mode of life). § 184 (Pāṇḍu): I, **119**, 4627.

Araṇyaka[1], the Āraṇyaka or Āraṇyakas, considered as appendices to the Vedas and as containing the rules for the forest mode of life; often called çāstra. § 7 (Anukram.): I, **1**, 258 ("better than the Vedas").—§ 18 (Paulomap.): I, **4**, 856 (*çāstre cāraṇyake guruḥ*, i.e. Çaunaka).—§ 573 (Ambopākh.): V, **175**, 6014 (do., i.e. Çaikhāvatya).—§ 625 (Rājadh.): XII, **19**, 591 (*vedavādān . . . çāstrāṇy Ā°ca*).—§ 641 (do.): XII, **61**, 2328 (*°çāstrāṇi*).—§ 717*c* (Uparicara): XII, **337**, 12762 (no animals were slain in his

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sacrifice but °*padodbhūtāḥ bhāgās tatropakalpitāḥ*, i.e. presumably that the portions of offerings were made according to the prescripts of the Āraṇyakas; differently PCR.).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12872 (Nārāyaṇa with his mouth uttered the syllable Om, Gāyatrī, the Āraṇyaka, and the four Vedas); **343**χ, 13257 (*sahasraçākhaṃ yat sāma ye vai vedavido janāḥ | gāyanty Āraṇyake viprāḥ*, i.e. Nārāyaṇa); **344**$\beta\beta$, 13316 ("as the Āraṇyaka from the Vedas . . . "); **349** (IV), 13577 (in that kalpa, when Brahmán took his birth in the ear of Nārāyaṇa; the Āraṇyakas, etc., sprang from Nārāyaṇa's mouth), 13629 ("the Sāṅkhya-yoga, the Veda and Āraṇyakas—*Vedāraṇyakaṃ*—and the Pañcarātra are parts of one whole—*parasparāṅgāni*"); **350**, 13637 (= do.).—§ 787 (Āçramavāsik.): XV, **19**, 532 (Çatayūpa instructed Dhṛtarāshṭra in the *Āraṇyakaṃ vidhiṃ* with the permission of Vyāsa).—§ 788 (do.): XV, **28**, 744 (Vyāsa asked Dhṛtarāshṭra if he followed the rules of the Āraṇyaka—*carasy Āraṇyakaṃ vidhiṃ*?).

Araṇyaka[2] = Āraṇyakaparvan. § 10 (Parvas.): I, **2**, 319 (*parva*).—§ 11 (do.): I, **2**, 417 (*ataḥ paraṃ tṛtīyan tu jñeyam Āraṇyakaṃ mahat* = Vanaparvan), 478 (*etadāraṇyakaṃ parva tṛtīyaṃ parikīrtitaṃ* = Vanaparvan).—§ 596 (Pratijñāp.): VII, **81**, 2905 (*varam Āraṇyake dattaṃ*, all. to Kairātaparvan, *Ā.* therefore is = Vanaparvan).—§ 795*c* (Mahābhārata): XVIII, **6***p*, 268 (when one has arrived at the *Ā.* one should feed the foremost brahmans with roots and fruits).

Araṇyakaparvan ("section relating to the forest life of the Pāṇḍavas," the 30th of the minor parvans of Mhbhr.). § 308: The *Pāṇḍavas* set out from *Hāstinapura* through the *Vardhamāna* gate with their weapons, accompanied by *Kṛshṇā*, in a northerly direction. *Indrasena* and other servants, 14 in number (see BR. s.v. *pari*; Nīl. and PCR. take it to be = 15), with their wives, followed them on swift cars. The citizens wished to leave the town and follow them, but were prevailed upon by *Yudhishṭhira* to return and cherish *Bhīshma*, *Dhṛtarāshṭra*, *Vidura*, *Kuntī*, etc. About the close of the day the *Pāṇḍavas* reached the banian *Pramāṇa* on the banks of the *Gaṅgā*, purified themselves by touching the water, and passed the night there, taking water alone as their sole sustenance, in the company of brahmans with and without fire, who had followed them (III, **1**). When the day broke in, *Yudhishṭhira* tried to prevail upon the brahmans to leave him, in order that they might not undergo sufferings, living on fruits, roots, and deer. But they declared that they would follow him, themselves providing their own food.—§ 309: Then a learned brahman, *Çaunaka*, versed in *Sāṅkhya* and *Yoga*, quoting the çlokas of *Janaka*, told *Yudhishṭhira* not only to retire from the world, but also in his heart not to mind the loss of his wealth. *Yudhishṭhira* declared that it was not from avarice, but only because he could no more support the brahmans, that he regretted his wealth; "nobody should cook his food for himself alone, and nobody should slay an animal without devoting it to the gods, the pitṛs, and guests, nor should one eat of that food which had not been duly dedicated to the gods and the pitṛs." *Çaunaka* said that sacrifices, study, gifts, and penance pave the way to the world of the *Pitṛs*—truth, forgiveness, subduing the senses, and renunciation of desire to the heaven of the gods, and they should be practised without reference to self (*abhimāna*). It was by their wealth of *yoga* that the *Rudras*, *Sādhyas*, *Ādityas*, *Vasus*, and *Açvins* rule over the creatures. So *Yudhishṭhira*, who had already achieved success as to his indebtedness towards his ancestors and as to sacrifices, now ought to seek success in *yoga* and in ascetic austerities; then he would be able to realize all his wishes (III, **2**).—§ 310: *Yudhishṭhira* then, having consulted *Dhaumya*, was taught by him (as *Bhīma*, *Kārtavīrya*, *Vainya*, and *Nahusha* had by ascetic meditation delivered the people from affliction) 108 names of *Sūrya* (*a*), [originally] proclaimed by *Svayambhū* (i.e. Brahmán)* (the Sun). *Yudhishṭhira*, touching the water of Gaṅgā, with his senses under control, and feeding upon air alone, stood engaged in *prāṇāyāma*, and began a hymn in praise of *Sūrya* (*b*) (the Sun). The Sun then showed himself to *Yudhishṭhira* and gave him a copper vessel, saying that if *Pāñcālī* (i.e. *Kṛshṇā*) kept this vessel fruits, roots, meat, and vegetables, cooked in their kitchen, would be inexhaustible for twelve years. Then the god vanished. Rising from the water, *Yudhishṭhira* took hold of *Dhaumya's* feet and embraced his brothers. The clean food that was dressed, however little, became inexhaustible, and only after the brahmans, the brothers, *Yudhishṭhira*, and at last *Kṛshṇā* had eaten the day's food became exhausted. Having then performed sacrifices, they set out for the *Kāmyaka* wood, accompanied by *Dhaumya* and the brahmans (III, **3**).—§ 311: *Dhṛtarāshṭra* asked *Vidura* what they should do to secure the good-will of the citizens. *Vidura* said that he must give back to the *Pāṇḍavas* all that had been theirs, let *Duryodhana*, *Çakuni*, and *Karṇa* wait upon them, and *Duḥçāsana* ask their forgiveness in open court, and if *Duryodhana* would not consent to reign in peace jointly with *Yudhishṭhira*, he ought to abandon him and let *Yudhishṭhira* reign alone. *Dhṛtarāshṭra* did not approve, and saying "stay or go, as thou listest," he suddenly rose and went away, and *Vidura* went away to the *Pāṇḍavas* (III, **4**).—§ 312: Starting from the *Gaṅgā*, the *Pāṇḍavas* went to *Kurukshetra*, performed ablutions in the *Sarasvatī*, *Dṛçadvatī*, and *Yamunā*, and, travelling in a westerly direction, they arrived at the *Kāmyaka* wood on the *Sarasvatī*. There *Vidura* came to them in a single car. When seeing him, *Yudhishṭhira* was afraid that he brought an invitation to a new match at dice with *Çakuni* about their weapons. *Vidura* told them that he had been forsaken by *Dhṛtarāshṭra*, and gave them advice how to secure adherents (III, **5**).—§ 313: After *Vidura* had gone *Dhṛtarāshṭra* repented and fell down senseless, and having regained consciousness caused *Sañjaya* to bring *Vidura* back (III, **6**). *Duryodhana*, being afraid because *Vidura* had returned, held counsel with *Çakuni*, *Karṇa*, and *Duḥçāsana*, who were of opinion that the *Pāṇḍavas* would remain the promised space of time in the wood. As *Duryodhana*, however, was not contented, *Karṇa* proposed to set out and slay them. When they had gone out *Kṛshṇa Dvaipāyana* came upon them and commanded them to desist, and then appeared before *Dhṛtarāshṭra* (III, **7**). *Vyāsa* warned *Dhṛtarāshṭra* against permitting *Duryodhana* to try to slay the *Pāṇḍavas* (III, **8**).—§ 314: As *Dhṛtarāshṭra* said he was unable to cast off his senseless son, *Vyāsa* told him: One day, when *Indra* saw *Surabhi* weeping in heaven, and asked her why she wept, she told him that one of her offspring (a cow) was exceedingly harassed by a husbandman; and although she had 1,000 offspring, and her affections flowed equally towards all, yet she felt greater compassion for the weak. *Indra* poured down a shower of rain and caused obstruction to the husbandman's work. "So I feel anxious regarding the *Pāṇḍavas* in distress; let thy affections be greater towards

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the weak, and let *Duryodhana* make peace with them" (III, 9).—§ 315: Maitreya-çāpa (q.v.) (III, 10).

Āraṭṭa, a people. § 584 (Bhīshmavadh.): VI, 85, 3784 (*°jān vāhān Sindhu-rājasya*).—§ 585 (do.): VI, 90*ρ*, 3973 (horses).—§ 592*b* (Bṛhanta): VII, 23, 1024 (B. *°jāḥ hayaçreshṭhāḥ*; C. *aridhvajāḥ*).—§ 603 (Nārāyaṇāstram.): VII, 193, 8905 (*Kalingā°-Vāhlikaiḥ*; among the troops of Kṛtavarman).—§ 607 (Karṇap.): VIII, 44*ô*, 2056 (*Āraṭṭā nāma te deçā nashṭadharmā, na tān vrajet*), 2061 (*Āraṭṭā nāma Vāhīkā varjanīyā vipaçcitā*), 2064 (*Āraṭṭā nāma Vāhīkā, na teshv āryo dvy-ahaṃ vaset*), 2068 (*Āraṭṭā nāma te deçā Vāhīkaṃ nāma taj jalaṃ | brāhmaṇāpasadā yatra tulyakālāḥ Prajāpateḥ*; v. also 2069), 2070 (*Prasthalā Madra-Gāndhārā Āraṭṭā nāmataḥ Khaçāḥ | Vasāti-Sindhu-Sauvīrā iti prāyo 'tikutsitāḥ*); 45, 2081 (*satī purā hṛtā kācid Āraṭṭāt kila dasyubhiḥ*, etc.; the Āraṭṭas had been cursed by a chaste woman), 2100 (*Āraṭṭānāṃ* — var. *°kān* — *Pañcanadān dhig astu*), 2110 (*Āraṭṭajān Pañcanadān dhig astu*).

Araudra = Vishṇu (1000 names).

Aravindāksha = Sūrya, Vishṇu (XII, 13586; 1000 names).

Arbuda[1], a Serpent. § 277 (Jarāsandhav.): II, 21, 806 (among the Nāgas who formerly dwelt at Girivraja).

Arbuda[2], a tīrtha. § 358 (Tīrthay.): III, 82, 4097 (*Himavat-sutam Arbudaṃ*, "where there was formerly a hole in the earth").

Arcayanty arkam arkiṇaḥ = Çiva (1000 names[1]).

Ārcīkaparvata, a holy place. § 406*b* (Tīrthay.): III, 125, 10411, 10416: The place of the Maruts, with the caityas of the gods, the tīrtha of the Moon, inhabited by Vaikhānasas, Vālikhilyas, Pāvakas, living upon air; where Çāntanu and Çunaka, Nara and Nārāyaṇa have attained eternity; where gods, Pitṛs, and great Ṛishis have practised austerities.

Arcismantaḥ, one of the three classes of Pitṛs. § 684 (Mokshadh.): XII, 270*a*, 9650.

Arcismat = Vishṇu (1000 names).

Arcismatī, a daughter of Aṅgiras. § 489 (Āṅgirasa): III, 218, 14127 (*paçyaty A°ibhābhiḥ*).

Arcita = Vishṇu (1000 names).

Ārçyaçṛṅgi, v. Ārshyaçṛṅgi.

Ardana = Çiva (1000 names[2]).

***Ardhacandravyūha**, a certain array. § 580 (Bhīshmav.): VI, 56, 2418 (employed by Arjuna and Dhṛshṭadyumna); see vyūha.

Ardhakīla, a tirtha. § 368 (Tīrthayātrāp.): III, 83, 7024.

Ardhamāsa[1] = Skanda.

***Ardhamāsa**[2], pl. (*°āḥ*), the half-months, person. § 615*u* (Skanda): IX, 45*γ*, 2517.

Ārdrā, a nakshatra. § 746 (Ānuçāsanik.): XIII, 64, 3259 (*Ārdrāyāṃ kṛsharaṃ dattvā tilamiçraṃ uposhitaḥ | naras tarati durgāṇi kshuradhārāṃç ca parvatān*).—§ 749 (do.): XIII, 89, 4257 (by performing a çrāddha under *Ā.* a man becomes a performer of fierce deeds—*krūrakarmā*).—§ 759 (do.): XIII, 110, 5395 (description of the candravrata).

Ardracarman = Çiva (1000 names[2]).

Arghābhiharaṇa (the handing over of the gift of honour = Arghāharaṇaparvan). § 10 (Parvas.): I, 2, 318.

[Arghāharaṇaparvan] ("on the handing over of the gift of honour," the 26th of the minor parvans of Mhbhr.). § 289: On the *abhishecanīya* day *maharshis* and *Nārada* entered the *antarvedi* and sat down together with the *rājarshis* engaged in various topics of conversation and dispute. No *çūdra* was then near the *antarvedi*, nor anybody without vows (*avratin*). *Nārada* sat there with feelings of awe, remembering the words he had heard of old in the mansion of Brahmán regarding the incarnation of the deities, and knowing that *Kṛshṇa* was the incarnation of *Nārāyaṇa* and would himself destroy all these assembled *kshattriyas*. *Bhīshma* then proposed to *Yudhishṭhira* that *arghas* should be offered to the kings, and first to him who was the foremost. As *Bhīshma* declared *Kṛshṇa* to be foremost, he caused *Sahadeva* to present the first *argha* to *Kṛshṇa*, which filled the *Cedi* king *Çiçupāla* with envy (II, 36). *Çiçupāla* gravely censures *Bhīshma*, *Yudhishṭhira*, and *Kṛshṇa* (saying that he was a servant and cowherd and no king, and speaking depreciatingly of his exploits), and accompanied by the kings left the assembly (II, 37). *Yudhishṭhira* ran after *Çiçupāla* and spoke sweetly to him in order to conciliate him; *Bhīshma* maintained the fitness of giving *Kṛshṇa* the first *argha* (II, 38). *Sahadeva* and *Nārada* declared it to be highly improper not to worship *Kṛshṇa*. *Sunītha* (i.e. *Çiçupāla*) stirred the kings up in order to obstruct the completion of the sacrifice (II, 39).

Arghasaṃvāda = Arghāharaṇaparvan. § 11 (Parvas.): I, 2, 410 (*rājasūye 'rgha-saṃvāde Çiçupālavadhas tathā*).

Arha[1] = Vishṇu (1000 names).

Arha[2], a people. § 295 (Dyūtap.): II, 52, 1859 (among the people who brought tribute to Yudhishṭhira).

Ariha[1], son of Avācīna. § 156 (Pūruv.): I, 95, 3771, 3772.

Ariha[2], son of Devātithi. § 156 (Pūruv.): I, 95, 3776, 3777.

Ariha[3] ("slayer of foes"), seems to be a son of Dhṛtarāshṭra's. § 611 (Çalyap.): IX, 26, 1405.

Arimejaya, a Vṛshṇi. § 589 (Droṇābhishek.): VII, 11*ξ*, 409.

Arishṭā. § 130 (Aṃçāvat.): I, 67, 2718 (mother of the Gandharva king Haṃsa, who was reborn as Dhṛtarāshṭra, the son of Vyāsa).

Arishṭanemi[1] ("whose felly is unhurt"), a ṛshi, sometimes identified with Tārkshya and sometimes named together with him. § 99 (Aṃçāvat.): I, 65, 2548 (*Tārkshyaç cārishṭanemiç ca*, among the Vainateyas, the sons of Vinatā).—§ 191 (Arjuna): I, 123, 4830 (do.).—§ 267 (Yamasabhāv.): II, 8, 320 (among the ṛshis in the palace of Yama), 333 (do.).—§ 454 (Brāhmaṇamāhātmyak.): III, 184, 12660 (as a prince of the Haihayas had killed a brahman by error, the Haihayas repaired to the viprarshi *A.* (*jagmuç cārishṭanemno 'tha Tārkshyasyāçramam añjasā*)).—§ 665 (Mokshadh.): XII, 208, 7574 (Marīci had a son Kaçyapa or Arishṭanemi).—§ 700 (do.): XII, 289, 10613 (Bhīshma told Yudhishṭhira the old narrative that was uttered by Tārkshya Arishṭanemi to Sagara).

Arishṭanemi[2]. § 549 (Pāṇḍavapr.): IV, 10, 284 (Sahadeva introduced himself to Virāṭa as a vaiçya named *A.*).

Arishṭasena. § 610 (Çalyap.): IX, 6*ξ*, 294 ("there they passed the night: Çalya, etc.").

Arivindavaktra = Skanda.

Ārjava. § 585 (Bhīshmav.): VI, 90*a*, 3997 (together with his brothers Çakuni, etc., he fought Irāvat, on the eighth day of the battle).

Arjuna[1] Kārtavīrya, Haihaya king. § 169 (Paraçu-Rāma): I, 104, 4173 (*Haihayādhipatiḥ*; killed by Paraçu-Rāma).—§ 376 (Tīrthay.): III, 85, 8273 (*Kārtavīryārjuno yathā*).—§ 394 (Tīrthay.): III, 115: The Haihaya king Arjuna had 1,000 arms, and, by the favour of Dattātreya, he had obtained a golden vimāna that could proceed everywhere without obstruction, and ruled over all beings (*Bhūtān!*). The gods and ṛshis asked Vishṇu to kill him. On his celestial vimāna,

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Arjuna affronted Indra, when he was sporting with Çaçī. After having held a consultation with Indra, Vishṇu went to his hermitage Badarī (for continuation v. Jamadagni), 10135 (*Haihayādhipatiḥ*), 10140.—§ 397 (Jamadagni): III, **116**: Once, when the sons of Jamadagni had gone out, Arjuna Kārtavīrya, the lord of the country near the sea-shore (*Anūpapatiḥ*), came to the hermitage, and, being received hospitably by Reṇukā (the wife of Jamadagni), carried off the calf of the *homadhenu* and pulled down the trees. As Jamadagni told Rāma this, Rāma rushed towards Arjuna, and cut down his 1,000 arms with his arrows, and killed him. The heirs of Arjuna came while Rāma was away, and shot Jamadagni to death with their arrows. When they had gone away Rāma returned to the hermitage (III, **116**), 10195.—§ 398 (Paruça-Rāma): III, **117**: After having lamented for and cremated his father, Rāma vowed the slaughter of the entire kshattriya caste, killed Kārtavīrya's sons, etc.—§ 638*b* (Rāmop.): XII, **49**: Meanwhile the virtuous kshattriya, the Haihaya king Arjuna Kārtavīrya, with 1,000 arms through the grace of Dattātreya, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the brahmans in a horse-sacrifice. Solicited by Agni, he once gave alms to that deity, who sprung from the point of his shaft, i.e. Agni burnt villages, etc., and he burnt also the retreat of Āpava (=Vasishṭha), who cursed Arjuna, saying that Rāma should lop off his arms. Always devoted to peace, always regardful of brahmans, etc., Arjuna did not mind that curse. His sons, always haughty and cruel, seized and brought away the calf of Jamadagni's *homa*-cow, without the knowledge of Arjuna. Rāma lopped off the arms of Arjuna and brought back the calf; the sons of Arjuna came and slew Jamadagni in the absence of Rāma, who vowed to free the earth of kshattriyas, and slaughtered all the sons and grandsons of Arjuna, and 1,000 Haihayas, and freed the earth of all kshattriyas, etc., 1750 (*Kṛtavīryātmajo, Haihayādhipaḥ*), 1757, 1758, 1759, 1763, 1764 (°*sya sutāḥ*).—§ 772*b* (Pavanārjunas.): XIII, **153***ff*: The Haihaya king Arjuna Kārtavīrya with 1,000 arms became the lord of this whole world (i.e. the earth), residing in Māhishmatī; he gave large gifts to Dattātreya, who granted him four boons: that he should have 1,000 arms in battle, but only two at home; that he should subjugate the whole earth righteously; and reign with vigilance; and that whenever he might happen to go wrong, the righteous should set him right. *A.* now regarded himself as having no equal. An invisible voice said that the brahman is superior to the kshattriya; *A.* maintained that the brahmans take refuge with the kshattriyas; "I shall bring the skin-clad brahmans under my sway." Vāyu (Wind) warned *A.*, addressing him from the air, etc. At last Arjuna praised the brahmans, mentioning Dattātreya. Vāyu told him always to protect them; "a terrible danger threatens thee from the Bhṛgus; that will take place after a time," 7186 (*Arjunasya saṃvādaṃ Pavanasya ca*), (7199), 7207, (7211); **154**, 7225; **157**, 7291, 7305; **158**, 7326, 7349, (7350).—§ 782*c* (Brāhmaṇagītā): XIV, **29**, 818, (822): The 1,000 armed king Kārtavīryārjuna conquered the whole earth with his bow; once he showered hundreds of arrows at the ocean. The ocean asked him to desist, as he injured the creatures in the waters; Arjuna asked if there existed any bowman who was his equal in shooting. The Ocean named Rāma Jāmadagnya. Arjuna came and began to trouble him; Rāma burnt his troops and prostrated him with his battle-axe and drove away his kinsmen to the mountain fastnesses; their progeny became Vṛshalas owing to their inability to find brahmans: so the Draviḍas, etc. Cf. Paraçu-Rāma (*d*).—Cf. also Anūpapati, Haihaya, Haihayendra, Huihayādhipati, Haihayarshabha, Haihayaçreshṭha, Kārtavīrya.

Arjuna[2] Pāṇḍava. § 4 (Anukram.): I, **1**, 109, 123, 125, 127, 129, 149, 150, 152, 160, 162, 165, 169, 172, 178, 179, 184, 187, 190, 191, 193, 212.—§ 10 (Parvas.): I, **2**, 315, 320 (°*syābhigamanaṃ parva*).—§ 11 (do.): I, **2**, 386, 389, 438, 439, 459, 493, 505, 546, 622.—§ 71 (Bhāratasūtra): I, **61**, 2267 (*udīcīm*, sc. *ajayat*), 2271, 2274.—§ 83 (Kṛshṇā): I, **63**, 2449 (his son with Subhadrā was Abhimanyu), 2451 (his son with Kṛshṇā was Çrutakīrti).—§ 130 (Aṃçāvat.): I, **67**, 2746 (son of Indra), 2748 (*Abhimanyur Arjunasya suto 'bhavat*), 2751.—[§ 131 (do.): I, **67**, 2779 (for his sake Indra asked Karṇa for his mail and earrings).]—§ 157 (Pūruv.): I, **95**, 3814 (son of Indra and Kuntī).—§ 159 (do.): I, **95**, 3827 (his son with Kṛshṇā was Çrutakīrti), 3830 (his son with Subhadrā was Abhimanyu). After Pāṇḍu had been cursed, that he should have no progeny, he caused Dharma to procreate Yudhishṭhira in Kuntī, then Vāyu to procreate Bhīmasena, and then Indra to procreate Arjuna.—§ 190*d* (Pāṇḍavotp.): I, **123**: In order to propitiate *Indra* (before summoning him), *Pāṇḍu*, took counsel with the *maharshis*, and caused *Kuntī* to observe an auspicious vow for a full year, while he himself began to stand upon one leg, etc. After the birth of *A.* a bodyless voice said that he should subjugate the *Madras*, the *Kurus*, the *Somakas*, the *Cedis*, *Kāçis*, and *Karūshas*, and satiate *Havyavāhana* (Fire) in the *Khāṇḍava* wood with the fat of all beings, and, with his brothers, perform three sacrifices; in battle he would gratify *Çaṅkara*, and receive from him the *Pāçupata* weapon, and, at the command of *Indra*, slay the *Nivātakavacas*, and acquire all sorts of celestial weapons: 4791, 4795.—§ 191: On hearing this voice, the ascetics dwelling on *Çataçṛṅga* became exceedingly glad. There was heard the sound of *dundubhis*, and flowers were showered down. The various tribes of celestials (*devagaṇāḥ*), etc. (*a*), came there (enumeration, among others, of *Devagandharvas*, *Apsarases*, the twelve *Ādityas*, the *Rudras*, the *Vainateyas*). Then the Açvins procreated the twins Nakula and Sahadeva in Mādrī.—§ 192 (Pāṇḍavotp.): I, **124**, 4854 (the third son of Kuntī). Having been procreated on Çataçṛṅga in behalf of Pāṇḍu by the gods Dharma (Yudhishṭhira), Vāyu (Bhīmasena), Indra (Arjuna; the mother of these three was Kuntī), and the Açvins (Nakula and Sahadeva, who were twins and sons of Mādrī) in Pāṇḍu's wives Kuntī and Mādrī, the five Pāṇḍavas after the death of Pāṇḍu were brought to Hāstinapura and educated by Droṇa, under the supervision of Bhīshma. Their cousins (the sons of Dhṛtarāshṭra) hated them, especially Duryodhana, who tried to murder Bhīmasena and later on all the Pāṇḍavas and Kuntī (Mādrī had burnt herself with the corpse of Pāṇḍu), and Karṇa hated Arjuna from jealousy.—§ 203*b* (cf. Droṇa): I, **132**: One day *Droṇa* asked his pupils to promise to accomplish what he had on his heart; only *Arjuna* promised it. *Arjuna* became the foremost of all his fellow-pupils. *Droṇa* gave every one of his pupils a narrow-mouthed vessel (*kamaṇḍalu*) for fetching water, in order that much time might be spent in filling it, but to *Açvatthāman* he gave a broad-mouthed vessel (*kumbha*), and in the intervals so gained he used to instruct his son in several superior methods; but *Arjuna* filled the vessel by means of the *Vāruṇa* weapon, and used

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to come at the same time as *Açvatthāman*. *Droṇa* told the cook never to give *Arjuna* his food in the dark, but not to tell him that it was he (*Droṇa*) that had ordered this. One day a wind put the lamp out when *Arjuna* was taking his food; but his hand went up to his mouth from habit. His attention being thus called to the force of habit, *Arjuna* practised with his bow in the night, and *Droṇa* promised him that there should not be a bowman equal to him in the world. He taught him also to fight on horseback, etc., with the mace, etc.: 5217, 5218, 5224, 5225, 5230, 5232, 5233, 5238.—§ 204 (Ekalavya): I, **132**, 5252 (Droṇa took from Ekalavya as his fee the thumb of his right hand in order that he might not surpass Arjuna).—§ 205*e* (cf. Droṇa): I, **132**, 5273, 5274: Arjuna excelled everyone in every respect, and alone became an *atiratha* ("a charioteer capable of fighting at one time with 60,000 foes," PCR.).—§ 206 (Droṇa): I, **132***f*, 5293, 5296. One day Droṇa caused an artificial bird to be placed on the top of a tree, and first repeatedly asked Yudhishṭhira to tell what he did see, while aiming at the bird. He answered that he saw the tree, Droṇa, his brothers, and the bird. Droṇa reproachfully told him to stand apart. Then Droṇa repeated the experiment with his other pupils, with the same result (ch. **132**). At last Arjuna's turn came; he said first that he saw only the vulture, and then that he saw only its head, and, when Droṇa gave the order, he struck off its head with his shaft (I, **133**).—§ 207 (do.): I, **133**: Arjuna rescued the life of Droṇa by shooting with five arrows an alligator in the Gaṅgā that had seized his thigh. Droṇa gave him the weapon Brahmaçiras on the condition that he should not use it against a human foe, as it might burn the whole universe. —§ 208*b* (cf. Astradarçana): I, **135**: Then *Arjuna* appeared, while *Kuntī* wept with joy, and *Dhṛtarāshṭra* learned from *Vidura* who it was. By the *Āgneya* weapon *Arjuna* created fire, by the *Vāruṇa* water, by the *Vāyavya* air, by the *Pārjanya* clouds; by means of the *Pārvata* a mountain came into being (v. 5366, read with V. "*abhavadgiriḥ*" or with B. "*asṛjadgirīn*"), and by the *Antardhāna* weapon it again disappeared, etc.; he at one time shot five shafts together into the mouth of a moving iron boar, and discharged twenty-one arrows into the hollow of a cow's horn hung up in a rope and swaying to and fro (v. 5370, instead of "*bale*" read with B. and V. "*cale*").—§ 208 (Astradarçana): I, **137**, 5440, 5442: At the show of arms Karṇa in vain challenged Arjuna.—§ 209 (Drupadaçāsana): I, **138**, 5484, 5492, 5499, 5500, 5501. Arjuna helped Droṇa to subjugate Drupada, which favour Droṇa had asked as his fee.—§ 210*c* (cf. Sambhavaparvan): I, **139**: *Droṇa* taught *Arjuna* Brahmaçiras (that he had learnt from *Agniveça*, the disciple of *Agastya*), on the condition that he should not hurl it at any human being (cf. § 207), and obtained from him as his fee the promise that he would fight with him [in the great battle]. Then *Arjuna* went away to the northern region.—§ 211 (Sambhavap.): I, **139**, 5537, 5538. Headed by Arjuna, the Pāṇḍavas in war slew Sauvīra, who had performed a three years' sacrifice at the inroad of the Gandharvas. The Yavana king, whom even Pāṇḍu had failed to subject, was subdued by Arjuna; as was also the Sauvīra Vitula (B. *Vipula*), who had always shown a disregard for the Kurus; and the Sauvīra Sumitra, called Dattāmitra (LIA. i, pp. 656/804, n. 2); assisted by Bhīma, Arjuna with only a single chariot subjugated all the kings of the east (*prāceyāḥ*) backed by 10,000 chariots; and in the same way the south. Dhṛtarāshṭra's sentiments towards the Pāṇḍavas suddenly became poisoned, and from anxiety he could not sleep (I, **139**).—§ 213 (Jatugṛhap.): I, **151**, 5911 (has escaped from the lac house).—§ 214 (Hiḍimbav.): I, **154**, 6019, (6027), (6034), 6039 (*A.* offered to assist Bhīmasena against Hiḍimba, and exhorted him to kill him without delay; then he caused the Pāṇḍavas to proceed to a town not far off); **156**, 6096.—§ 217 (Caitrarathap.): I, **166**, 6346 (a brahman related how Bhīshma prevailed upon Droṇa to teach the princes, etc.; both Arjuna and the others promised to do whatever he might ask as his fee, etc.).—§ 219 (do.): I, **168**, 6419 (the brothers set out for the town of Drupada).—§ 221 (do.): I, **170**, (6451), (6462), (6472), 6474, (6493), 6499 (while the Pāṇḍavas were wandering from Ekacakrā to the town of the Pāñcālas, Arjuna walking before them torch in hand, the Gandharva king Citraratha opposed them at the Gaṅgā, but was vanquished by Arjuna, whom he then gave the Gandharvic māyā called Cākshushī, and on whom and each of his brothers he bestowed 100 Gandharva horses; he gave them the counsel to select a fit purohita; Arjuna in return gave him the Āgneya weapon).—§ 222 (Tapatyup.): I, **171**, (6516) (as Citraratha had called *A.* Tāpatya, Arjuna caused him to relate Tapaty-upākhyāna). **173**, 6633 ("their son was Kuru, the ancestor of Arjuna").—§ 223 (Vāsishṭha): I, **174**, 6634 (Citraratha told Arjuna about Vasishṭha). **175**, (6649), 6659 (Citraratha related the hostilities between Viçvāmitra and Vasishṭha to Arjuna).—§ 229 (Vasishṭhop.): I, **182**, (6888) (asked by Arjuna, Citraratha related why Kalmāshapāda commanded his queen to go to Vasishṭha, etc.).—§ 230 (Dhaumyapuroh.): I, **183**, (6913), 6915 (according to the counsel of Citraratha, the Pāṇḍavas installed Dhaumya as their purohita, and resolved to go to the svayaṃvara of Kṛshṇā).—§ 231 (Svayaṃvarap.): I, **184**: The Pāṇḍavas went to the Pāñcāla land in the company of brahmans who told them of the svayaṃvara, etc.). **185**: On their way they beheld Vyāsa; they took up their quarters in the house of a potter; and adopting the brahmanical profession, they began to lead an eleemosynary life. Drupada always wished to bestow his daughter on Kirīṭin (i.e. Arjuna), and therefore caused a very stiff bow to be made which was incapable of being bent by anybody except Arjuna.—§ 233 (do.): I, **187**: When Duryodhana, etc., had in vain tried to string the bow, and Karṇa, though having succeeded in stringing it, had, as a sūta, been rejected by Kṛshṇā, Jishṇu (i.e. Arjuna) came forward. **188**, 7049, 7051, 7052: Some of the brahmans spoke reproachingly of Arjuna's daring undertaking, some approved of it. Bending his head unto Içāna and remembering Kṛshṇa, Arjuna accomplished the task; Kṛshṇā approached Arjuna, who soon after left the lists, followed by her.—§ 234 (do.): I, **189**, 7075, 7080: When Drupada expressed his desire of bestowing his daughter on that brahman the kings resolved to slay Drupada and burn Kṛshṇā, but spare Arjuna, whom they took for a brahman; Arjuna and Bhīmasena rescued them; Kṛshṇa knew the Pāṇḍavas. **190**, 7086, 7094, 7098, 7099: Karṇa is defeated by Arjuna ("accomplished in the Brāhma and the Paurandara weapons," v. 7105), etc. Bhīmasena and Arjuna with difficulty escaped from the throng, followed by Kṛshṇā.—§ 235 (do.): I, **191**, (7138), 7141: When they came with Kṛshṇā, Kunti said "enjoy ye all"; Yudhishṭhira declared that Arjuna should wed her, but agreed that she should be the common wife of them all.—§ 236 (do.): I, **192**: Dhṛshṭadyumna secretly followed Bhīmasena and

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Arjuna, and from their conversation learned who they were.—§ 237 (Vaivāhikap.): I, **193**, 7192: Dhṛshṭadyumna related what had happened; Arjuna is said to have large red eyes (v. 7175); from their conversation he concluded that they were the Pāṇḍavas of whom it had been heard that they had all escaped from the house of lac. **195**, 7226, 7235, 7237: Drupada vowed to restore Yudhishṭhira on his paternal throne; he became very perplexed at the project of marrying Kṛshṇā to all the five brothers; meanwhile Vyāsa arrived.—§ 241 (Vidurāgam.): I, **200**, 7367: Vidura and Dhṛtarāshṭra became glad at the Pāṇḍavas having won Kṛshṇā; but Duryodhana and Karṇa tried to stir Dhṛtarāshṭra up against them. **201**, 7408: Duryodhana proposed several means of getting the better of the Pāṇḍavas, etc.—§ 244 (Rājyalābhap.): I, **207**, 7547: Dhṛtarāshṭra caused the Pāṇḍavas together with Kuntī and Kṛshṇā to repair to Khāṇḍavaprastha (Indraprastha), giving them half the kingdom.—§ 247 (Arjunavanavāsap.): I, **213**, (7774): The Pāṇḍavas reigned in prosperity at Indraprastha; once Arjuna, having violated an established rule regarding Kṛshṇā, set out to live twelve years in the forest.—§ 248 (do.): I, **214**, (7796), 7804: Arjuna was drawn away to the bottom of the water by Ulūpī (upon whom he begat a son); she said that he would be invincible in water.—§ 249 (do.): I, **215**: *A.* visited many tīrthas, married Citrāṅgādā at Maṇipūra, where he dwelled for three years; she gave birth to a son.—§ 250 (do.): I, **216***f*, 7850: *A.* visited the tīrthas of the southern ocean, where he liberated the apsaras Vargā, etc., in Nārītīrthāni.—§ 251 (do.): I, **218**, 7890, 7894: *A.* visits Kṛshṇa.—§ 252 (Subhadrāhar.): I, **219**, 7920, (7923), 7928, 7929. **220**, 7961: *A.* carried away Subhadrā, the sister of Kṛshṇa.—§ 253 (Haraṇāharaṇap.): I, **221**, 7969, 7987, 8032, 8039, 8048: Kṛshṇa reconciled *A.* with the Bhojas, etc.; *A.* married Subhadrā and passed a whole year at Dvārakā; then Kṛshṇa remained for some time with *A.* at Indraprastha; Subhadrā brought forth Abhimanyu, who became the favourite of Kṛshṇa and from his father acquired the Dhanurveda. Kṛshṇā also obtained five sons (Çrutakarman by Arjuna), who, after having studied the Vedas, from Arjuna acquired knowledge of all weapons celestial and human.—§§ 254–260 (Khāṇḍavadah.): I, **222–234**: **224**, 8161, 8167; **225**, 8201, (8203); **227**, 8238, 8245, 8247, 8275, 8278, 8282; **228**, 8298, 8301, 8308, 8309, 8310, 8312, 8317, 8322, 8326; **234**, 8466, 8476, 8478: Kṛshṇa and Arjuna assisted Agni in burning the Khāṇḍava forest; Agni caused Varuṇa to give Arjuna the Gāṇḍīva bow, two inexhaustible quivers, and a car yoked with horses; then Agni gave Kṛshṇa the discus Sudarçana; Varuṇa gave Kṛshṇa the mace Kaumodakī; Indra in vain poured down showers of rain in order to prevent the burning. An incorporeal voice said that Kṛshṇa and Arjuna, being really the old ṛshis and gods Nara and Nārāyaṇa, were invincible. Indra appeared and promised to give Arjuna all his weapons (both the Āgneya and the Vāyavya), when Mahādeva had been pleased by him; he granted Kṛshṇa that his friendship with Arjuna should be eternal. The car (I, 8183 ff.) which Varuṇa gave to Arjuna was furnished with celestial weapons, etc., and incapable of being vanquished by gods or Asuras; its banner bore a large monkey; the car was drawn by horses white as silver, born in the region of the Gandharvas (*Gāndharvaiḥ*), and harnessed with gold, and in speed resembling the wind or the mind; its splendour was great, and the sound of its wheels was tremendous; it had been created by the Prajāpati Bhaumana (Viçvakarman) after severe ascetic meditation; no one could gaze at its splendour; it was the very car riding upon which Soma had vanquished the Dānavas; it was furnished with an excellent flagstaff of golden colour, upon which was seen a celestial ape apparently bent upon burning everything it beheld; and upon the flags were seen various creatures of large size whose roars and yells caused the enemy's soldiers to faint.—§ 261 (Sabhākriyāp.): II, **1**, (3), (6): Maya asked Arjuna to tell him what he was to do for him because he had been rescued by him in the Khāṇḍava forest; Arjuna told him to do something for Kṛshṇa, who causes him to build a palace for Yudhishṭhira.—§ 262 (do.): II, **2**, 37 (Kṛshṇa departed for Dvārakā).—§ 263 (do.): II, **3**, 58, 78: Maya told Arjuna about the huge riches on Hiraṇyaçṛṅga, and gave Arjuna the conch-shell Devadatta, etc.; the palace was constructed in fourteen months.—§ 264 (do.): II, **4**, 128: Among those who waited on Yudhishṭhira in the palace were the princes who, dressed in deer-skins, learned the science of arms under Arjuna.—§ 272 (Rājasūyār.): II, **13**, 557: Yudhishṭhira consulted his brothers, etc., as to the rājasūya; all people lived happily; Arjuna protected the people from enemies, etc.—§ 274 (do.): II, **15**, 643: Deliberation about slaying Jarāsandha. **16**, 661: Some objections made by Yudhishṭhira are refuted by *A.*—§ 275 (do.): II, **17**, 676: Approving the words of Arjuna, Kṛshṇa related the origin of Jarāsandha.—§ 276 (Jarāsandhavadhap.): II, **20**, 774, 775, 787: *A.* set out with Bhīmasena and Kṛshṇa to slay Jarāsandha.—§ 277 (do.): II, **21**, 804: They entered the city of Girivraja in the guise of snātakas, etc. **24**, 938, 954, 971: The combat between Bhīma and Jarāsandha having lasted for thirteen days, Bhīma killed him on the fourteenth night; they installed Jarāsandha's son Sahadeva as king of Magadha, then they returned to Indraprastha on Jarāsandha's celestial car; Kṛshṇa set out for Dvārakā.—§ 278 (Digvijap.): II, **25**, (984): Having obtained the bow, *A.*, etc., prevailed upon Yudhishṭhira to let him subdue the north; *A.* set out on that celestial car which he had obtained from Agni and subdued the north, while his brothers subdued the other regions, and Yudhishṭhira stayed at Indraprastha.—§ 279 (cf. Digvijayaparvan): *Arjuna* subdued the *Kulindas*, *Ānarttas*, *Kālakūtas*, *Sumaṇḍala*, and with him *Çākala-dvīpa* and king *Prativindhya* and the kings in *Çākala-dvīpa* and the Seven Islands (*Saptadvīpeshu*, i.e. the Earth), and together with them he vanquished *Bhagadatta*, king of *Prāgjyotisha* and friend of *Indra*, who was surrounded by *Kirātas*, *Cīnas*, and other warriors dwelling on the sea-coast; after eight days of combat, *Arjuna* prevailed upon him to give tribute to *Yudhishṭhira* at his will (II, **26**), 999, (1007). Having vanquished all the mountain kings of the north, he subdued *Bṛhanta*, the mountain king dwelling in *Ulūka*, and with him *Senāvindu*; at the command of *Yudhishṭhira*, he stayed at *Devaprastha*, the city of *Senāvindu*, while his troops subjugated *Modāpura*, *Vāmadeva*, *Sudāman*, *Susaṅkula*, and the *Northern Ulūkas*. Then, having vanquished the mountaineers, he conquered the town of the *Paurava* king *Viçvagaçva*; then the seven tribes of the *Utsavasaṅketas*, etc. Having conquered the *Himavat* and *Nishkuṭa* (? see BR.), he came to *Çvetaparvata* (II, **27**). Having crossed *Çvetaparvata*, he subdued the country of the *Kimpurushas* ruled by *Drumaputra*, then by conciliatory proceedings the country named *Hāṭaka* defended by *Guhyakas*. Then he came to the *Mānasa* lake and all the sacred waters (*rshikulyāḥ*).

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Then he conquered the region of the *Gandharvas*, and took as tribute from the *Gandharva* city horses spotted as partridges and named *maṇḍūkas* ('frogs'). At the entrance to *Northern Harivarsha* he was encountered by huge guardians (*dvārapālāḥ*), who told him that this city could not be conquered, that he who entered it was sure to perish, that nothing might be seen there by one with a human body, for this was the abode of the *Northern Kurus*, but that they would do anything else he would ask of them. At his request they gave him heavenly clothes, etc., as a tribute for *Yudhishṭhira*. Then he returned to *Indraprastha*, and gave all he had won to *Yudhishṭhira* (II, **28**), 1048, 1051.—§ 286 (Rājasūyikap.): II, **33**, 1221, 1234: Under Yudhishṭhira's rule the people were very happy, and great riches filled the treasury; then he resolved to celebrate the rājasūya; he engaged Indrasena and Viçoka and Puru, with Arjuna for his charioteer, to collect food, etc. Kṛshṇa himself had arrived there.—§ 290 (Çiçupālav.): II, **42**, 1475: In the quarrel between Kṛshṇa, etc., and Çiçupāla on the occasion of the handing over of the gift of honour (Arghāharaṇap.), in which Çiçupāla was ultimately killed by Kṛshṇa, Çiçupāla also spoke with depreciation about Arjuna's, etc., slaying Jarāsandha.—[§ 292*a* (Rājasūyikap.): II, **45***a*, 1607 (Dhanañjaya, i.e. Arjuna, followed Yajñasena, i.e. Drupada).]—§ 293(Dyūtap.): II, **46**, 1640: Terrible omens had appeared at the rājasūya, which Vyāsa explained as foreboding the destruction of the kshattriyas after thirteen years by Bhīma, *A.*, etc.; *A.* prevailed upon Yudhishṭhira to give up his intention to die.—§ 294 (do.): II, **47** ff., 1670, 1755: Bhīma, Arjuna, etc., laughed at Duryodhana's mistakes in the palace; Çakuni caused him to invite the Pāṇḍavas to a match of dice.—§ 295 (do.): II, **52**, 1890 (Kṛshṇa is the soul of Arjuna, and *vice versâ*).—§ 299 (do.): II, **68**, (2257): At the match of dice Yudhishṭhira lost his kingdom, his brothers, himself, and Draupadī, etc.; Bhīma wanted to burn his hands, but was appeased by Arjuna.—§ 301 (do.): II, **70**, 2363, 2376: The admonitions of Arjuna, etc., retained Bhīma from killing the Dhārtarāshṭras. **71**, 2383, 2388, 2399, (2400): Duryodhana said that if Bhīma, Arjuna, and the twins would declare that Yudhishṭhira was not their master, then Draupadī would be free; *A.* said that he was certainly their master before the play; terrible omens appeared; Draupadī was granted a boon, and chose the liberty of Yudhishṭhira and his brothers. **72**, (2423): Bhīma threatened to slay all his foes instantly, but was restrained by Arjuna and Yudhishṭhira. **73**, 2447: Dhṛtarāshṭra sent Yudhishṭhira with his brothers and Kṛshṇā upon their cars to Indraprastha; he said that Arjuna is patient, etc.—§ 304 (Anudyūtap.): II, **77**, (2543), (2545), 2546: Having been vanquished in the second match of dice, the Pāṇḍavas had to live thirteen years in the forest and a fourteenth among men without being recognized; when they were going away they threatened that Arjuna would slay Karṇa, etc.—§ 306 (do.): II, **80***a*, 2634, 2653, 2665: When going away, Arjuna had scattered sand-grains, thus alluding to the arrows he would shower in the battle; terrible omens appeared; Nārada declared that in the fourteenth year hence the Kauravas would all be destroyed by Bhīma and Arjuna.—§ 311 (Āraṇyakap.): III, **4**, 228: Saying that neither Bhīma nor Arjuna would spare their foes, Vidura in vain exhorted Dhṛtarāshṭra to give back to the Pāṇḍavas all they had lost at play.—§ 313 (do.): III, **6**, 275: Dhṛtarāshṭra, who has banished Vidura, sent Sañjaya to the Pāṇḍavas to bring Vidura back; Sañjaya was honoured by Bhīma and Arjuna.—§ 316 (Kirmīrav.): III, **11**, 411, 425: *A.* stringed the Gāṇḍīva against Kirmīra; but Bhīma made him desist and slew him himself.—§ 317 (Arjunābhigam.): III, **12**, 468, (471), 537, 593: Kṛshṇa said: "The earth shall drink the blood of Duryodhana"; Arjuna tried to pacify him by reciting the feats achieved in his former life; then Arjuna, "the soul of Kṛshṇa," became silent, and Janārdana (i.e. Kṛshṇa) replied that he was identical with Arjuna; Kṛshṇā mentioned that *A.* won her at the svayaṃvara; Kṛshṇa promised that she should be avenged; "Arjuna will slay Karṇa, etc."—§ 321 (Saubhavadhop.): III, **22**, 894: Kṛshṇa took leave of *A.*, etc., and set out for Dvārakā.—§ 322 (Dvaitavanapr.): III, **23**, 903, 917: Description of the Pāṇḍavas' going to the forest; *A.* told the citizens, etc., that they would carry off the good name of their enemies into their exile, and asked them to beseech the ascetics to bless them.—§ 325 (Draupadīparitāp.): III, **27**, 1012, 1015: Kṛshṇā lamented their present state (she compared *A.* to Arjuna Kārtavīrya, etc.).—§ 327 (do.): III, **30**, 1123 (discourse between Kṛshṇā and Yudhishṭhira); **33**, 1325 (Arjuna is incomparable in battle).—§ 329 (Kāmyakav.): III, **36**, 1441 (*A.* is a mighty ṛshi, the friend of Nārāyaṇa, ancient, eternal, a god himself).—§ 330 (Indradarçana): III, **37**, 1457, 1504: Yudhishṭhira taught *A.* in private the [Pratismṛti] science, etc., and sent him away to Indra to obtain his weapons.—§ 331 (Kairātap.): III, **38**, 1520, 1527, 1533, 1536, 1537: Arjuna on his way to Indra practised austerities for four months. **39**, 1558, (1576), 1582, 1584, 1601: Combat between *A.* and Çiva in the guise of a Kirāta, etc.; Çiva gave him "*cakshus.*"—§ 332 (do.): III, **39**: *A.* worshipped Çiva, (1624).—§ 333 (do.): III, **40**, 1643, 1656, 1661: Çiva said to *A.*: "Thou wast in thy former life Nara, the friend of Nārāyaṇa; in Badarī thou wast engaged in ascetic austerities for thousands of years; the Gāṇḍīva (which I got from thee by my power of illusion) is the bow with which thou assistedst Kṛshṇa in chastising the Dānavas during the coronation of Indra." When granted a boon, Arjuna asked Çiva to give him the Pāçupata weapon named Brahmaçiras (*c*). Having purified himself, he was instructed in its use on the condition that he should not hurl it against any human being, for then it would destroy the universe. The earth trembled, etc.; the gods and Dānavas beheld the weapon in its embodied form by the side of Arjuna. Then Arjuna was touched by Çiva, and all that was bad in his body was dispelled. Having said to Arjuna, "Go thou into heaven," Çiva went up into the skies accompanied by Umā.—§ 334 (do.): III, **41**, 1665, 1672, 1676, 1680, 1705, 1711, 1713: Then the Lokapālas, etc., came to *A.* on the Himavat; they granted him "vision" (*dṛshṭi*) that he might see them; Yama gave him his staff as a weapon, Varuṇa his nooses, Kubera (saying that in ancient kalpas *A.* had ever gone through ascetic austerities along with them) gave him his favourite weapon Antardhāna (*c*), etc.—§ 335 (Indralok.): III, **42**, 1723, (1728), 1733, 1742: *A.* ascended with Mātali to heaven on Indra's car.—§ 336 (do.): III, **43**, 1778: *A.* dwelt with Indra at Amarāvatī.—§ 337 (do.): III, **44**: *A.* dwelt there for five years.—§ 338 (do.): III, **45**, 1812: Urvaçī becomes enamoured of *A.*, who had studied the four Vedas with the Aṅgas and Upanishads and the Ākhyāna (i.e. the Purāṇa) as the fifth. **46**, 1833, (1836), 1852, (1853), (1861), 1867: As Arjuna said that he regarded Urvaçī as his mother, she cursed him, saying that he would have to pass his time among females as a dancer

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and destitute of manhood; Indra told him that this would come to pass in the thirteenth year of their exile, then he should regain his manhood; (the desire of the man that listens to this history of *A.* never runs after lustful ends, etc.).—§ 339 (do.): III, **47**: One day Lomaça came to the abode of Indra; as Lomaça wondered how *A.*, who was a kshattriya, had attained the seat of Indra, Indra explained to him who Arjuna really was; *A.* had dwelt with Vishṇu in Badarī, which the gods and ṛshis were unable to behold, and whence the Gaṅgā, worshipped by Siddhas and Cāraṇas, springs forth; he and Kṛshṇa had, at Indra's desire, been born on earth and would lighten its burden, etc. Lomaça was sent to Yudhishṭhira in order to bring him news about *A.* and accompany him on a tīrthayātrā.—§ 340 (do.): III, **48**, 1919, 1926: Dhṛtarāshṭra expressed his anxiety at Arjuna's exploits to Sañjaya; **49**, 1952, especially his encounter with Çiva in the guise of a Kirāta, etc.—§ 341 (do.): III, **50**, 1966: Arjuna's absence lasted for five years. —§ 342 (do.): III, **51**, 1973, 1993: Dhṛtarāshṭra expressed his anxiety before Sañjaya.—§ 343 (Nalop.): III, **52**, 2018: One day, when the Pāṇḍavas were grieving for Arjuna, the ṛshi Bṛhadaçva came and told the history of Nala, who was yet more unfortunate than Yudhishṭhira. — § 356 ff. (Tīrthay.): III, **80**, 4001: The Pāṇḍavas, etc., lamented Arjuna. **81** ff.: Pulastya's enumerations of tīrthas.—§ 377 (do.): III, **86**, 8289, 8295: Yudhishṭhira told Dhaumya that he did not like to live longer in the Kāmyaka wood without Arjuna. **87** ff.: Dhaumya described the tīrthas of the various regions to Yudhishṭhira.—§ 378 (do.): III, **91**, 8424, 8428: Lomaça arrived and told that Arjuna had obtained Brahmaçiras (*b*), learned the Gāndharva Veda, etc. **92**, 8439: Lomaça said that Arjuna had asked him to accompany Yudhishṭhira to all the tīrthas. **93** ff.: Accompanied by Lomaça, the Pāṇḍavas (except Arjuna), etc., visited all the tīrthas.—§ 400 (do.): III, **118**, 10218, 10219, 10220: At the Nārītīrthas they heard of, and praised the deed of Arjuna.—§ 402 (do.): III, **120**, 10282: Kṛshṇa said that Arjuna, etc., would never renounce the rules of his caste.— § 418 (do.): III, **139**, 10838: Kṛshṇā always sought the protection of Bhīma, whether Arjuna were near or not.—§ 420 (Gandhamādanapr.): III, **141**, 10896: Yudhishṭhira complained to Bhīma that he had not seen Arjuna for five years; they now ought to enter Gandhamādana (*b*) in company with brahmans of strict vows.—§ 424 (Bhīmakadalīkhaṇḍaprav.): III, **146**, 11101: Bhīma thought "as Arjuna has gone to heaven and I have come here for the sake of the flowers, what will Yudhishṭhira do?"—§ 436 (Yakshayuddhap.): III, **159**, 11658: When they had come to the hermitage of Ārshṭishena, Ārshṭishena told the Pāṇḍavas that they must not attempt to proceed further, but wait for Arjuna there.—§ 438 (do.): III, **162**: Arjuna had never uttered an untruth; in heaven he was honoured by gods, Pitṛs, and Gandharvas, and by Çāntanu, who, after having performed seven great sacrifices on the Yamunā, resided in the world of Çakra, and had enquired about his welfare.—§ 440 (do.): III, **164**, 11883, 11902: Since the departure of Arjuna the Pāṇḍavas had not felt joy. After having dwelt in the abode of Indra for five years and obtained all celestial weapons from him, viz., Āgneya, Vāruṇa, Saumya, Vāyavya, Vaishṇava, Aindra, Pāçupata, Brāhmya, Pārameshṭhya, likewise those of Prajāpati, Yama, Dhātṛ, Savitṛ, Tvashṭṛ, and Vaiçravaṇa, Arjuna took leave of Indra and came to Gandhamādana.— § 441 (Nivātakavacayuddhap.): III, **165** f., 11903: One day the Pāṇḍavas saw Arjuna descending to them with Mātali on Indra's car; *A.* gave Draupadī precious gems, presented to him by Indra; the next morning Indra visited them.—§ 442 (do.): III, **167**, 11937, (11943): When Indra had gone, *A.* related his journey; against the Kirāta he had in vain employed the Vāyavya, Sthūṇākarṇa, Jāla, and the Çalabhāstra, and showers of shafts and stones, as the Kirāta had swallowed them all, and he had in vain discharged the Brahmāstra.—§ 443 (do.): III, **168**: Arjuna continued his tale; he enumerated a great many weapons, the use of which Indra promised to teach him; Mātali wondered that Arjuna was not jerked on the car of Indra, though Indra himself got jerked at the first pull of the steeds; when he had learned the use of the weapons, Indra had said that not even the gods could now conquer him; he had received fifteen weapons and learnt five ways of using them; Indra had asked him as his fee to slay the Nivātakavacas, and had given him the car (conducted by Mātali) upon which he (Indra) had vanquished Bali, etc., and "this" diadem and ornaments of his own and the impenetrable mail, and he had fastened "this" durable (*ajarāṃ*) string to the Gāṇḍīva, and the gods gave him the shell Devadatta by which Indra had conquered the worlds (cf. § 446). — § 444 (do.): III, **169** f., 12173, 12181: Arjuna related his victory over the Nivātakavacas; Indra had formerly been told by Svayambhū that he himself would destroy them in another body; as the gods were unable to slay them, Indra had presented those weapons to Arjuna in order to have them killed. Then Arjuna and Mātali again went to the abode of the gods.—§ 445 (do.): III, **173**: While returning, *A.* destroyed Hiraṇyapura, inhabited by Paulomas and Kālakhañjas, who could not be slain even by the gods, etc.; therefore Brahmán had determined that Arjuna, a mortal, should kill them; he employed the Raudra weapon. Mātali took Arjuna to the abode of Indra, and in detail related Arjuna's achievement to Indra, and Indra praised him, and said that gods, etc., would not be able to stand him in fight, etc.—§ 446 (do.): III, **174**, 12281, (12289): Indra said that in the battlefield Bhīshma, Droṇa, etc., would not be equal to one-sixteenth part of Arjuna. Then Indra gave him "this" golden garland, the shell Devadatta, etc. (see § 443). Then Indra told him to depart. *A.* promised that he would show Yudhishṭhira all the celestial weapons the next morning. — § 447 (do.): III, **175**, 12292, 12309: The next morning, when Arjuna was about to show the celestial weapons to Yudhishṭhira, the earth trembled, etc. Vāyu laid celestial garlands on Arjuna; sent by the gods, Nārada came and prevailed upon Arjuna not to charge the celestial weapons without necessity, which would destroy the three worlds; then the gods departed.—§ 448 (Ājagarap.): III, **176**, 12317: The Pāṇḍavas spent four years with Arjuna in the gardens of Kubera.—§ 450 (do.): III, **179**, 12427: Bhīma having been seized by a serpent (Nahusha), Yudhishṭhira directed Arjuna to protect Draupadī, while he himself with Dhaumya set out on the tracks of Bhīma.—§ 452 (Mārkaṇḍeyas.): III, **183**, 12559: In the Kāmyaka wood Kṛshṇa, "the friend of Arjuna," came accompanied by Satyabhāmā, etc.—§ 512 (Ghoshayātrāp.): III, **236**, 14752, 14770: While the Pāṇḍavas were dwelling at the lake [of Dvaitavana], Dhṛtarāshṭra was much afflicted, thinking that Arjuna would not have left heaven, where he received the celestial weapons, if it were not for the purpose of avenging himself and his brothers. **243**, 14941, 14956: Duryodhana, etc.,

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having set out to insult the Pāṇḍavas under the pretext of supervising their cattle stations, was vanquished by the Gandharva king Citrasena; Duryodhana was made captive, and the soldiers took refuge with Yudhishṭhira, who prevailed upon Arjuna to rescue Duryodhana, he being himself prohibited by a sacrifice. **244**: As the Gandharvas would not set free Duryodhana, etc., as requested by Arjuna, a fierce battle ensued. **245**, 14984, 15001, 15002, 15003, 15004, 15005: The Gandharvas in vain attempted to break the cars of the Pāṇḍavas; especially Arjuna sent millions of them to the abode of Yama by means of his Āgneya weapon. The Gandharvas then rose up to the skies, taking the Dhārtarāshṭras with them, showering maces, darts, etc., upon Arjuna, who killed them with his weapons Sthūṇākarṇa (C. Sthūlā°), Indrajāla, Saura, Āgneya, and Saumya. At last Citrasena rushed at Arjuna, armed with a mace of iron; when Arjuna had cut that mace into seven pieces with his arrows, Citrasena, by means of his science, concealed himself from the view of Arjuna, and thus continued to fight with him; but Arjuna destroyed his power of concealing himself by shooting at him with his celestial arms, guided by the sound (*çabdavedhaṃ samāçritya*). Then Citrasena showed himself to Arjuna, reminding him that he was his friend, and the battle was interrupted. **246**, 15010: Citrasena relates that he had been acquainted with the purpose of Duryodhana, etc., and had been requested by Indra to bring Duryodhana thither in chains; Arjuna entreated him to set Duryodhana free, but, at the request of Citrasena, they left the matter to be decided by Yudhishṭhira; Yudhishṭhira then liberated all the Kauravas. **249**, 15070: Duryodhana renounced all food from shame, as he had been liberated by Arjuna.—§ 513 (do.): III, **252**, 15173, 15189: The Dānavas (Daityas) in Pātāla comforted Duryodhana, saying that Naraka, who had been reborn as Karṇa, would slay Arjuna, etc., and that the Saṃçaptakas, possessed by the Rākshasas, were desirous of slaying Arjuna, etc. — § 514 (do.): III, **252**, 15196: Karṇa promised to slay Arjuna; Duryodhana was comforted. — § 518 (Mṛgasvapn.): III, **258**: The Pāṇḍavas left Dvaitavana and repaired to the Kāmyaka forest.—§ 522 (Draupadīharaṇap.): III, **264**: The Sindhu king Jayadratha saw Kṛshṇā and became enamoured of her. **265**: Koṭikāsya introduced him to Kṛshṇā. **266**: She said that her husbands were hunting, Arjuna to the west, etc. **267**: Jayadratha was treated hospitably by Kṛshṇā, and asked her to leave the miserable Pāṇḍavas and become his wife. **268**, 15656: She threatened him with Kṛshṇa and Arjuna, etc., but at last she was obliged to ascend his chariot. **269**: The Pāṇḍavas overtook Jayadratha. **270**, 15695: Kṛshṇā showed Jayadratha each of the five Pāṇḍavas. **271**, 15717, 15759, 15767: Arjuna killed the twelve Sauvīra heroes, etc.; Jayadratha, etc., fled; Arjuna exhorted Bhīma to refrain from slaughtering the remnant of the Saindhava host; Bhīma and Arjuna went in search of Jayadratha; Arjuna killed the horses of Jayadratha, but entreated Bhīma not to kill himself.—§ 524 (Jayadrathavim.): III, **272**, 15805: Jayadratha obtained from Çiva that he should be able to defeat all the five Pāṇḍavas; but Arjuna was invincible, being in reality Nara, who had formerly practised austerities in Badarī, and had acquired the thunderbolt, etc., from the Lokapālas, and was protected by Kṛshṇa. The Pāṇḍavas continued to dwell in Kāmyaka.—§ 546 (Kuṇḍalāharaṇap.): III, **300** ff.: Lomaça had conveyed a message from Indra to Yudhishṭhira: "That intense fear of thine which thou dost never express to anyone I will remove when Dhanañjaya (i.e. Arjuna) has left." After twelve years of the exile of the Pāṇḍavas had passed away, Indra obtained for Arjuna the earrings and mail of Karṇa, giving him a lance instead; **301**, 16974, 16976; **302**, 16984, 16989.—[§ 547 (do.): III, **309**: Karṇa was always desirous of fighting with Phālguna (i.e. Arjuna), and he and Karṇa used to challenge each other.]—§ 548 (Āraṇeyap.): III, **313**, 17409, 17412: When the Pāṇḍavas had left Kāmyaka and returned to Dvaitavana, and a deer carried off a brahman's *araṇī* and *mantha*, Arjuna repented that he had not slain Karṇa; Arjuna and his brothers were sent after water and dropped down dead, until Yudhishṭhira resuscitated them all by answering the questions of the Yaksha (i.e. Dharma).—§ 549 (Pāṇḍavapr.): IV, **1**, 8, (9), (19); **2**, 41, 51, (52), 60; **5**, 149, 150, (154); **11**, 305: Yudhishṭhira asked Arjuna to select some spot where they might dwell during the fourteenth year without being recognized; Arjuna mentioned some countries surrounding the kingdom of the Kurus; Yudhishṭhira chose the city of Virāṭa, where Arjuna presented himself as one of the neuter sex, Bṛhannalā by name, saying that he had been a waiting-maid of Kṛshṇā's; Arjuna carried Kṛshṇā; Arjuna caused them to stow away their weapons on a çamī tree near a cemetery; they assumed secret names, Vijaya (i.e. Arjuna), etc.; Arjuna (§ 549*c*), "who proceeded to the Khāṇḍava forest and gratified Agni on a single car, vanquishing and slaying Nāgas and Rākshasas, and who married the sister of the Nāga king Vāsuki . . . . the tenth Rudra, the thirteenth Āditya, the ninth Vasu, the tenth Graha," said: "I sing, dance, and play on instruments; I will be dancing-master to Uttarā."—§ 550 (Samayapāl.): IV, **13**, 332: Arjuna distributed among his brothers the proceeds of the sale of worn-out clothes which he received in the inner apartments of the palace, etc.; he pleased the king and all the ladies of the inner apartments by singing and dancing.—§ 551 (Kīcakavadhap.): IV, **14-24**: **19**, 576; **24**, 846: The senāpati Kīcaka tempted Kṛshṇā, and was slain by Bhīmasena.—§ 552 (Goharaṇap.): IV, **35-69**: **35**, 1168; **36**, 1179, 1180, 1188; **37**, 1198, 1206, 1213, 1229; **38**, 1264, 1272; **39**, 1299; **41**, 1324; **43**, 1344, 1355, 1362; **44**, 1368, (1371), (1374), 1375, 1378, (1380), 1387; **45**, (1395), 1398, 1399, 1407, 1425; **46**, 1445, (1446); **47**, 1492; **48**, 1514, 1516; **50**, 1574; **51**, 1602; **53**, 1630, 1640; **54**, 1684; **55**, 1703, 1715, 1726, 1728, (1738); **56**, 1764, 1772; **57**, 1785, 1787, 1790, 1811, 1819; **58**, 1824, 1833, 1853, 1871, 1873, 1874, 1878, 1882, 1886; **59**, 1901, 1905, 1916; **60**, 1949; **61**, (1963), 1966, 1989, 1992; **62**, 1998, 2014; **64**, 2054, 2065; **65**, 2086, (2101); **66**, 2120, 2122, (2140), 2142: Duryodhana, etc., invaded Virāṭa's country and plundered his cattle and wealth. The Pāṇḍavas helped Virāṭa; Uttara with Bṛhannalā (i.e. Arjuna) for his charioteer encountered the Kurus; Arjuna seized his own weapons, defeated the foes, and was recognized; but the appointed time had passed; the conquered cattle and wealth was recovered and the Kurus fled; when Uttara became afraid he was comforted by Arjuna: (§ 552*d*) "At Indra's command I formerly slew . . . the Paulomas and Kālakhañjas; *aham Indrād dṛḍhāṃ mushṭiṃ, Brahmaṇaḥ kṛtahastatāṃ | prāgaḍhe tumulaṃ citram anividdham* (B. *iti viddhi*) *Prajāpateḥ*; on the other side of the Ocean I vanquished 60,000 of car-warriors residing in Hiraṇyapura . . . I have obtained the Raudra from Rudra, the Vāruṇa from Varuṇa, the Āgneya from Agni, the Vāyavya astra from Mātariçvan, the thunderbolt (*vajra*) and other weapons from

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Çakra."—§ 552 (*β*) (**44**, v. 1375 f.): Enumeration of *A.'s* ten names.—§ 552 (*γ*) (**45**, v. 1429 ff.): Combat with the Gandharvas on the occasion of the Ghosha-yātrā; conflict at Khāṇḍava against D. and Dā.; combat on behalf of Indra against the Nivātakavacas and Paulomas; svayaṃvara of Kṛshṇā. — § 552 (*δ*) (**45**, v. 1433 f.): Droṇa, Çakra, Vaiçravaṇa, Yama, Varuṇa, Agni, Kṛpa, Kṛshṇa (Mādhava), Pināka-pāṇin (Çiva) [have been my preceptors].—§ 552 (*ε*) (**49**, v. 1535 ff.): Alone he saved the Kurus (from the Gandharvas), satiated Agni, led the life of a brahmacārin for five years; taking up Subhadrā on his car, he alone challenged Kṛshṇa to single combat; he fought with Rudra as a forester; rescued Kṛshṇā (from Jayadratha); for five years studied the use of arms under Indra; vanquished all foes; vanquished the Gandharva king Citrasena; vanquished the Nivātakavacas and Kālakhañjas.—Arjuna caused Uttara to bring away the white garments of Droṇa and Kṛpa and the yellow ones of Karṇa and the blue ones of Duryodhana and Açvatthaman, but not those of Bhīshma, because he was not stupefied; these garments he presented to Uttarā.—§ 553 (Vaivāhikap.[2]): IV, **70**, 2267, 2289; **71**, (2291), 2297, 2299, 2303, 2306, 2324; **72**, (2327), 2346: After the victory over the Kurus, Arjuna praised Yudhishṭhira before Virāṭa, and showed him all the Pāṇḍavas; Uttara spoke about Arjuna's prowess, and described each of the Pāṇḍavas, especially Arjuna ("it was by him that Bhīshma, Droṇa, and Duryodhana were vanquished"). Virāṭa offered to bestow his daughter Uttarā upon Arjuna, who accepted her for Abhimanyu. The nuptial festival was held at Upaplavya, where a great many kings came with akshauhiṇīs of troops.—§ 554 (Sainyodyogap.): V, **1**, 5; **7**, 140, (167): After the nuptials the assembled kings took counsel of each other about the preparations of war; after Kṛshṇa had set out for Dvārakā, Arjuna and Duryodhana came thither while Kṛshṇa was asleep; Arjuna chose Kṛshṇa himself, who was not to fight, and Kṛshṇa promised to become Arjuna's charioteer; Arjuna came back to Yudhishṭhira with Kṛshṇa and the foremost Daçārhas. —§ 555 (do.): V, **8**, 199, 214, 215; **18**, 561, 567: Çalya came with an army to the Pāṇḍavas, but was enlisted in the cause of Duryodhana; he, however, promised Yudhishṭhira to dispirit Karṇa as his charioteer, and related the misery endured by Indra and his queen.—§ 556 (Sañjayayānap.): V, **20-32**: **22**, 658, 668, 706, 711; **26**, 758, 759; **27**, 785; **29**, 861; **30**, 868: Drupada's purohita was sent as a messenger to Dhṛtarāshṭra; he said, "Nobody can fight Arjuna and Kṛshṇa"; Dhṛtarāshṭra sent Drupada's purohita back to the Pāṇḍavas. Praising Arjuna, etc. (**22***a*, etc.), Dhṛtarāshṭra sent Sañjaya to Upaplavya, where he saluted Dhanañjaya (**23***γ*); Yudhishṭhira said that by a single effort of his hand (**23***ε*) *A.* could shoot sixty-one whetted and keen-edged shafts, furnished with excellent feathers, etc.; Yudhishṭhira demanded Indraprastha, compared Arjuna, etc., with Duryodhana, etc.; the Pāṇḍavas might be compared with a tree of righteousness, whose trunk was Arjuna, etc.; Sañjaya then bade farewell to *A.*, etc. (**30***ν*); Yudhishṭhira declared Sañjaya to be as dear to him as Dhanañjaya (i.e. Arjuna); Sañjaya, having returned to Hāstinapura, spoke to Dhṛtarāshṭra about Arjuna's ascending to the very heavens, etc.—§ 561 (Yānasandhip.): V, **47-71**: **48**, 1810, 1815, 1816, 1831; **49**, 1933, 1940, 1963; **51**, 2031, 2037, 2084; **52**, 2092; **53**, 2109, 2111; **54**, 2131, 2135; **55**, 2182, 2184, 2195, 2202; **56**, 2215, 2219; **57**, 2246, 2247, 2292; **59**, 2329, 2352, 2358; **60**, 2366, 2378; **65**, 2497; **66**, 2499; **67**, 2522; **68**, 2523; **69**, 2545: The next morning Sañjaya in the council hall related that Arjuna (! cf. § 556, V, **23-28**) had said with Yudhishṭhira's sanction that Sañjaya should threaten Duryodhana, etc., saying that the Pāṇḍavas only wished for war; Arjuna said (§ 561*b*, V, **48**) that one morning when he had finished his water rites and prayers, a brahman said to him that he would have to fight with his foes, and that either Indra riding on his steed would walk before him, or Kṛshṇa would protect him from behind riding on his car drawn by Sugrīva; and Arjuna had preferred Vāsudeva (Kṛshṇa) as his ally to Indra. Arjuna also said that Duryodhana thought of imprisoning Kṛshṇa and seeks to create a sudden disunion between Kṛshṇa and Arjuna, and relates terrific omens; "I will hurl the Sthūṇākarṇa, Pāçupata, and Brāhma weapons, and all those that Çakra gave me." Bhīshma said that Nara and Nārāyaṇa are Arjuna and Kṛshṇa; Arjuna with an arrow severed in battle the head of the Asura Jambha, etc., and Bhīshma rebuked Karṇa, who had seen his brother in the city of Virāṭa slain by Arjuna; Sañjaya mentioned Arjuna's burning of the Khāṇḍava forest. Dhṛtarāshṭra was most afraid of Bhīma (who in height is higher than Arjuna by the span of the thumb); yet he was also afraid of Arjuna; "33 years have passed away since the burning of the Khāṇḍava forest; we have never heard of his being defeated anywhere"; Duryodhana alluded to the resolution of the Saṃçaptakas to slay Arjuna.—§ 561*h* (Yānas.): V, **56**: *Bhaumana* (i.e. Viçvakarman, Nīl.) and *Çakra* had always created wonderful forms, [he who is] *Tvashṭṛ*, [and] *Dhātṛ* (i.e. Prajāpati, Nīl.); for on this (i.e. Arjuna's) flagstaff they (i.e. Tvashṭṛ, Çakra, and Dhātṛ, Nīl.) have made forms by divine illusion (*devamāyayā*); and at *Bhīmasena's* request *Hanumat* will also place his own image on it. The banner in all directions both perpendicularly and laterally covered one *yojana*, and even if trees stood in its way its course could not be impeded; it was ever varying like *Çakra's* bow (i.e. the rainbow). And to that chariot were yoked 100 white celestial steeds with the speed of the winds, given by *Citraratha*; neither on earth, nor in the sky, nor in heaven, their course could be impeded; a boon had been granted that their number would always remain full, however often they might be slain. —Arjuna had got Karṇa, Jayadratha, etc., assigned as his share in the combat. Arjuna was protected by the celestials; Sañjaya had seen two straight lines on his foot soles; Agni would help him as in Khāṇḍava; he took up 500 arrows at a time, and Kṛshṇa protected him; on a single chariot Arjuna conquered the whole earth, etc.; he had said that Bhīshma, etc., were all on the eve of death, if they did not give up to Yudhishṭhira his own share of the kingdom. — § 562 (Bhagavadyānap.): V, **72-95**: **74**, 2739; **77**, 2799; **78**, (2802); **79**, 2838; **81**, 2865; **82**, 2907, 2916; **83**, 2949; **90**, 3156, 3209, 3210: *A.* and Yudhishṭhira were averse from war, and *A.* told Kṛshṇa to exert himself sincerely to bring about peace; if, however, Duryodhana would not give them what they demanded, he would annihilate the Kshattriya race. During Kṛshṇa's embassy Kuntī compared *A.* to Arjuna Kārtavīrya, and mentioned the invisible voices in the night of Arjuna's birth.—§ 563 (Dambhodbhavop.): V, **96**, 3494, 3496 (identified with Nara).—§ 567 (Bhagavadyānap.): V, **124-132**: **124**, 4172, 4173, 4178, 4180; **125**, 4199, 4201; **126**, 4229; **131**, 4425: Kṛshṇa mentioned Arjuna's exploits before Duryodhana, and said that Bhīshma, etc., could not contend with Bhīma and *A.*—§ 569 (do.): V, **137**, 4644, 4663; **138**, 4680; **140**, 4747; **144**, 4887; **145**, 4924,

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4925, 4926; **146,** 4949, 4950, 4951: Kuntī asked Kṛshṇa to remind *A.* of the voice heard at his birth, and tell him always to tread in the path pointed out by Draupadī; that Bhīma and Arjuna, like two Yamas, were capable of slaying the very gods, etc. Bhīshma and Droṇa reminded Duryodhana of the exploits of *A.*; Droṇa said that his affection for *A.* was greater than for Açvatthāman. Duryodhana had chosen Karṇa as the antagonist of Arjuna. Kṛshṇa described Arjuna's banner, made by Bhaumana by means of celestial illusion; his Aindra, Āgneya, and Māruta weapons, etc. Karṇa promised Kuntī, that except Arjuna, her other sons should not be slain by him.—§ 570 (Sainyaniryānap.): V, **151–159: 153,** 5197; **154,** 5232; **157,** 5318, 5328: At the commencement of the battle Anādhṛshṭi, etc. (ζ), marched surrounding Kṛshṇa and Arjuna, all of them blowing their conchs on entering Kurukshetra. As Yudhishṭhira complained that he had to slay his preceptors, etc., *A.* reminded him of what Kuntī and Vidura had said through Kṛshṇa. Bhīshma said that he did not know of any warrior upon earth who was equal to him, except Arjuna; but Arjuna would never openly fight with him. Karṇa wanted to fight with Arjuna, but not before Bhīshma was slain. Arjuna "of curly hair" was made the leader of all the leaders of the Pāṇḍava army, and Kṛshṇa the leader of Arjuna and the driver of his steeds. Bhīshmaka's son Rukmin offered Arjuna his assistance if he was afraid; *A.*, mentioning his exploits, and that he had paid his homage to Rudra, etc. (ν), for battle's sake, would not say he was afraid.—§ 571 (Ulūkadūt.): V, **160–164: 160,** 5460, 5513; **161,** 5558; **162,** 5578, 5586, 5640; **163,** 5651, 5695, 5697; **164,** 5704, 5706: Ulūka had to state before *A.* that among the Kuru troops were the Kāmbojas, etc. (η); "I know that thy Gāṇḍīva is full 6 cubits long"; Ulūka repeated the statement to the Pāṇḍavas, etc., and once more repeated his words to *A.*; *A.* said that Duryodhana's contrivance of seeking cover behind Bhīshma would be of no avail, as he would himself slay Bhīshma.—§ 572 (Rathātirathas.): V, **165–172: 172,** 5935.—§ 573 (Ambop.): V, **173–196: 185,** 7308; **193,** 7560; **194,** 7587: "*A.* had been ordained by Svayambhū to slay Bhīshma." Karṇa having said that he could annihilate Bhīma and Arjuna in the course of five nights, Bhīshma ridiculed him, saying that he would think otherwise when he had encountered Arjuna and Kṛshṇa; to Yudhishṭhira Arjuna said that with Kṛshṇa as his ally he might exterminate the three worlds with the gods, etc., in the twinkling of an eye, etc. In the array of Yudhishṭhira, Bhīma and Arjuna were in the second division, then, with Kṛshṇa, in the middle division together with Virāṭa, etc.—§ 576 (Bhagavadg.): VI, **13–42: 19,** 713, (714), 723; **20,** 754, 759; **21,** 761, 765; **22,** 785; **23,** 793, 795, (796), 813; **25,** 833, 878; **26,** 880, 923, (932); **27,** (951), 957, (986); **28,** (997), 998, 1002, 1030; **29,** 1036; **30,** 1080, 1096, (1097), (1101), 1110; **31,** 1127, 1137; **32,** (1142), 1157, 1168; **34,** (1216), 1236, 1243, 1246; **35,** (1247), 1293, 1296, (1297), 1300; **36,** (1302); **37,** (1322); **38,** (1375); **41,** (1427); **42,** (1455), 1463, 1515, (1527), 1530: Yudhishṭhira told Arjuna to array the troops in a needle-mouthed (*çūcīmukha*) array in conformity with the words of M.-r. Bṛhaspati. Arjuna said that he would make a *vajra*-array, which was designed by Indra. Çikhaṇḍin was protected by *A.* Yudhishṭhira sorrowfully addressed Arjuna, who consoled him, mentioning his truthfulness, righteousness, etc. At Kṛshṇa's instance Arjuna recited a hymn to Dūrgā, who appeared and gave him assurance of victory. Arjuna asked Kṛshṇa to place his chariot between the two armies, so that he might see who had assembled to fight. Beholding his relatives, etc., Arjuna was filled with compassion and overcome with despondency, and refused to fight. Kṛshṇa appeals to Arjuna to shake off his despondency, but in vain. Kṛshṇa then explained to Arjuna the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to fulfil the duties of his caste by fighting like a man, and to concern himself with work for work's sake and not for the sake of its results, etc. (Bhagavadgītā). Arjuna praised Kṛshṇa; his delusion was destroyed, and he once more seized the Gāṇḍīva.—§ 577 (Bhīshmav.): VI, **43,** (1543), 1560: Beholding *A.* again seizing the Gāṇḍīva, the Pāṇḍavas and Somakas were filled with joy.—§ 578 (do.), VI, **44–51:** The first day's encounter: **45,** 1678; **49,** 1994, 1998, 2017; **50,** 2072: Bhīshma attacked Arjuna; Abhimanyu was regarded equal to Arjuna; placing himself in front of Çaṅkha, *A.* attacked Bhīshma; Çaṅkha mounted Arjuna's chariot; Bhīshma abandoned Arjuna, and attacked Drupada. The Pāṇḍavas were routed, the sun set, and the Pāṇḍavas withdrew their forces. Arjuna was indifferent; Kṛshṇa consoled Yudhishṭhira, who recommended the array called Krauñcāruṇa. When morning dawned, Dhṛshṭadyumna placed Arjuna in the van of the army; (§ 578*e*, VI, **50**) *A.'s* standard was created at Indra's command by the celestial artificer. *A.* blows the Devadatta.—§ 579 (do.), VI, **52–55:** Second day: **52,** 2128, 2132, 2142, 2144, 2163, 2167, 2168, 2172, 2189; **55,** 2383, 2391, 2393: Bhīshma shot on *A.*, etc. (α); *A.* told Kṛshṇa to drive his chariot before Bhīshma; only Bhīshma, Droṇa, and Karṇa were able to encounter Arjuna; encounter between Bhīshma and *A.*, who was surrounded by Sātyaki, etc.; the Kurus were routed; *A.* and Kṛshṇa blew their conchs.—§ 580 (do.), VI, **56–59:** Third day: **58,** 2487; **59,** 2563, 2586, 2588, 2621, 2639, 2646: Arjuna and Dhṛshṭadyumna formed an array in the shape of the half-moon, with Arjuna on the left wing; Arjuna fought with the Kauravas, who could not be defeated, as they were protected by Droṇa; and the Pāṇḍavas could not be defeated as they were protected by Arjuna and Bhīma; at last Bhīshma, etc. (ι), broke the ranks of the Pāṇḍavas. D., Dā., G., Pç., U., and Rā. eulogized Arjuna. Arjuna routed the Kaurava army, and their flight could not be checked by Bhīshma and Droṇa, but was checked by Duryodhana. Kṛshṇa told Arjuna to fight Bhīshma; he and Arjuna were both wounded by Bhīshma, and the Pāṇḍava army was routed; Bhīshma ordered Droṇa, etc. (κ), to attack Arjuna; the grandson of Çini (i.e. Sātyaki = Yuyudhāna) came to Arjuna's assistance. Kṛshṇa jumped down from the chariot with his discus Sudarçana in his hand, and rushed towards Bhīshma, but was held back by Arjuna; then Duryodhana, etc. (λ), attacked Arjuna, who invoked the Māhendra weapon and checked the Kaurava host; *A.* then produced a river of blood, with Rākshasas on its banks. At sunset the Kurus (Bhīshma, etc.) withdrew their forces; Arjuna did the same. There was a great uproar among the Kurus: "the Sauvīras (π) have all been slain by Arjuna, and he has vanquished Çrutāyus, etc. (ρ)."—§ 581 (do.), VI, **60–68:** Fourth day: **60,** 2656, 2673; **61,** 2697: Bhīshma, Droṇa, etc., attacked Arjuna. Arjuna and Kṛshṇa as incarnations of the old ṛshis Nara and Nārāyaṇa.—§ 582 (do.), VI, **69–74:** Fifth day: Bhīshma proceeded in a Makara-array, the Pāṇḍavas in a Çyena-array; Arjuna attacked Bhīshma; Duryodhana protected Bhīshma, who was attacked by the Pāṇḍavas headed by Arjuna. (§ 582*b*, VI, **71**): *A.'s* standard bore the device of a lion's tail and looked like

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a blazing mountain in the welkin . . . of celestial workmanship . . . with various hues; looking like a rising comet it could not be obstructed by trees. The Kurus were afraid and seemed to melt away. Arjuna encountered Droṇa (ξ). Duryodhana urged 25,000 to slay Arjuna, who, however, slew them all. The Matsyas and Kekayas surrounded Arjuna and Abhimanyu. At sunset both parties withdrew their troops.—§ 583 (do.), VI, **75-80**: Sixth day: **75**, 3303, 3310: The next day the Pāṇḍavas were arranged in the Makara-array, headed by Drupada and Arjuna. The Pāṇḍava army was protected by *A.*; the Kauravas fled, mangled by Bhīma and Arjuna.—§ 584 (do.), VI, **81-86**: Seventh day: **81**, 3572; **82**, 3584; **84**, 3743, 3748; **85**, 3760; **86**, 3828, 3834: The next day Yudhishṭhira disposed his troops in a *vajra*-array; many kings attacked Arjuna, among others the Trigarta king with his brothers; Arjuna invoked the Aindra weapon; the foes fled and were rescued by Bhīshma. When the Kuru army had been routed by Arjuna, and Bhīshma had proceeded against the chariot of Arjuna, Duryodhana exhorted the kings to protect Bhīshma. Fighting with Alambusha, Sātyaki employed the Aindra weapon which he had obtained from Arjuna, and destroyed the productions of Alambusha's illusive force. Arjuna caused Kṛshṇa to drive the chariot towards Bhīshma; *A.* fought with Suçarman, and slew many. The Trigarta king and thirty-two others attacked Arjuna, who slew sixty of them and then hastened to slay Bhīshma. The Trigarta king attacking Arjuna, Çikhaṇḍin, etc., came to his aid. Arjuna shot at them with the Gāṇḍīva. Duryodhana and Jayadratha, etc., came in order to protect Bhīshma against Arjuna; *A.* fought against many foes. At sunset Arjuna (having vanquished Suçarman, etc.), etc., proceeded to their tents.—§ 585 (do.), VI, **87-98**: Eighth day: **89**, 3949, 3965; **90**, 3977, 3979, 3981, 3983, 3986, 4022, 4040, 4048, 4052; **95**, 4243, 4322; **96**, 4358; **98**, 4476, 4495: Dhṛshṭadyumna formed a Çṛṅgāṭaka-array: Bhīmasena and Sātyaki, etc., in the wings, next to them Arjuna and Kṛshṇa, etc. *A.*, etc. (ξ), rushed against all the kings under the command of Duryodhana with horses of the Kāmboja, etc. (ρ), breed. Arjuna's son Irāvat (*b*) attacked the Kauravas, but was slain by the Rākshasa, Ṛshyaçṛṅga's son [Alambusha]. Arjuna, etc., slew many; he complained of Irāvat's death before Kṛshṇa; he fought Bhīshma, etc. (ηη). When dark night set in, both parties withdrew their armies. "Yudhāmanyu protects Arjuna's left wheel, Uttamaujas his right wheel, and Arjuna protects Çikhaṇḍin"; *A.* told Dhṛshṭadyumna to place Çikhaṇḍin before Bhīshma; he would himself be his protector.—§ 586 (do.), VI, **99-107**: Ninth day: **101**, 4589, 4597, 4622, 4642; **102**, 4650, 4655; **104**, 4729; **106**, 4848, 4871; **107**, 4912, 4924, 4968, 4976, (4989): *A.* fought Bhīshma, Kṛpa, and Droṇa; then the Trigarta king and his son; *A.* employed the Vāyavya weapon; the Trigarta division turned their backs; Duryodhana, etc. (ι), surrounded *A.* *A.* slew all the followers of Suçarman; fought Duryodhana. Kṛshṇa urged Arjuna to slay Bhīshma; Kṛshṇa left the chariot and rushed at Bhīshma, whip in hand, but was brought back by Arjuna. When the sun set, both parties withdrew their forces. Kṛshṇa said that Arjuna, etc. (χ), were invincible; they went to Bhīshma himself in order to ask him about the means of killing him; Bhīshma advised *A.* to fight with him, placing Çikhaṇḍin before him; *A.* grieved at the prospect of killing Bhīshma, but was reminded by Kṛshṇa of his vow to slay Bhīshma. The Pāṇḍavas and Kṛshṇa went away with rejoicing hearts.—§ 587 (do.), VI, **108-120**: Tenth day: **108**, 5011; **110**, 5094, 5114, 5115, 5125, 5139; **111**, 5195; **112**, 5213, 5218; **113**, 5284, 5287, 5289, 5290; **114**, 5298, 5308, 5324; **115**, 5340, 5341; **116**, 5428, 5429, 5430, 5433, 5434, 5435; **117**, 5455, 5459, 5465, 5470, 5472; **119**, 5627, 5632, 5642: The Pāṇḍavas went out for battle, placing Çikhaṇḍin in their van; Bhīmasena and Arjuna became the protectors of his wheels, etc.; headed by Arjuna, they proceeded against Bhīshma; Arjuna urged Çikhaṇḍin to slay Bhīshma, while he himself would check Droṇa, etc. (δ); *A.* defeated the Kuru army; Duryodhana complained of *A.* before Bhīshma, etc. Urged by *A.*, Çikhaṇḍin, etc., attacked Bhīshma; Duḥçāsana attacked Arjuna and Çikhaṇḍin; *A.* could not advance further than to the chariot of Duḥçāsana; *A.* compelled Duḥçāsana to turn back, and then crushed the Kuru troops; Duḥçāsana again resisted him; Arjuna and Çikhaṇḍin approached Bhīma (for aid); Duryodhana urged the Trigarta king Suçarman to slay Arjuna and Bhīmasena; *A.* fought Çalya, etc. (κ); Droṇa, etc., fought Arjuna and Bhīmasena; so did Bhīshma; Droṇa, etc. (ξ), fought the Pārthas, especially Arjuna, etc. (ο); the sons of Dhṛtarāshṭra fought with Çikhaṇḍin and *A.*; *A.* fought with Bhīshma and Bhagadatta, and urged Çikhaṇḍin to slay Bhīshma; the Kurus attacked Arjuna; no chariot-warrior ventured to approach Bhīshma except Arjuna and Çikhaṇḍin; Bhīshma did not defend himself against Çikhaṇḍin, whom Arjuna urged quickly to slay Bhīshma; Duḥçāsana fought with Arjuna and all the Pārthas, but was vanquished by *A.*; the Videhas, etc. (ρ), attacked Arjuna, who defeated them all by means of celestial weapons; then *A.* fought with Duḥçāsana, etc., Bhīshma, etc.; Kṛshṇa urged *A.* to slay Bhīshma; the Pāñcāla king Dhṛshṭaketu, etc. (υ), were afflicted by Bhīshma and rescued by Arjuna; protected by Arjuna, Çikhaṇḍin rushed against Bhīshma; *A.* slew all Bhīshma's followers, and then rushed at him himself; Droṇa, etc. (employing celestial weapons), fought with *A.*; Bhīshma said to Duḥçāsana that *A.* was invincible, and that he himself was not able to be vanquished by D., Dā., and Rā.; Dhṛtarāshṭra's sons surrounded Bhīshma, but fled before Arjuna. Bhīshma fell down from his chariot a little before sunset, but put off his death, as the sun was in the southern solstice; both parties desisted from battle; as Bhīshma's head hung down he asked for a pillow; Arjuna supported his head with three arrows shot from the Gāṇḍīva and consecrated by means of mantras, at which Bhīma was highly gratified.—§ 588 (do.), VI, **121-122**: Eleventh day: **121**, 5776, 5780, 5781: The next morning, as Bhīshma asked for water, Arjuna mounted his chariot and from the Gāṇḍīva shot an arrow consecrated with mantras and identified with the Pārjanya weapon, therewith piercing the earth, and there arose a jet of pure and cold water; Bhīshma praised Arjuna: "even Nārada spoke of thee as an ancient ṛshi . . . "; he said to Duryodhana that the weapons appertaining to Agni, etc., were known only to Arjuna and Kṛshṇa. Bhīshma tried to win over Karṇa to the side of his uterine brothers, but he said that he would fight Arjuna, etc., though protected by Kṛshṇa.—§ 589 (Droṇābhish.), VII, **1-11**: **2**, 67, 82; **3**, 110; **6**, 164; **7**, 197; **8**, 226; **10**, 327; **11**, 419, 422: Karṇa waited upon Bhīshma, mentioning the danger menacing the Kurus from Arjuna with the Gāṇḍīva, etc., Arjuna's battle with Çiva, etc. Yudhishṭhira disposed his troops in the form of a krauñca (crane), with Kṛshṇa and Arjuna at the head. The Pāṇḍavas

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and Sṛñjayas were defeated by Droṇa; Yudhishṭhira asked *A.* to check Droṇa. Dhṛtarāshṭra regretted that Duryodhana did not know Kṛshṇa and Arjuna.—§ 590 (do.), VII, **12-16**: Eleventh day (Sañjaya begins his narrative in detail): **12**, 453; **13**, (472): Droṇa promised to seize Yudhishṭhira, if he was not protected by Arjuna (with his weapons received from Indra and Rudra, etc.); Arjuna must therefore be withdrawn from Yudhishṭhira. Yudhishṭhira learnt through his spies that Droṇa had promised to seize him; *A.* consoled him. A fierce battle commenced; protected by Droṇa and Arjuna, both hosts seemed to stand inactive. In order to rescue Yudhishṭhira, *A.* attacked Droṇa's division. When the sun set, both parties withdrew their troops. The Pāṇḍavas, etc., praised Arjuna.—§ 591 (Saṃçaptakavadhap.), VII, **17**, 680, 688, 709: Droṇa confessed his inability of seizing Yudhishṭhira if Arjuna were by; the Trigarta king, saying that Arjuna had always injured them, said that they would take an oath that either Arjuna or the Trigartas should be slain. Then they summoned Arjuna to the southern part of the field. Arjuna told Satyajit to guard Yudhishṭhira, and went out against the Trigartas.—§ 592 (do.), VII, **18-32**: Twelfth day: **18**, 728, 733, 734, 736, 737; **19**, 753, 756, 763, 764, 765, 770, 773; **23**, 1017; **26**, 1130; **27**, 1208, 1212, 1219; **28**, 1232, 1234, 1235, 1241; **29**, 1265, 1266, 1274; **30**, 1303, 1306, 1312, 1319, 1321, 1324, 1325, 1326, 1328, 1329, 1336, 1339; **32**, 1418, 1423, 1426, 1428, 1443: The Saṃçaptakas rejoiced at the prospect of fighting with *A.*, who terrified them with the sound of Devadatta, and attacked them; Subāhu and Suçarman, etc. (*α*), fought with *A.*; they fled to Duryodhana, but, urged by the Trigarta king, they once more returned to the field with the Nārāyaṇa cowherds. Kṛshṇa conveyed Arjuna to the Saṃçaptakas. The Nārāyaṇas fought with Arjuna. *A.* blew the Devadatta and employed the Tvāshṭra weapon, that confounded the foes, who began to strike each other; Arjuna crossed the Lalitthas, etc. (*β*), and used the Vāyavya weapon to frustrate the downpour of arrows shot by his foes, and Vāyu bore away crowds of Saṃçaptakas with their steeds, etc. Yudhishṭhira disposed his troops in the form of a semicircle. Yudhishṭhira fled. Arjuna's son Çrutakīrti fought with the son of Duḥçāsana. *A.*, etc. (*γ*), fought with Bhagadatta (upon his elephant). Urged by Arjuna, Kṛshṇa began to proceed against Bhagadatta; the Saṃçaptakas (14,000, including 10,000 Gopālāḥ or Nārāyaṇāḥ) challenged Arjuna, and he encountered them, discharged the Brāhma weapon, defeated and slew them, and then turned against Bhagadatta; but as Suçarman with his brothers followed him from behind, he again attacked Suçarman, and then again Bhagadatta; Bhagadatta, at last, consecrated his hook with mantras so as to become the Vaishṇava weapon; Kṛshṇa received it on his breast, and it became a garland. As *A.* taxed Kṛshṇa for fighting himself, Kṛshṇa related the history of the Vaishṇavāstra (*c*); "the great Asura has now been divested of that supreme weapon; now slay Bhagadatta, that enemy of the gods, just as I formerly slew the Asura Naraka for the good of the worlds"; *A.* then slew both Bhagadatta and the elephant. Then *A.* slew the two brothers Vṛsha and Acala. Dhṛtarāshṭra's sons attacked Arjuna, and Çakuni employed magics in order to confound him and Kṛshṇa: producing clubs, etc., and asses, etc., which *A.* slew with celestial weapons; then darkness, whence harsh voices were heard; this *A.* dispelled with the weapon Jyotishka; then waves of water, which were dried up with the Āditya weapon; Çakuni fled. *A.* slaughtered the Kuru army: some followed Droṇa, others Duryodhana; a fierce battle took place on the southern side between Arjuna and the Kurus. The Pāṇḍavas regretted that Arjuna was engaged on the southern part of the field in slaughtering the Saṃçaptakas and the Nārāyaṇa force. Having slain the Saṃçaptakas, Arjuna fought with Droṇa, etc., employing the Āgneya weapon; *A.* slew three of Karṇa's brothers (*γγ*). At sunset the armies retired.—§ 593 (Abhimanyuvadhap.), VII, **33-51**: Thirteenth day: **33**, 1456, 1466, 1468; **35**, 1520, 1521; **36**, 1545; **40**, 1661; **45**, 1824; **51**, 1989, 1991: Being overcome by *A.*, and Droṇa having failed to seize Yudhishṭhira, the Kurus were regarded as defeated; they heard everybody praise *A.* and Kṛshṇa. Next morning Duryodhana blamed Droṇa for not having seized Yudhishṭhira; Droṇa said that nobody could defeat the force protected by Arjuna and Kṛshṇa, save Mahādeva. The Saṃçaptakas challenged Arjuna and took him away to the southern side of the field. The Pāṇḍavas were headed by Bhīmasena. Abhimanyu defeated all the warriors that encountered him with the weapons he had received from Arjuna and Kṛshṇa. At last Abhimanyu was slain by Duḥçāsana's son, after Jayadratha had checked those who tried to follow Abhimanyu.—§ 595 (do.), VII, **71**, 2465: Vyāsa consoled Yudhishṭhira, who became free from grief; but "what shall we say to Arjuna?"—§ 596 (Pratijñāp.), VII, **72-81**: **72**, 2485, 2537, 2562, 2563; **73**, 2581, 2610; **74**, 2636, 2637; **75**, 2666, 2667, 2672; **76**, (2679), 2701; **77**, 2716; **78**, 2774; **79**, 2775, 2787, 2790, 2791, 2795, 2799, 2801, 2803, 2808; **80**, 2842, 2868, 2872, (2874), 2885; **81**, 2889, 2895, 2905, 2909: In the evening Arjuna, after having slain large numbers of Saṃçaptakas, proceeded towards his tent and told Kṛshṇa that his heart was afflicted; he saw indications of disaster; Abhimanyu did not come out with smiles to receive him, etc. He remembered that Droṇa had this day formed the circular array, which none save Abhimanyu could break; but he had not taught him how to come out of it after having pierced it; he had heard the leonine shouts of the Dhārtarāshṭras, and Kṛshṇa had heard Yuyutsu censuring them for having slain a child instead of Arjuna, and then Yuyutsu had cast up his weapons afflicted with rage and grief. Kṛshṇa consoled Arjuna, talking about the kshattriya duties and heaven. None save Kṛshṇa and Yudhishṭhira (who were always acceptable to him) could address Arjuna. Yudhishṭhira addressed him and told (VII, **72**) him the particulars of Abhimanyu's heroism and fall. Arjuna vowed to slay Jayadratha before the sun set the following day (his oath); even as to As., D., men, birds, snakes, P., wanderers of the night, R.-r., and D.-r., etc., he said that they would not succeed in protecting him, even if he entered Rasātala, or ascended the firmament, or repaired to the city of the gods (*Devapuraṃ*) or the city of Diti (*Diteḥ puraṃ*); if the sun set before he had slain him, he would himself enter the fire. Arjuna bent the Gāṇḍīva, Kṛshṇa blew the Pāñcajanya, Arjuna the Devadatta (VII, **73**). Having been informed by spies, Jayadratha was overwhelmed with sorrow and fear, thinking that not even Droṇa (*α*), not even D., G., As., U., Rā., could protect him against Arjuna. He wished to return home. Duryodhana comforted him saying that he, Karṇa, etc. (*β*), would protect him. Accompanied by Duryodhana, Jayadratha that very night repaired to Droṇa and questioned him about the difference between himself and Arjuna. Droṇa said they had got the same instruction, but Arjuna was superior to Jayadratha in consequence of yoga and the hard life he had led; Droṇa would, however, protect him, forming an

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impenetrable array; and, moreover, death ought not to be an object of terror to him (VII, **74**). Kṛshṇa remonstrated with *A.* for his rash vow; the Kurus had expected an attack by *A.*; now they would protect Jayadratha (who had mentioned *A.'s* encounter with Çiva, Hiraṇyapura, etc.); Karṇa, etc. (*γ*), would be in Jayadratha's van; Droṇa's array would be half a çakaṭa and half a lotus with a needle-mouthed array in the middle (VII, **75**). *A.* assured Kṛshṇa of his competence to accomplish his vow, notwithstanding Droṇa, Sā., R., V., A., M., with Indra, V.-D., D., P., G., Garuḍa, etc., by means of the Gāṇḍīva and the weapons he had obtained from Yama, etc. (*δ*) (VII, **76**). The gods, including Indra, became very anxious. Sinister omens appeared in nature. Kṛshṇa went to *A.'s* abode and consoled Subhadrā (mentioning the kshattriya duties, etc., and revenge) (VII, **77**). Subhadrā bewailed Abhimanyu, and said "Shame on Bhīmasena, etc. (*ε*)," because they had not protected him. Draupadī and Uttarā came to her, lamenting. Kṛshṇa said that Abhimanyu had attained the most laudable and enviable goal. Then he returned to *A.* (VII, **78**). *A.* performed his usual nightly sacrifice to Çiva. Kṛshṇa with Dāruka repaired to his own tent. None in the Pāṇḍava camp slept that night, thinking of *A.* In the middle of the night Kṛshṇa said to Dāruka that he had resolved to fight the next day [if necessary]; he must equip his chariot, placing Kaumodakī, etc., on it, making room for Garuḍa, and yoking Balāhaka, etc. (*ζ*), to it; when hearing Pāñcajanya emitting the shrill Ṛshabha note, he should come to Kṛshṇa (VII, **79**). *A.* saw Kṛshṇa in a dream, who told him not to grieve, and mentioned the Pāçupata weapon (with which Çiva slew all the Daityas in battle); if he remembered it now, he would be able to slay Jayadratha next day; otherwise he must pray to Çiva. At the Brāhma hour *A.* saw himself sojourning through the sky (Himavat, Maṇimat, frequented by Si. and Cā., etc. (*η*)), with Kṛshṇa, to where Çiva was seated with Pārvatī (description) (*θ*); Kṛshṇa and *A.* praised Mahādeva (VII, **80**). *A.* beheld the offerings that Çiva made every night to Kṛshṇa, and he mentally adored both Kṛshṇa and Çiva. Çiva told them to bring Çiva's bow and arrow from a lake of amṛta. In the lake they saw two terrible snakes; when they had uttered the Brahma Çatarudriya, the snakes assumed the forms of a bow and arrow; from Çiva's body there came out a brahmacārin with blue throat and red locks, and having showed *A.* the use of the bow and arrow and the mantras, he sped these weapons to that same lake. Having thus once more obtained the Pāçupata weapon, *A.* and Kṛshṇa came back to their own camp (VII, **81**).—§ 597 (do.), VII, **82–84**: Fourteenth day: **83**, 2958, 2969, 2970; **84**, 2975, 2977, 2982, 2983, 2995, 2998: Yudhishṭhira underwent his morning rites (very copious description); Kṛshṇa visited Yudhishṭhira (VII, **82**). Then also Virāṭa, etc. (*a*), arrived. Yudhishṭhira asked Kṛshṇa to rescue the Pāṇḍavas, quoting Nārada. Kṛshṇa assured Yudhishṭhira of Arjuna's success (VII, **83**). *A.* came and acquainted Yudhishṭhira with his dream, then he and Kṛshṇa and Yuyudhāna (these two on one chariot) set out for *A.'s* pavilion. Kṛshṇa equipped *A.'s* chariot (which had previously been sanctified with mantras), which *A.* circumambulated with his bow and arrow in hand. *A.*, Yuyudhāna, and Kṛshṇa mounted the chariot. Many and auspicious omens appeared. *A.* charged Yuyudhāna to protect Yudhishṭhira in his absence (only he or Pradyumna was able to do it). Yuyudhāna proceeded to Yudhishṭhira (VII, **84**).—§ 598 (Jayadrathavadhap.), VII, **85–88**: **85**, 3047, 3053, 3056; **86**, 3082; **87**, 3095: The warriors of Droṇa shouted in anger "where is *A.*?" etc. (*η*). After the Rudra-hour had set in, *A.* made his appearance, while omens appeared in nature. Durmarshaṇa (Dhārtarāshṭra) took up his position in the van in order to oppose *A.* *A.* was at the very van of his army. Kṛshṇa and *A.* blew their conchs. The Kuru army was afraid (VII, **88**).—§ 599 (do.), VII, **89–152**: Fourteenth day: **89**, 3174, 3180; **90**, 3185, 3186; **91**, 3230, 3236, 3241, 3242, (3250), 3256, 3259; **92**, 3265, 3270, 3272, 3286, 3288, 3294, 3297, 3299, 3301; **93**, 3346, 3347, 3366, 3392, 3402, 3405; **94**, 3413, 3436, 3446, 3484; **99**, 3668, 3674, 3677, 3683, 3684, 3694, 3696, 3697, 3700, (3705), 3720, 3721; **100**, 3738, 3743; **101**, 3804; **103**, 3843, 3847, (3853), 3864, 3873, 3876, 3877, 3879, 3880; **104**, 3908, 3913, 3914, 3924; **105**, 3954, 3955, 3956, 3963; **106**, 3965; **110**, 4181, 4198, 4222, 4224, 4233, 4235; **111**, 4264, 4265, 4268, 4272, 4274, 4280; **112**, 4371; **114**, 4467, 4470, 4471, 4473, 4475, 4485; **118**, 4700; **119**, 4713, 4757; **120**, 4758, 4787; **121**, 4806; **124**, 4991, 5014, 5016; **126**, 5110, 5136, 5141; **127**, 5191, 5193; **128**, 5245; **129**, 5279; **130**, 5311, 5317, 5338; **131**, 5357, 5363; **137**, 5629; **139**, 5774, 5780, 5810, 5815; **140**, 5835, 5841; **142**, 5883, 5926, 5928, 5930, 5932, 5933, 5941, 5947; **143**, (5967), (5997), 6007; **145**, 6056, 6066, 6069, 6085, 6088, 6099, 6103, 6127, 6134, 6139, 6145; **146**, 6196, 6204, 6210, 6211, 6252, 6255, 6274, 6288, 6294; **147**, 6324, 6386; **148**, 6394, 6408, 6418; **149**, 6497; **150**, 6522; **151**, 6535, 6549, 6552, 6576; **152**, 6587: *A.* fought with Durmarshaṇa and caused a terrible carnage (VII, **89**); then with Duḥçāsana, whose division was routed (VII, **90**). *A.* met Droṇa and asked leave to slay Jayadratha; Droṇa refused leave and attacked *A.*; *A.* avoided him and penetrated into the Kuru army, the Pāñcāla princes Yudhāmanyu and Uttamaujas being the protectors of his wheels; he was opposed by Jaya, etc. (*a*), and the Abhīshāhas, etc. (*β*) (VII, **91**). *A.* employed the Brāhma weapon against Droṇa, avoided him again, fought with Kṛtavarman and the Kāmboja king Sudakshiṇa; Kṛtavarman prevented Yudhāmanyu and Uttamaujas from following *A.*, who did not slay Kṛtavarman. Çrutāyudha (*b*) attacked *A.* and was slain by Kṛshṇa. Then *A.* slew Sudakshina; all the troops fled away (VII, **92**). *A.* slew the Abhīshāhas, etc. (*γ*), and slew Çrutāyus and Acyutāyus with the Aindra weapon, and then their sons Niyatāyus and Dīrghāyus. *A.* caused a great carnage among the Aṅgas (on elephants), the Kaliṅga king, etc. (on elephants), the Mlecchas, Yavanas, etc. (*δ*); *A.* slew the Ambastha king Çrutāyus (VII, **93**). Droṇa acknowledged his inability to oppose Arjuna, clad Duryodhana in invulnerable armour and urged him to oppose *A.* Duryodhana and the Trigartas, etc., proceeded towards the chariot of *A.* (VII, **94**). *A.* and Kṛshṇa steadily proceeded towards Jayadratha (description). *A.* slew Vinda and Anuvinda. While Kṛshṇa led Arjuna's steeds, *A.* on foot kept the whole Kuru army in check, and piercing the earth with a weapon made a lake for his steeds to drink from and a hall of arrows for them to rest within; Nārada came to see the lake (VII, **99**). Si. and Cā., etc., applauded (VII, **100**). The progress of Arjuna (with Kṛshṇa) became irresistible. Duryodhana (VII, **101**) fought with Arjuna (VII, **102**), who had also got the same invulnerable armour from Indra; *A.* shot terrible shafts consecrated with mantras at Duryodhana; this weapon could not be used again lest it should slay *A.* himself; *A.* deprived Duryodhana of his chariot, steeds, and weapons; when Kṛshṇa blew the Pāñca

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janya and *A.* bent the Gāṇḍīva, the Kurus fell down on the ground. The protectors of Jayadratha attacked Kṛshṇa and *A.* (VII, **103**). *A.* fought Bhūriçravas, etc. (*μ*), (and blew the Devadatta), Duryodhana, Açvatthāman (VII, **104**), and slew many chariot-warriors. *A.'s* standard bore the sign of an ape with fierce face and tail like that of the lion (*ν*) (VII, **105**). Yudhishṭhira heard the blare of Pāñcajanya and thought *A.* to be in distress; he requested Sātyaki to go to *A.* and bring him intelligence of his safety; *A.* had said in the Dvaita wood to Yudhishṭhira, "even if Kṛshṇa, etc. (*σ*), assists us, I shall yet appoint Sātyaki for our aid, since there is none equal to him," and Yudhishṭhira had witnessed his reverence for *A.* at Dvārakā, after his return from the tīrthas, etc.; "the day is about to end"; Pradyumna and Sātyaki are equal to *A.* in bravery (VII, **110**). Sātyaki hesitated to comply with Yudhishṭhira's request on the ground of a counter-command by *A.*; "the Sauvīrakas, etc. (*τ*), D., As., men, Rā., K., M.-U., etc., cannot cope with *A.* in battle" (VII, **111**). Sātyaki agreed to obey Yudhishṭhira's order; "the distance from here is 3 yojanas"; he would crush the elephants of the Añjana breed mounted by Mlecchas (named Rukmarathas), who at Karṇa's command had returned from the pursuit of *A.* and were waiting for Sātyaki, and likewise crush those 700 elephants mounted by Kirātas (*c*) and formerly given by the Kirāta king to *A.* (VII, **112**). Yuyudhāna proceeded towards the chariot of *A.* (VII, **120**). Yudhishṭhira was anxious because he had not obtained any news of *A.* and Sātyaki, and thought of sending Bhīma after Sātyaki; Bhīma penetrated to Arjuna, making his presence known by a roar; *A.* and Kṛshṇa uttered loud roars in return; Yudhishṭhira understood that all was safe, and recalled *A.'s* feats (*ππ*) (VII, **128**). *A.* bent the Gāṇḍīva, and Kṛshṇa blew the Pāñcajanya (VII, **129**). Yudhāmanyu and Uttamaujas proceeded towards *A.* (VII, **130**). Bhīma was attacked by Karṇa; Kṛshṇa and *A.* became anxious for Bhīma (VII, **132**). Bhīma gladdened *A.*, etc. (*ψψ*) (VII, **136**). Bhīma's weapons being exhausted, he fled away from Karṇa and defended himself with the bodies of the elephants slain by *A.*; but, recollecting *A.'s* vow, he did not take the life of Karṇa; and Karṇa, recollecting his promise to Kuntī, did not take the life of Bhīma; *A.* then turned Karṇa and then Açvatthāman to flight (VII, **139**). Sātyaki slew the steeds of Duḥçāsana, gladdening *A.* and Kṛshṇa (VII, **140**). Sātyaki approached *A.*, who was anxious for Yudhishṭhira (*εεε*) (VII, **141**). As Sātyaki succumbed to Bhūriçravas, *A.*, urged by Kṛshṇa, cut off one of the arms of Bhūriçravas (VII, **142**). Bhūriçravas rebuked *A.* (*ηηη*); *A.* justified his conduct (*000*). Bhūriçravas (*d*) desired to die in prāya (description); he acknowledged the justice of *A.'s* plea, and was blessed by Kṛshṇa and *A.* (*ιι*). Though forbidden by Krshṇa, etc. (*κκκ*), Sātyaki slew Bhūriçravas sitting in prāya (VII, **143**). *A.* proceeded to Jayadratha's chariot; Duryodhana, etc. (*μμ*), encountered *A.* Duryodhana prevailed upon Karṇa to protect Jayadratha (*νν*); *A.* deprived Karṇa of his steeds, chariot, and charioteer. *A.* invoked the Vāruṇa weapon and caused a great carnage (VII, **145**). *A.* employed the Aindra weapon, etc. (description). *A.* cut off Jayadratha's standard and slew his charioteer; Jayadratha was put into their centre by six chariot-warriors. Kṛshṇa covered the sun by means of his yoga power, so that all, except *A.*, thought the sun to have set, and he urged *A.* to cut off Jayadratha's head without delay; *A.* caused such a carnage that the warriors abandoned Jayadratha in fear and fled away; Kṛshṇa again urged *A.* to cut off Jayadratha's head without delay, telling him about the curse of Jayadratha's father Vṛddhakshattra (*g*), who was still engaged in penances outside Samantapañcaka; therefore *A.* should make the head fall upon the lap of Vṛddhakshattra himself, lest *A.'s* head should crack into 100 pieces; this *A.* did, and as the head fell down from Vṛddhakshattra's lap the latter's head split into 100 pieces. Kṛshṇa then withdrew the darkness he had created; Kṛshṇa and *A.* blew their conchs, etc.; *A.* fought with many mighty chariot-warriors (VII, **146**); Kṛpa (at whose death-like swoon *A.* grieved), Açvatthāman (who fled), Karṇa; Kṛshṇa told *A.* to avoid Karṇa, because the latter was still in possession of the lance that Indra had given him. "In this world there are only three mighty archers, Kṛshṇa, *A.*, and Sātyaki," said Sañjaya (VII, **147**). Bhīma tried to induce *A.* to permit him to slay Karṇa; *A.* vowed to slay Karṇa's son Vṛshasena in his presence. Kṛshṇa congratulated *A.* (*φφφ*), who attributed the victory to Kṛshṇa; Kṛshṇa pointed out to *A.* the results of that day's battle (VII, **148**). Kṛshṇa and *A.* congratulated Yudhishṭhira (*ψψψ*) (VII, **149**). A fierce battle ensued (VII, **152**).—§ 600 (Ghaṭotkacavadhap.), VII, **153–183**: The night combat after the fourteenth day: **159**, 7024, 7044, 7049, 7107; **164**, 7325, 7346, 7350; **165**, 7371; **167**, 7479, 7502, 7503, 7505, 7508; **170**, 7660, 7661; **171**, 7704, 7705, 7706, 7707, 7709; **172**, 7760; **181**, (8213); **182**, 8275; **183**, 8298: A dreadful battle took place between the Pāñcālas and the Kauravas (VII, **153**); *A.*, etc. (*β*), fought with Droṇa (VII, **154**); do.; Duryodhana urged Çakuni to proceed against *A.* together with Karṇa, etc. (*κ*) (VII, **156**). Drupada's division, which fled before Droṇa, was rallied by *A.* and Bhīma, followed by the Kaikayas, etc. (*σ*) (VII, **157**). Karṇa vowed to slay *A.*, etc. (*υ*) (VII, **158**). Açvatthāman, etc. (*ββ*), fought with *A.* in order to rescue Karṇa; *A.* slew the steeds and driver of Karṇa, etc.; Duryodhana fought with *A.*; Kṛpa urged Açvatthāman to proceed against *A.*; he made Duryodhana desist from an encounter with *A.* (VII, **159**). *A.* slew the Yaudheyas, etc. (*ξξ*); the Pāñcālas fled, but were rallied by Bhīma and *A.*; the Kauravas fled (VII, **161**). Kṛshṇa told Yudhishṭhira not to fight with Droṇa, he should go to Duryodhana, *A.*, and Bhīma (VII, **162**). Duryodhana commanded his troops to take up lighted lamps and torches (VII, **163**). "Karṇa will vanquish *A.*, etc.," said Droṇa; *A.* fought against the Kauravas (VII, **164**). Alambusha fought with *A.* (VII, **165**). *A.* vanquished Alambusha and attacked Droṇa (VII, **167**). A new battle ensued (description) (VII, **169**); the Gāṇḍīva and the rattle of *A.'s* chariot were heard; Duryodhana despatched Çakuni against *A.* (VII, **170**). *A.* deprived Çakuni of his chariot, etc.; Kṛshṇa and *A.* blew their conchs (VII, **171**). The Pāṇḍava host fled; *A.* and Kṛshṇa rallied the retreating troops (*σσ*) (VII, **172**). Dhṛshṭadyumna was deprived of his chariot by Karṇa, and ascended the chariot of *A.* *A.* and Kṛshṇa and Yudhishṭhira conversed about Karṇa; *A.* asked Kṛshṇa to proceed towards Karṇa. Kṛshṇa said that none except *A.* and Ghaṭotkaca could encounter him; but *A.* must not do it as long as he retained the lance presented by Indra; "but Ghaṭotkaca will vanquish Karṇa." They prevailed upon Ghaṭotkaca to encounter Karṇa (*ττ*) (VII, **173**). Ghaṭotkaca slew Alambusha and fought with Karṇa (VII, **174**). Kṛshṇa urged *A.* to proceed in Bhīma's wake and resist Droṇa's division (VII, **177**). *A.* shot many Kshattriyas (VII, **178**).

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Karṇa slew Ghaṭotkaca with his celestial dart (VII, **179**). Kṛshṇa with transports of delight embraced *A.*, because Karṇa's dart could no more kill *A.* (VII, **180**). Kṛshṇa's policy was the reason why Karṇa had never hurled the fatal dart at *A.* (VII, **182**). — § 601 (Droṇavadhap.), VII, **184–185**: CONTINUATION OF THE NIGHT AFTER THE FOURTEENTH DAY: **184**, 8395; **185**, 8431, 8440, 8441, 8445, 8448, 8449: *A.* granted permission to the warriors to sleep. D., R., and soldiers applauded *A.*; all the combatants lay down on the field to sleep (description); the Kaurava troops blessed *A.* for his act of kindness. When the moon rose, both hosts rose from sleep and again prepared for battle (VII, **184**). Droṇa described the extent of *A.'s* might and prowess (*γ*); Duryodhana vowed that he would slay *A.* that day. Droṇa was of opinion that it was only right that Duryodhana and Çakuni should proceed against *A.* (VII, **185**).—§ 602 (do.), VII, **186–192**: FIFTEENTH DAY: **186**, 8462, 8465; **187**, 8540, 8543; **188**, 8597, 8605, 8607, 8608, 8610; **189**, 8691; **190**, 8701, 8702; **192**, 8875: When three-fourths of that night had worn away the battle once more commenced. Urged by Kṛshṇa *A.* moved to the left of Droṇa and Karṇa. Bhīma urged *A.* to put forth all his vigour. *A.* fought with Droṇa, Karṇa, etc. (*ζ*) (description); he was assisted by Drupada, etc. Soon the morning sun arose (VII, **186**). The battle was revived (VII, **187**). D., G., R., Si., Aps., Y., and Rā. applauded Droṇa and *A.*, saying that "this is no human, etc. (*μ*), but an exalted Brāhma encounter"; both employed the Brāhma weapon; the engagement became general (VII, **188**). *A.* attacked the Kurus, and Droṇa attacked the Pāñcālas (VII, **189**). The Pāṇḍavas feared, thinking that *A.* would not fight with Droṇa. Kṛshṇa told *A.* to abandon virtue and let some one tell Droṇa that Açvatthāman had been slain in battle. *A.* did not approve; others approved, Yudhishṭhira, however, with great difficulty (VII, **190**). A fierce encounter took place between Droṇa and Dhṛshṭadyumna; Sātyaki rescued Dhṛshṭadyumna and was applauded by Kṛshṇa, *A.*, and Si., etc. (VII, **191**). Dhṛshṭadyumna cut off Droṇa's head, though forbidden by *A.* and blamed by everybody (VII, **192**).—§ 603 (Nārāyaṇāstram.), VII, **193–202**: THE LAST PART OF THE FIFTEENTH DAY: **193**, 8957, 8958; **195**, 9002; **196**, 9037, (9054); **197**, 9082, 9119, 9123, 9125; **198**, 9132; **199**, 9246, (9247); **200**, 9259, 9267, †9337; **201**, 9426, 9429, 9431, 9444, 9479; **202**, 9645: Açvatthāman was filled with rage; he said there was none equal to him and *A.* in knowledge of arms; he had a weapon (the Nārāyaṇa weapon) that neither *A.*, etc. (*δ*), knew, presented by Nārāyaṇa to his father, with the promise that no man should ever be his equal in battle; only this weapon must never be used in haste, etc., and never be hurled upon persons that abandoned their chariots and weapons in battle, etc.; with this he would rout and slay the Pāṇḍavas, etc. (*ε*) (VII, **195**). Terrible signs appeared in nature. Yudhishṭhira spoke about the matter to *A.* (*κ*); *A.* in reply described the prowess of Açvatthāman and the unrighteousness of the Pāṇḍavas in slaying Droṇa (*λ*); "all of us have passed the greater parts of our lives; the days that remain to us are few; this exceedingly unrighteous act has stained what is left; . . . I did not interfere, as he was about to be slain; for this fault I have already sunk into hell, overcome with shame" (VII, **196**). Bhīmasena, reproaching *A.*, vindicated the deed (*μ*) (VII, **197**). *A.* cast oblique glances upon Dhṛshṭadyumna; Dhṛshṭadyumna taunted Sātyaki for the slaughter of Bhūriçravas (*ρ*); Sātyaki would slay Dhṛshṭadyumna; Dhṛshṭadyumna asked Bhīma to let him slay Sātyaki (*τ*); then he and *A.* would slay the enemies. Kṛshṇa and Yudhishṭhira restored peace (VII, **198**). Açvatthāman invoked the Nārāyaṇa weapon (description). Kṛshṇa prevailed upon the troops to lay down their weapons and alight from their chariots; Bhīmasena alone refused to do so. *A.* said that his vow was that the Gāṇḍīva should not be used against the Nārāyaṇa weapon, kine, and brahmans. Bhīma attacked Açvatthāman, but was overwhelmed by the energy of the Nārāyaṇa weapon (VII, **199**). *A.* covered Bhīmasena with the Vāruṇa weapon; he and Kṛshṇa forcibly brought Bhīma down from his chariot, making him abandon his weapons. Then the Nārāyaṇa weapon became pacified. It could not be used twice. *A.*, etc. (*γγ*), fought with Açvatthāman (VII, **200**). *A.* addressed Açvatthāman in harsh words (*δδ*), though *A.* and Açvatthāman loved each other. Açvatthāman became angry with *A.* and especially with Kṛshṇa, touched water, and invoked the Āgneya weapon, the result being sinister omens and a great slaughter in the Pāṇḍava army; *A.* invoked the Brāhma weapon; the darkness was dispelled, etc., a full akshauhiṇī of the Pāṇḍava troops had been felled; Kṛshṇa and *A.* were unwounded; Açvatthāman lost heart and ran away; he met Vyāsa, who told him the history of Nārāyaṇa (*b*); "Nara and Nārāyaṇa are *A.* and Kṛshṇa" (VII, **201**). *A.* met with Vyāsa and inquired of him about the invisible person who aided him in the battle. Vyāsa said that it was Mahādeva himself, and related the tale of the sacrifice of Daksha, the destruction of Tripura (*d*), etc. —§ 604 (Karṇap.), VIII, **1–9**: THE NIGHT AFTER DROṆA'S DEATH, AND THE SIXTEENTH MORNING, AND BRIEF ACCOUNT OF THE SIXTEENTH AND SEVENTEENTH DAY: **3**, 72; **5**, 101, 143, 146; **9**, 267, 313: The Kurus made Karṇa their leader; he fought for two days and was then slain by *A.* (VIII, **1**). Sañjaya related to Dhṛtarāshṭra that Karṇa was made generalissimo and slain by *A.* on the second day (VIII, **3**). —§ 605 (do.), VIII, **10–32**: SIXTEENTH DAY: **11**, 428; **16**, 610, 611, 616, 618, 621, 627, 628, 633, 639, 640, 641, 642; **17**, 663, †665, †666, †667, †674, †675, †677, †679, 686; **18**, 688, 694, 695, 697, 708; **19**, 715, 718, 719, 721, 729, 731, 762; **20**, 772, 774; **21**, 821, 824; **26**, 1053; **27**, 1080, 1081; **30**, 1217, 1219, 1223, 1227, 1237, 1245; **31**, 1249, 1257, 1286, 1289, 1295, 1298, 1311, 1315; **32**, 1340, 1344: After Droṇa's fall the Kauravas fought for a long time with the Pāṇḍavas (Arjuna). On the approach of the evening twilight the Kauravas retired to their encampment; they held a consultation in the night; Karṇa was installed as generalissimo (*ι*) (VIII, **10**). Yudhishṭhira asked *A.* to array the Pāṇḍava army and slay Karṇa. The Pāṇḍava army was arranged after the form of a half-moon, *A.* in the middle (*ω*); Yudhāmanyu and Uttamaujas became the protectors of *A.'s* chariot-wheels (VIII, **11**). *A.* fought with the Saṃçaptakas (VIII, **13, 16**) and Açvatthāman (VIII, **16**). The Kaliṅga, Vaṅga, and Nishāda heroes attacked *A.* with a division of elephants, which was broken; Kṛshṇa urged *A.* not to spare Açvatthāman, who was at last borne away by his steeds; Kṛshṇa and *A.* proceeded towards the Saṃçaptakas (VIII, **17**). Urged by Kṛshṇa, *A.* slew the Magadha chief Daṇḍadhāra (lord of Girivraja), (on an elephant), and then his brother Daṇḍa; *A.* once more proceeded against the Saṃçaptakas (VIII, **18**), whom he slaughtered; *A.* slew Ugrāyudha's son; urged by Kṛshṇa, *A.* defeated the remnant of the Saṃçaptakas in order not to lose any time in slaying Karṇa (VIII, **19**). Kṛshṇa said to *A.* that he did

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not see Yudhishṭhira (VIII, 21). *A.* fought the Trigartas, etc. (λλ), slew king Çatruñjaya, and Suçruta's son and Candradeva; king Satyasena wounded Kṛshṇa and was slain by *A.*, who then slew Citravarman and Mitrasena, etc., and wounded Suçarman; all the Saṃçaptakas attacked *A.*, who invoked the Aindra weapon (description); the hostile army fled away almost entirely (VIII, 27). Karṇa slaughtered the Pāñcālas, *A.* the Trigartas, etc., when the sun had passed the meridian (VIII, 28). In the afternoon *A.* and Kṛshṇa (having said their daily prayers and worshipped Bhava) destroyed the Kurus; *A.* fought Duryodhana, Açvatthāman, Karṇa. At the close of the day both armies withdrew; Rā. and Pç., etc., came (VIII, 30). Dhṛtarāshṭra exalted the prowess of *A.* (*oo*). Karṇa assured Duryodhana that he would slay *A.* next day; at dawn he repeated his pledge: "*A.* is superior to me only by having Kṛshṇa, the creator of the universe, for his charioteer, the chariot given him by Agni, his steed, and his standard with the ape." He wanted Çalya ("who is superior to Kṛshṇa") as his charioteer (VIII, 31).—§ 606 (do.), VIII, 35, 1657: Duryodhana prevailed upon Çalya to be Karṇa's charioteer by relating how Brahmán had acted as such to Rudra, and by pointing to the fact that Kṛshṇa had become the charioteer of *A.*, and would fight if *A.* were slain (VIII, 35).—§ 607 (do.), VIII, **36-45: 36**, 1688; **37**, †1722, †1728, †1735, †1740, †1741, †1745; **38**, 1756, 1757, 1758, 1760, 1763, 1766, 1768, 1771, 1774; **39**, 1791, †1794, †1796, †1797, †1798, 1806; **40**, 1818, 1829; **41**, 1958, 1960, 1961; **42**, 1962; **45**, 2111: When the morning came, Duryodhana prevailed upon Çalya to become Karṇa's charioteer. Karṇa told Çalya to urge the steeds that he might slay *A.*, etc. (*β*) (VIII, 36). Karṇa boasted (*γ*); Çalya ridiculed him and praised *A.* (*δ*). Karṇa proceeded on his chariot and inquired after *A.* (VIII, 37), promising every Pāṇḍava soldier that he who pointed out to him *A.* would receive whatever wealth he desired (VIII, 38). Çalya said that Karṇa would have a sight of *A.* without troubling to make a search, and asked him to abandon his desire for a single combat with *A.* (VIII, 39). Karṇa said that Kṛshṇa and *A.* were well known to him but did not inspire him with fright; notwithstanding the curse of Paraçu-Rāma he would slay *A.*; he would employ the Brāhma weapon, which *A.* would never be able to escape, if only the wheels of Karṇa's chariot did not sink into the earth that day according to the brahman's curse whose homa-cow's calf he had inadvertently struck (VIII, 42).—§ 608 (do.), VIII, **46-96: The seventeenth day's battle: 46**, 2130, 2132, 2152, 2154, 2161, 2177, 2193, 2197, 2199, 2201, 2206; **47**, 2212, 2217, 2219; **50**, 2415, 2421; **53**, 2574, 2598, 2604; **56**, 2774, 2784, 2801, 2810, 2828; **57**, 2849; **58**, 2857, 2858, 2894, 2898, 2903; **59**, 2955, 2966, 2970; **60**, 3039, 3055, 3063; **61**, 3079; **62**, 3142; **63**, 3198; **64**, 3217, 3219, 3223, 3230, 3231, 3240, 3241, 3272; **65**, †3292, †3293, †3294, 3307; **66**, 3309, 3317, 3335; **68**, 3386; **69**, (3440), (3470), 3483; **70**, 3492, 3515; **71**, 3562; **72**, 3605, 3615; **73**, 3634; **74**, 3791, 3803; **76**, 3842, 3859, 3860; **77**, 3861, 3862, 3874, 3875, 3876, 3878, 3879, 3881; **79**, 4004, 4025, 4032, 4037, 4066, 4067, 4068, 4072, 4075, 4085; **80**, 4118; **81**, 4124, 4145, 4146, 4157, 4159, 4161; **83**, 4257; **84**, 4301; **85**, 4329, 4340, 4347; **86**, 4349, (4364); **87**, 4383, 4408, 4409, 4415, 4416, 4421, 4423, 4425, 4429, 4430, 4437, 4461, 4462, 4476, 4479; **88**, 4505; **89**, 4524, 4532, 4533, 4534, 4535, 4536, 4539, 4559, 4591; **90**, 4623, 4625, 4626, 4632, 4633, 4635, 4658, 4662, 4664, 4667, 4670, 4671, 4672, 4675, 4685, 4688, 4690, 4696, 4698, 4701, 4715, 4718, 4720, 4725, 4731, 4736, 4741; **91**, 4766, 4780, 4807, 4811, 4816; **92**, 4819, 4826, 4829; **93**, 4834, 4851, 4867; **94**, 4905, 4919, 4947, 4956, 4960; **95**, 4977; **96**, 4990, 4992, 4997, 5008, 5016, 5027: Yudhishṭhira spoke to *A.* of the hostile array; *A.* should proceed against Karṇa, etc.; Çalya pointed out to Karṇa the chariot of *A.* (*b*). *A.*'s chariot of which Agni Vaiçvānara, the first (*pūrvaḥ*), the brahmán, Indu (i.e. Soma), had become the steeds, [and] that was originally (*prathamaṃ*) born from him, [that chariot] the gods and the brahmans knew; which had in days of old borne Brahmán, Īçāna (i.e. Çiva), Indra, and Varuṇa; riding on that primeval (*ādyaṃ*) chariot, Keçava (i.e. Kṛshṇa) and *A.* now proceeded to battle . . . . with white steeds. How the Saṃçaptakas threatened to slay *A.*, etc.; Çalya dissuaded Karṇa from trying to slay *A.* (VIII, 46). *A.* arrayed his troops, headed by Dhṛshṭadyumna (with steeds white like pigeons); by the side of Dhṛshṭadyumna were the Draupadeyas. *A.* fought the Saṃçaptakas (VIII, 47). *A.* fought the Saṃçaptakas, etc. (*ηη*); *A.* fought Suçarman; *A.* repeatedly invoked the Nāga weapon, paralyzing the legs (encircled with snakes) of the Saṃçaptakas; Suçarman invoked the Sauparṇa weapon; birds came down and devoured the snakes; *A.* sat down, recovered, and invoked the Aindra weapon; the battle became awful (VIII, 53). *A.* fought the Saṃçaptakas; he addressed Kṛshṇa upon beholding Karṇa's (*e*) prowess, and as the Saṃçaptakas were defeated (when the sun had ascended the meridian), *A.* pierced through the Kuru host. Duryodhana once more urged the Saṃçaptakas against him. Having slain 10,000 kshattriyas, *A.* came to the further wing of the Saṃçaptakas, which was protected by the Kāmbojas; the younger brother of the Kāmboja chief Sudakshiṇa was slain by *A.*; the Kāmbojas, etc. (*ττ*), were slain. *A.* fought Açvatthāman; Si. and Cā. arrived; Kṛshṇa urged *A.* not to spare Açvatthāman, who swooned away and was borne away by his charioteer; *A.* slaughtered the Kuru troops, etc. (VIII, 56). *A.* pointed out to Kṛshṇa that the Pāṇḍava army was fleeing before Karṇa, and that Yudhishṭhira was nowhere to be seen; "the third part of the day still remains." *A.* proceeded to Yudhishṭhira; Kṛshṇa described the field of battle to *A.* (*γγ*). A terrible battle ensued (VIII, 58). A remnant only of the Saṃçaptakas were left unslaughtered. Dhṛshṭadyumna was worsted by Açvatthāman and rescued by *A.*; *A.* proceeded towards the Saṃçaptakas (VIII, 59). Kṛshṇa pointed out to *A.* that Yudhishṭhira was being pursued by many Dhārtarāshṭras and was in great danger; Karṇa would soon come against *A.* and was protected by Duryodhana; he should be slain. *A.* then destroyed the remnant of his foes; the Saṃçaptakas fled (VIII, 60). *A.* fought against Açvatthāman (VIII, 61). *A.* appeared (VIII, 62). Çalya exhorted Karṇa to fight with *A.*, but in vain; he once more reminded Karṇa of *A.*, etc. (*ηη*) (VIII, 63). *A.* fought with Açvatthāman; Açvatthāman employed the Aindra weapon, which *A.* neutralized with a mighty weapon created by Indra; at last Açvatthāman was borne away by his steeds. The Sṛñjayas called upon *A.* and Kṛshṇa. *A.* spoke to Kṛshṇa about Karṇa; Kṛshṇa asked him first to find Yudhishṭhira (VIII, 64). *A.* met with Bhīma and asked him to bring intelligence of Yudhishṭhira; but they agreed that *A.* should go to Yudhishṭhira while Bhīma should resist the Saṃçaptakas. *A.* and Kṛshṇa found Yudhishṭhira lying on his bed (VIII, 65). *A.* swore to slay Karṇa and all the

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foes that day (VIII, 67). Yudhishṭhira censured *A.*, thinking that he had run away from the battle leaving Bhīma unsupported (λλλ), several times invoking him to give up the Gāṇḍīva to somebody else (VIII, 68). *A.* drew his sword in order to strike off Yudhishṭhira's head in fulfilment of his vow regarding the person who would tell him to give up the Gāṇḍīva (*μμμ*); Kṛshṇa addressed *A.* on the nature of truth (*νννν*); *A.* said he must keep his vow (*ξξξ*); Kṛshṇa suggested that *A.*, by insulting Yudhishṭhira, by addressing him with "thou," would be regarded as having slain him (*οοο*) (VIII, 69). Urged by Kṛshṇa, *A.* insulted Yudhishṭhira in a long speech (*ππππ*); then he became despondent and desired to cut off his own head; Kṛshṇa urged him to utter his own praises, as self-praise was equal to self-destruction. *A.* praised himself (*ρρρ*) and asked for Yudhishṭhira's forgiveness, promising to slay Karṇa and rescue Bhīma. Kṛshṇa induced him to forgive both himself and *A.* (*σσσ*) (VIII, 70). Speeches of Kṛshṇa, *A.*, and Yudhishṭhira on the same topic (*τττ*) (VIII, 71). *A.* proceeded to slay Karṇa, having obtained Yudhishṭhira's leave; Kṛshṇa addressed *A.* in order to raise his spirits (*υυυ*) (VIII, 72); continuation (*υυυ*) (VIII, 73). *A.'s* cheerful reply to Kṛshṇa (*ψψψ*) (VIII, 74). Sañjaya related: *A.* slew many (VIII, 75). Bhīma said to his charioteer Viçoka that he was anxious about *A.* and Yudhishṭhira; Viçoka pointed out to Bhīma that *A.* was returning to battle (*ωωω*) (VIII, 76). *A.* and Bhīma attacked the Kaurava army (description) (VIII, 77). *A.* produced a river of blood (description). Requested by *A.* (*ζ*), Kṛshṇa brought him to Karṇa; Duryodhana attacked *A.*; *A.* vanquished Açvatthāman, Kṛpa, and Kṛtavarman; Çikhaṇḍin, etc. (*ι*), proceeding towards *A.*, checked the foes (VIII, 79). *A.*, avoiding Karṇa, proceeded to the rescue of Bhīma; he informed Bhīma that Yudhishṭhira was well; he slew ten sons of Dhṛtarāshṭra (VIII, 80). *A.* was assailed by ninety Saṃçaptakas as he was proceeding towards Karna's chariot; he slew them; so also many Kauravas and a force of Mlecchas, mounted on 1,300 elephants under the command of Duryodhana. Bhīma rushed towards *A.*, and destroyed a small unslaughtered remnant of the Kauravas; then he followed *A.* in his rear (VIII, 81). Kṛshṇa urged *A.* to slay Karṇa; *A.* proceeded with Bhīmasena (VIII, 82). Bhīmasena took up a little of Duḥçāsana's blood and drank it (*μ'*), addressing Kṛshṇa and *A.*, and vowing soon to slay Duryodhana (VIII, 83). Urged by Bhīma and Nakula, *A.* proceeded towards Vṛshasena (VIII, 84). *A.* slew Karṇa's son Vṛshasena, and threatened to slay Karṇa, as Bhīma would slay Duryodhana; *A.* attacked Karṇa (VIII, 85); Kṛshṇa addressed *A.* (*τ'*); *A.'s* reply (*υ'*) (VIII, 86); description of *A.* and Karṇa (*φ'*); As., Yātudhānas, Gh., etc., sided with Karṇa; the Vedas, etc. (*χ'*), took the side of *A.*; the smaller snakes all sided with Karṇa; V., M., Sā., R., V.-D., A., and Agni, etc. (*χ'*), sided with *A.*, while all Ā. sided with Karṇa; the Vaiçyas, etc. (*ψ'*), sided with Karṇa; P., etc. (*χ'*), with *A.*; the Pretas, Pç., Rā., etc., with Karṇa; D.-ṛ., B.-ṛ., R.-ṛ., with *A.*, as also G. headed by Tumburu. With the Prādheyas and Mauneyas, G., and Aps., and many wise sages, having wolves for their vehicles, came to witness the encounter that was also witnessed by D., Dā., G., N., Y., etc., M.-ṛ., P. (subsisting upon Svadhā), etc., and Brahmán with B.-ṛ., and Prajāpatis, and Bhava. Indra wished that *A.* should vanquish Karṇa; Sūrya, that Karṇa should vanquish *A.*; the gods urged Brahmán that the success of both should be equal, Indra that *A.* and Kṛshṇa should win; Brahmán and Īçāna (i.e. Çiva) said that the victory of *A.* was certain (*ω'*): "let Karṇa obtain identity with V. or M., let him be worshipped in heaven with Droṇa and Bhīshma." Indra acquiesced by their words. Description of Karṇa's and *A.'s* chariots; the ape on *A.'s* banner attacked the elephant's rope on Karṇa's banner. Kṛshṇa and Çalya darted keen glances at each other, and so did *A.* and Karṇa. Çalya said that he would slay both Kṛshṇa and *A.* if Karṇa was slain; Kṛshṇa said that Karṇa could not slay *A.*; otherwise, the destruction of the universe would be at hand, and he would himself slay Karṇa and Çalya. *A.* said that that day the wives of Karṇa would become widows (*αα'*) (VIII, 87). In the welkin D., N., As., Si., Y., G., Rā., Aps., and B.-ṛ., etc., looked on. The battle commenced. *A.* defeated Duryodhana, etc. (VIII, 88); description of the battle between *A.* and Karṇa; *A.* employed an Āgneya weapon, which was neutralized by Karṇa with a Vāruṇa weapon by means of clouds, which was in its turn dispelled by *A.* by means of a Vāyavya weapon; *A.* employed the Aindra weapon (? *dayitaṃ devarājñaḥ; Mahendrasyāstraṃ*), Karṇa the Bhārgava weapon. Seeing *A.'s* weapons neutralized by Karṇa, Bhīma (*αε'*) and Kṛshṇa (*αζ'*) urged *A.* to put forth his strength. *A.* bowed to Brahmán and invoked the Brāhma weapon, which could be applied by the mind alone; Karṇa neutralized it; urged by Bhīma, *A.* applied a second Brāhma weapon, which caused a great carnage among the Kaurava troops (description). *A.* shot at Karṇa and Çalya and slew Sabhāpati, etc. The Kauravas urged Karṇa to slay *A.* Yudhishṭhira appeared in order to witness the encounter. *A.'s* bowstring burst; Karṇa pierced *A.* (*αδ'*). Karṇa employed five snakes as arrows; they were cut off by *A.*, who slew 2,000 Kurus. The Kurus fled, leaving Karṇa to fight alone with *A.* (VIII, 89). The snake Açvasena entered into Karṇa's quiver in the form of an arrow. Karṇa and *A.* were fanned and sprinkled with fragrant sandal-water by many Aps., staying in the welkin, and Çakra and Sūrya gently brushed their faces with their hands. Karṇa aimed that arrow which he had long kept for *A.'s* destruction. Omens appeared; Karṇa did not know that Açvasena had entered his arrow. Kṛshṇa with his feet pressed *A.'s* car about a cubit into the earth and the snake-arrow only broke his diadem (made by Svayambhū for Indra > *A.*); incapable of being crushed by Rudra, etc. (*αι'*). Karṇa would not shoot the same weapon again. Açvasena then of his own accord came towards *A.* in the shape of an arrow; Kṛshṇa informed *A.*; *A.* cut off the snake, and Kṛshṇa raised the chariot from the earth. Once, when Karṇa was stupefied, *A.* did not wish to slay him, but he was taught by Kṛshṇa never to spare an enemy. Karṇa invoked the Brāhma weapon and *A.* the Aindra weapon, which was neutralized by Karṇa; urged by Kṛshṇa to shoot "high weapons," *A.* shot the Brāhma weapon. Karṇa cut off eleven bowstrings of *A.'s* one after another, not knowing that *A.* had 100 strings to his bow; urged by Kṛshṇa to strike Karṇa with "superior weapons," *A.* then consecrated another celestial weapon with mantras, uniting the Raudra weapon with it. At that time the earth swallowed up Karṇa's wheels. Karṇa asked *A.* to wait for a moment till he had raised his sunken wheel (VIII, 90). Kṛshṇa urged *A.* to pierce Karṇa with a celestial weapon; *A.* kindled with fury; blazing flames of fire seemed to emanate from all the pores of his body. Both Karṇa and *A.* invoked the Brāhma weapon; *A.* shot an Agni weapon, which was neutralized by Karṇa with the Vāruṇa weapon, spreading darkness in all directions, which *A.* dispelled

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with the Vāyavya weapon. Pierced by a shaft of Karṇa's, *A.* began to reel, etc.; Karṇa in vain endeavoured to extricate his chariot. Recovering his senses, *A.* took up an Añjalika weapon. Urged by Kṛshṇa, *A.* cut off Karṇa's standard, and then struck off Karṇa's head with an Añjalika weapon (the R. loudly crying out "Peace be to the universe!") (VIII, **91**). *A.* fought the chariots of the Kauravas. *A.* and Kṛshṇa blew their conchs; D., G., men, Cā., M.-ṛ., Y., and M.-U. congratulated *A.* (VIII, **94**). Urged by Kṛshṇa (*aφ'*), *A.* presented himself to Yudhishṭhira, who greeted *A.* and Kṛshṇa. Yudhishṭhira, with Kṛshṇa and *A.*, came back to the field to have a look at Karṇa's body (VIII, **96**).—§ 609 (Çalyap.), IX, **1-2**: **2**, 119: Çalya was made the commander of the army (IX, **1**). Dhṛtarāshṭra's lament (IX, **2**).—§ 610 (do.), IX, **3-7**: **3**, 143, 150; **4**, 207, 208, 234; **5**, 251; **7**, 351: *A.* proceeded towards the chariots; he fought with 25,000 foot-soldiers; Cekitāna, etc. (*κ*), having slain a large number, *A.* attacked the rest (IX, **3**). The troops passed the night at the foot of Himavat (IX, **6**). Kṛshṇa said that Çalya was equal to Bhīshma and superior to *A.* (*χ*) (IX, **7**).—§ 611 (do.), IX, **8-28**: THE BATTLE OF THE FORENOON OF THE EIGHTEENTH DAY: **8**, 398; **9**, 448; **11**, 567; **14**, 705, 708, 710, 714, 730, 737, 749, 750, 751; **18**, 961; **19**, 1015; **24**, 1325; **25**, 1364, 1395; **27**, 1471, 1480, 1485: *A.* went against Kṛtavarman and the Saṃçaptakas (IX, **8**). *A.* and Bhīmasena stupefied their foes (IX, **9**). *A.*, having slaughtered the Saṃçaptakas, encountered Çalya (IX, **10**). Duryodhana fought with *A.* (IX, **11**). *A.* fought with Açvatthāman (IX, **12**). *A.* fought against Açvatthāman and the Trigartas; he destroyed 2,000 cars (IX, **14**). The Pāṇḍavas (in the very sight of Kṛshṇa and *A.*) were afflicted by the Kurus; *A.* fought with Kṛpa and Kṛtavarman. Yudhishṭhira said that *A.* should protect his rear; *A.* began to slay the Kaurava troops (IX, **16**). Yudhishṭhira slew Çalya with a celestial dart (IX, **17**). *A.*, etc. (*ββ*), began to slaughter the Madrakas (IX, **18**). Also the sons of Dhṛtarāshṭra almost all turned away from the fight at midday; *A.* fought against the chariots; Duryodhana rallied a small force by a spirited address (*ζζ*); the Pāṇḍavas, and especially *A.*, rushed against them (IX, **19**). The whole army of Duryodhana fled except Duryodhana (IX, **21**). *A.* (desiring to exterminate the Kurus) addressed Kṛshṇa, recounting the loss sustained by the Kurus (*νν*), and attacked the remnant of the Kuru army, and caused a great slaughter (IX, **24**). *A.* and Bhīma, etc. (*οο*), slew 3,000 elephants, encompassing the Pāṇḍava brothers; *A.* had afflicted Sañjaya's men; Bhīma and *A.* destroyed the elephants (IX, **25**). Kṛshṇa urged *A.* to destroy the remnant of Duryodhana's troops (*σσ*); *A.* ascended his chariot (*ττ*); *A.* fought against Suçarman and Çakuni, the Trigartas, slew Satyakarman, Satyeshu, and the Prasthala ruler Suçarman, and the latter's thirty-five sons, etc., and then proceeded against the remnant of the Bharata host (IX, **27**).—§ 612 (Hradapr.), IX, **29-31**: **29**, 1568, 1600; **30**, 1725: the followers of Çakuni attacked the Pāṇḍavas; *A.* and Bhīmasena came to the rescue of Sahadeva; *A.* slew them. Duryodhana abandoned his slain steed, and fled away without a companion, on foot towards a lake, taking up his mace. The Pāṇḍavas with *A.* baffled the purpose of the Kurus. In Duryodhana's army no great chariot-warrior was alive save Açvatthāman, Kṛpa, and Kṛtavarman (IX, **29**). When the sun had set, *A.*, etc. (*ε*), started towards the lake (IX, **30**). Yudhishṭhira in vain exhorted Duryodhana to come out from the lake and fight with them (IX, **31**).—§ 613 (Gadāyuddh.), IX, **32-33**: **33**, 1890, 1921: Yudhishṭhira (though reproved by Kṛshṇa) granted Duryodhana that if he could slay even one of the five Pāṇḍavas he would continue king (IX, **32**); Bhīmasena undertook to encounter him with the mace (IX, **33**).—§ 614 (do.), IX, **34**: Bala-Rāma (*b*) came to see the encounter.—§ 615 (do.), IX, **35-65**: **58**, 3246; **61**, 3416; **62**, 3474, 3477: According to the proposal of Bala-Rāma, Yudhishṭhira, with his brothers and Duryodhana, proceeded to Samantapañcaka (IX, **55**). *A.* inquires of Kṛshṇa about the relative merits of the two combatants. Kṛshṇa said that by fighting fairly Bhīma would never succeed in vanquishing Duryodhana. *A.* struck his own left thigh before the eyes of Bhīmasena, who understood the sign and fractured Duryodhana's thigh with his mace (IX, **58**). Kṛshṇa caused *A.* to take down the Gāṇḍīva and his inexhaustible quivers, and then to dismount; then Kṛshṇa also dismounted; the celestial Ape on his standard disappeared, and the chariot (burnt by Droṇa and Karṇa with the Brāhma weapon) with its steeds, etc., was reduced to ashes. At Kṛshṇa's suggestion the Pāṇḍavas and Sātyaki resolved to pass the night at a spot outside the camp, on the banks of the Oghavatī. They then despatched Kṛshṇa to Hāstinapura in order to pacify the wrath of Gāndhārī and console her and Dhṛtarāshṭra (IX, **62**). Duryodhana induced Kṛpa to instal Açvatthāman as the Kuru generalissimo; then they took leave of Duryodhana and left him alone (IX, **65**).—§ 616 (Sauptikap.), X, **1-9**: **4**, 171; **9**, 509: Açvatthāman, Kṛpa, and Kṛtavarman murdered all who were present in the Pāṇḍava camp during the night. "*A.* is incapable of being vanquished by D., As., G., Y., and Rā." They went to Duryodhana and informed him; Duryodhana died (X, **9**).—§ 617 (Aishīkap.), X, **10-18**: **10**, 550; **13**, 652 (*satyakarmā*); **14**, 670, 671; **15**, 695, 696, 706: The Pāṇḍavas with Kṛshṇa proceeded in the track of Bhīmasena and Nakula in pursuit of Açvatthāman: Kṛshṇa, *A.*, and Yudhishṭhira on Kṛshṇa's chariot. Açvatthāman shot a celestial weapon "for the destruction of the Pāṇḍavas" (X, **13**). Urged by Kṛshṇa, *A.* shot the [Brāhma] weapon. Extraordinary omens appeared in nature; Nārada and Vyāsa, seeking to save the three worlds, stood between the two fires (X, **14**). *A.* withdrew his weapon, but Açvatthāman could not. Vyāsa praised *A.* for not having used the Brahmaçiras weapon before (X, **15**). Kṛshṇa said that Uttarā's son Parikshit would be stillborn, but be brought to life by Kṛshṇa, etc. Açvatthāman's gem was placed upon Yudhishṭhira (X, **16**).—§ 618 (Jalapradānikap.), XI, **1-15**: **15**, 412: Dhṛtarāshṭra resolved to visit the field of battle accompanied by the Kuru ladies (XI, **10**). Yudhishṭhira and his brothers set out to meet Dhṛtarāshṭra, accompanied by Kṛshṇa, etc. (*κ*); they met the weeping ladies on the way (*λ*), and saluted Dhṛtarāshṭra, who reluctantly embraced Yudhishṭhira and broke an iron statue of Bhīma (XI, **12**). Commanded by Dhṛtarāshṭra, the Pāṇḍava brothers proceeded with Kṛshṇa to see Gāndhārī (XI, **14**). *A.* moved away to the rear of Kṛshṇa (XI, **15**).—§ 619 (Strīvil.), XI, **16-25**: **18**, 540; **23**, 660; **24**, 684, 696: With the Pāṇḍavas and Kṛshṇa and all the Kuru ladies Dhṛtarāshṭra proceeded to the field of battle. The Pāñcāla and the Kuru ladies were plunged into unutterable distress (description). Gāndhārī cursed Kṛshṇa.—§ 620 (Çrāddhap.), XI, **26 27**: **27**, 807: Urged by Dhṛtarāshṭra, Yudhishṭhira ordered Sudharman, etc. (*a*), to cause the funeral rites of the slain (*β*) to be duly performed; they burnt them upon funeral pyres. Then Yudhishṭhira and

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Dhṛtarāshṭra proceeded towards the Gaṅgā (XI, **26**). The Kuru ladies, etc., performed the water rites for their fallen kinsmen on the Gaṅgā. Kuntī, in a paroxysm of grief, disclosed to her sons the truth about the birth of Karṇa (*γ*), whom *A.* had slain, being in reality his brother (XI, **27**). — § 621 (Rājadh.): XII, **1**, 13, 34, 36, 39; **2**, 47, 55; **7**, 158 (Yudhishṭhira's lament before *A.*); **8**, 201, (203) (*A.* addressed Yudhishṭhira, justifying the battle and applauding the acquisition of wealth, quoting Nahusha, etc.); **9** (unmoved by *A.'s* words, Yudhishṭhira desired to lead the life of a religious recluse).—§ 622 (do.), XII, **11**, (305), (331): *A.* recited the story of the discourse between Çakra (in the form of a golden bird) and certain youths (Ṛ.) desirous of leading a forest life.—§ 623 (do.), XII, **12**, 333; **15**, 424, (425): *A.* applauded [him who wields] the rod of chastisement; **16**, 482.—§ 624 (do.), XII, **18**, 535, (536), (571): *A.* recited the story of the discourse between the Videha king Janaka and his queen, in which the latter explained the claims of a life of poverty and renunciation.—§ 625 (do.): XII, **19**, 579, 595: Yudhishṭhira's reply to *A.* on the vanity of wealth.—§ 627 (do.): XII, **22**, 636 (*A.* justified before Yudhishṭhira the slaughter of foes in battle, citing Indra).—§ 629 (do.), XII, **25**: Seeing *A.* angry, Yudhishṭhira declared to Vyāsa that earthly rule could not give him any delight. —§ 630 (do.), XII, **27**, 809 (Yudhishṭhira's reply to *A.* approving a life of yoga and austerities).—§ 632 (do.), XII, **29**, (894), 897: *A.* asked Kṛshṇa (who from his earliest years was dearer to Yudhishṭhira than even *A.* himself) to dispel Yudhishṭhira's grief.—§ 635 (do.), XII, **33**, 1175; **37**, 1377: Directed by Nārada to apply to Bhīshma for instruction and exhorted by Jishṇu (Arjuna), etc. (*γ*), Yudhishṭhira with his brothers, etc., headed by Dhṛtarāshṭra, set out for Hāstinapura. The procession described (*δ*): *A.* held a white umbrella of great effulgence, etc., over his head. **38**, 1396: The citizens welcomed Yudhishṭhira and Draupadī and *A.*, etc. (*ε*). Yudhishṭhira entered the palace; the brahmans slew Cārvāka with their yells.—§ 637 (do.), XII, **40***a*, 1445: Bhīma and *A.* sat one on each side of Yudhishṭhira at his installation on the throne. **41***β*, [1479: *A.* was appointed to resist hostile forces and chastise the wicked]; **44***δ*, 1517, 1524 (obtained the palace of Duḥçāsana), 1530 (Çaurin and Sātyaki entered the palace of *A.*); **47**, [1694 (Yudhishṭhira and *A.* went in one chariot to see Bhīshma, together with Kṛshṇa)]. — [§ 638 (do.), XII, **48**: Kṛshṇa and the Pāṇḍavas, etc., proceeded to Kurukshetra (description).]— § 639 (do.), XII, [**50**: The Pāṇḍavas and Kṛshṇa, etc., descended from their chariots and approached and saluted the Ṛ., who surrounded Bhīshma on his arrow-bed]. **52***ε*: [The Pāṇḍavas, etc., returned to Hāstinapura after having saluted Bhīshma]; **53**, [1910 (Yudhishṭhira asked *A.* to see that his chariot was made ready)], 1914 (the Pāṇḍavas proceeded towards Kṛshṇa's abode; the princes set out to see Bhīshma), [having come to Bhīshma, they alighted from their chariots]. — § 640 (do.), XII, **54***a*, 1929 (the Pāṇḍavas asked Bhīshma to discourse on morality).—§ 654 (Āpaddh.), XII, **157**, 5874 ("the 18 akshauhiṇīs were not equal in might to the single-handed *A.*").—§ 657 (do.), XII, **167**, (6220) (*A.* assigned precedence to Wealth, not to Virtue and Desire). — § 717 (Nārāyaṇīya), XII, **342**, (13133), 13136, 13186: Vaiçampāyana related what Kṛshṇa had said to *A.*, when the latter asked him about the signification of his names mentioned by M.-ṛ. in the Vedas and Purāṇas. **343**, (13188), 13238, (13277): Asked by *A.* about the identical origin of Agni and Soma, Kṛshṇa (in prose) related some ancient stories about the gods, etc.; asked by *A.* about the battle between Rudra and Nārāyaṇa, Kṛshṇa related some particulars thereof: "that being, whom, at the time of all the battles, thou beheldst stalking in thy van, is no other than Rudra . . . . those foes whom thou hast slain, were all, in the first instance, slain by him." **349**, 13554: When the Pāṇḍava and Kuru armies were drawn up for the battle and *A.* became distressed, Kṛshṇa himself explained the religion of Devotion . . . . Pārtha put that question to Nārada in the midst of Ṛ. and in the presence of Kṛshṇa and Bhīshma.—§ 734 (Ānuçāsanik.), XIII, **26**, 1759: Bhīshma had been overthrown in battle by *A.*; he was lying on a bed of arrows in expectation of the time of death; the Pāṇḍavas, etc., waited upon him, while he answered their questions relating to morality and righteousness.—§ 777 (Svargāroh. p.), XIII, **169***a*, 7771: When they burnt the corpse of Bhīshma, Bhīmasena and *A.* held a couple of Yak-tails of pure white in their hands; then the Pāṇḍavas, etc., proceeded to Gaṅgā, where they offered oblations of water to Bhīshma; Gaṅgā wept; Kṛshṇa comforted her; he declared that Bhīshma had not been slain by Çikhaṇḍin, but by *A.*—§ 781 (Açvamedh.), XIV, **15**, 396, 399, 406: Asked by Janamejaya what Kṛshṇa and *A.* did when the Pāṇḍavas had reconquered and pacified their kingdom, Vaiçampāyana said that Kṛshṇa comforted *A.* for the death of his relatives (*a*) and then wished to go to Dvāravatī; *A.* sorrowfully assented.—§ 782 (Anugītāp.), XIV, **16**, 407, 410: When Kṛshṇa and *A.*, after slaying the enemies, dwelt in the palace, *A.* asked Kṛshṇa to repeat the contents [of the Bhagavadgītā], because he would soon repair to Dvārakā. Kṛshṇa was discontented that *A.* could not remember it; he now, however, recited what the brahman Kāçyapa had heard from a brahman crowned with ascetic success about Jīva (the individual Soul), etc. (i.e. Anugītā). — § 782*b* (Brāhmaṇagītā), XIV, **34**, (932): When Kṛshṇa had finished the Brāhmaṇagītā, *A.* asked where that brāhmaṇī and that brahman were now; Kṛshṇa said: "My mind (*manas*) is the brahman, my understanding (*buddhi*) is the brāhmaṇī; he who has been called *kshetrajña*, I am myself." —§ 782 (Anugītāp.), XIV, **35**, (934): Asked by *A.* about Brāhman, Kṛshṇa recited the old history about the discourse between the preceptor and his disciple on this subject (Guruçishyasaṃvāda). **51**, (1470): Asked by *A.*, Kṛshṇa said that he was the preceptor and the mind his pupil; "I wish to see my father again with thy leave"; *A.* replied: "We shall go to-day from this town to Hāstinapura and inform Yudhishṭhira."—§ 783 (do.), XIV, **52**: Kṛshṇa and *A.* set out for Hāstinapura; *A.* praised Kṛshṇa, "the soul of the universe, etc."; they saw Dhṛtarāshṭra, etc. (*γ*); Kṛshṇa passed the night in the apartment of *A.*; at morning they proceeded to Yudhishṭhira; then they set out from Hāstinapura with Subhadrā, etc.; *A.* returned.—§ 784 (do.), XIV, **53**: *A.* repeatedly embraced Kṛshṇa; as he came upon the desert he beheld Utaṅka.—§ 785 (do.), XIV, **62**: Vyāsa came and predicted to Pṛthā, Uttarā, *A.*, and Yudhishṭhira that the son of Uttarā would become a great prince through the puissance of Kṛshṇa and Vyāsa; *A.* became comforte[d] **63**, 1874, 1887: Yudhishṭhira summoned all his broth[ers] and spoke to them about performing the horse-sacrif[ice] and about obtaining the wealth of Marutta; Bhīmas[ena] proposed to worship Çiva; *A.*, etc., approved. **64**: [The] Pāṇḍavas, etc., set out for the gold of Marutta. **65**: The[y]

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made offerings to Çiva, etc.; then they again set out for Hāstinapura. **66**: Meanwhile Kṛshṇa, etc., arrived; Uttarā gave birth to Parikshit, who was still-born. **67**, 1969: Subhadrā lamented (*ν*). **68**: Kṛshṇa entered the lying-in-room (description). **69**: Kṛshṇa touched water and withdrew the Brāhma-weapon and revived the child. **70**: When Parikshit was a month old, the Pāṇḍavas came back with the wealth. **71**, 2081: *A.*, etc. (*ρ*), would officiate at Yudhishṭhira's sacrifice. **72**, 2105: According to the counsel of Vyāsa, *A.* was charged with the protection of the horse. **73**, 2115, 2139: Yudhishṭhira asked *A.* to spare all hostile kings as much as possible and to invite them to the horse-sacrifice; *A.* with the Gāṇḍīva followed the horse; all Hāstinapura came out to see him; a disciple of Yājñavalkya followed him in order to perform auspicious rites for him, and also many brahmans and kshattriyas. In course of the horse's wandering many great and wonderful battles were fought. The horse wandered over the whole earth; from the North it turned to the East; myriads of kings fought with *A.*, because they had lost their kinsmen on the field of Kurukshetra, the same did innumerable Kirātas, Yavanas, Mlecchas, and Āryas. **74**: The Trigartas attacked *A.*, who in vain asked them to forbear; the Trigarta king Sūryavarman fought with *A.*, who slew his younger brother Ketuvarman; then he fought Dhṛtavarman, was wounded in his hand and dropped the Gāṇḍīva, but took it up again and slew eighteen warriors; the Trigartas fled and accepted *A.*'s dominion. **75**, 2188, 2190: In Prāgjyotisha, Bhagadatta's son king Vajradatta (description) attacked *A.* on his elephant, but, after a fierce battle—**76**, 2195, 2197, 2207, 2208, 2209—during three days, he on the fourth day had his elephant slain, and promised to come to the horse-sacrifice. **77**: The Saindhavas seated on chariots attacked *A.*, who was on foot, recollecting Jayadratha; omens appeared; the Gāṇḍīva fell down; the gods, etc., shouted "victory" to *A.*, who once more used his bow; the Saindhavas fled. **78**, 2265, 2273, 2280: The Saindhavas once more rallied; *A.* urged them to surrender, but in vain; then Duḥçalā, taking her grandson, the son of Suratha, in her arms, repaired to *A.*; *A.* cast off his bow, and asked after Suratha (the son of Jayadratha); she said that he had died from sorrow when he heard of *A.*'s arrival; *A.* comforted her; Duḥçalā asked her warriors to desist, and returned home; at last the horse arrived at Maṇipūra—**79**, 2338—where Babhruvāhana, *A.*'s son by Citrāṅgadā, approached *A.* with humility; *A.* angrily blamed him for having fallen away from kshattriya duties. Ulūpī pierced through the earth and beheld her [step-]son standing distressed, and incited him to fight *A.*, which he did; he even caused the sacrificial horse to be seized; gravely wounded, *A.* praised his son highly; at last *A.* fell down in a swoon, and so did Babhruvāhana. **80**, 2371: Citrāṅgadā lamented. At last Ulūpī thought of the gem that has the virtue of reviving a dead man; the gem came; she placed it on the breast of *A.*; he revived. **81**, (2402): Asked by *A.*, Ulūpī recited the curse of the Vasus for *A.*'s having slain Bhīshma in unfair fight; if *A.* had died without having expiated his sin, he would have fallen into Hell; *A.* highly approved of her deed and told Babhruvāhana to come with his mother, etc., to the horse-sacrifice; Babhruvāhana promised to come and to take upon himself the task of distributing food among the brahmans. He asked *A.* to pass the night in the city with his two wives; but *A.* was prevented by his vow of following the horse. **82**, 2456, 2462: The horse at last turned its face towards Hāstinapura; at Rājagṛha, the Magadha king Meghasandhi, the son of Sahadeva, mounted on his chariot, attacked *A.*, who was on foot; he was told to come to the horse-sacrifice. In Vaṅga, Puṇḍra, and Koçala *A.* vanquished innumerable Mleccha armies. **83**: *A.* proceeded towards the south. At the beautiful city of the Cedis, Çarabha, the son of Çicupāla, fought *A.* and then worshipped him, etc. Citrāṅgada was vanquished by *A.*; the Nishāda king, the son of Ekalavya, was vanquished after a furious battle, etc. King Ugrasena came to *A.* with Vasudeva. Then along the coast of the western ocean; then to the Gāndhāras, where a fierce battle ensued with the Gāndhāra king, the son of Çakuni. **84**, 2491: At last the king, disregarding *A.*'s peaceful advice, fought alone; *A.* shot off his headgear; the mother of the king came out and forbade her son to fight; *A.* told him to come to the horse-sacrifice. **85**, 2511: At the news of his arrival to Hāstinapura, Yudhishṭhira rejoiced, etc., and made magnificent preparations for the sacrifice. **86**, 2559: Kṛshṇa, etc., came and told about *A.* that he had been very much emaciated, and that he was near at hand. **87**, 2587, 2592, 2593: Yudhishṭhira enquired of Kṛshṇa why *A.* was fated to bear such hardships in life; Kṛshṇa attributed it to the elevation of *A.*'s cheekbones. Bhīmasena, etc., became gratified with *A.*'s triumphs. A messenger announced the arrival of *A.*, and received large gifts. On the second day *A.* entered the city (description). *A.* saluted Yudhishṭhira, etc. **88**: The sacrifice was duly performed; **89**, 2655.—§ 786 (do.), XIV, **91**, 2814: "Yudhishṭhira, Bhīma, and *A.* resembled Indra."—§ 787 (Āçramavāsap.), XV, **1**: For fifteen years the Pāṇḍavas did everything under the advice of Dhṛtarāshṭra; Bhīmasena alone did not forget his grievances. **2**: From fear of Yudhishṭhira nobody dared to speak evil of Duryodhana or Dhṛtarāshṭra. Bhīma, however, reverenced the old king outwardly, but with a very unwilling heart. **3**: After fifteen years Dhṛtarāshṭra, afflicted by the cutting words of Bhīma, asked Yudhishṭhira's permission for himself and Gāndhārī to retire to the woods clad in rags and barks in order to practise austerities; **10**, 333, 346. **11**: Yudhishṭhira and *A.* applauded Dhṛtarāshṭra's intention to perform the çrāddha of Bhīshma, etc., before setting out for the woods; Bhīma was unwilling; *A.* sought to pacify him, seconded by Yudhishṭhira. **12**, (382), 387, 392: *A.* urged Bhīma to forget the injuries of Duryodhana. **13**, 403: Vidura reported the speeches of Yudhishṭhira, *A.*, and Bhīma to Dhṛtarāshṭra. **15**, 434: When Dhṛtarāshṭra and Gāndhārī set out with his daughters-in-law on the day of full-moon in the month of Kārttika, Yudhishṭhira and *A.* were filled with grief. **16**, 455: Vidura and Sañjaya and Kuntī retired with Dhṛtarāshṭra and Gāndhārī into the woods; Dhṛtarāshṭra caused Kṛpa and Yuyutsu to remain and made them over to Yudhishṭhira.—§ 788 (do.), XV, **22**: Afflicted with grief, the Pāṇḍavas did not attend to their kingly offices; they set their heart upon seeing Dhṛtarāshṭra, etc., and proceeded towards the forest. **23**, 618, 628: Headed by *A.* (on a chariot with white horses) and Kṛpa, they proceeded slowly (description of the expedition). **24**, 646: Sahadeva and Kuntī informed Gāndhārī of the arrival of the Pāṇḍavas, and then advanced towards *A.*, etc. (*β*), dragging the childless old couple. **25**, 658, 662: To the ascetics who had come from diverse regions to see the Pāṇḍavas, Sañjaya pointed out each of them (*γ*). **26**: Vidura entered the body of Yudhishṭhira, but was not cremated; **28**, 747 (*ε*).—§ 789 (Putradarçanap.), XV, **29**: The Pāṇḍavas passed about a month in that

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forest; Vyāsa came; Dhṛtarāshṭra wished to see his dead children and kinsmen; the grief of Gāndhārī, etc. (δ), was revived; she said that for sixteen years Dhṛtarāshṭra never slept for grief; and also Kṛshṇā, etc. (ε), grieved exceedingly; asked by Vyāsa to tell what she wished—**30**—Kuntī told the story of Karṇa's birth; Vyāsa promised to show her Karṇa. **31**: They all proceeded towards the Bhāgīrathī, and waited for the advent of night; at sunset they bathed and finished their evening rites. **32**: When night came, Vyāsa plunged into the Bhāgīrathī for a bath and summoned all the deceased warriors, who all rose up from the water with a loud uproar. **33**: When they had sported with one another for that night, Vyāsa dismissed them within the twinkling of an eye.—§ 791 (do.), XV, **36**, 1004 (β): Dhṛtarāshṭra became released from his grief; all returned home; the Pāṇḍavas had passed more than a month in the wood.—§ 792 (Nāradāgamanap.), XV, **37-39**: Two years later the Pāṇḍavas were visited by Nārada, who told them that Dhṛtarāshṭra, etc., had been burnt by a forest conflagration; only Sañjaya had escaped. The Pāṇḍavas and the citizens all proceeded to Gaṅgā in order to offer oblations of water to them, etc.—§ 793 (Mausalap.), XVI, **4**, †107: After the mutual slaughter at Dvārakā, Kṛshṇa sent Dāruka to inform *A.* and tell him to come quickly; Kṛshṇa, entering Dvāravatī, told his father to protect the ladies till *A.* came. Bala-Rāma and Kṛshṇa died. **5**, 135, 138: *A.* with Dāruka proceeded to Dvārakā; when Kṛshṇa's 16,000 wives saw *A.*, they uttered a loud cry. The city seemed to *A.* to be like the terrible river Vaitaraṇī. *A.*, Satyā, and Rukmiṇī fell down and wailed; then praising Kṛshṇa and comforting the ladies, *A.* went to Vasudeva. **6**κ, 151, 153, 154, 157, 169: Vasudeva lamented and said he would die by abstaining from food. **7**, 183, 224, 227, 230, 253: *A.* said that the hour had come also for the Pāṇḍavas to depart [from the world] (λ); he would, however, first move the women, the children, and the aged of the Vṛshṇis to Indraprastha. Then he entered the hall of the Yādavas called Sudharmā (*sudharmāṃ yādavīṃ sabhāṃ*), where he told the citizens and ministers that he would take away with him the remnants of the Vṛshṇis and Andhakas, as the sea would soon engulf the city, etc. *A.* passed that night in the mansion of Kṛshṇa. At dawn Vasudeva by yoga attained to the highest goal; his four wives ascended the funeral pyre. When *A.* had caused Vasudeva and his four wives to be burnt, he visited the place where the Vṛshṇis had been slaughtered, and caused the last rites to be performed and Rāma and Kṛshṇa to be burnt. On the seventh day he set out with the ladies and children, the Yādava troops and other inhabitants, with Kṛshṇa's 16,000 wives, and Vajra; they numbered many millions in all; then the ocean flooded Dvārakā; they proceeded in slow marches; at Pañcanada the Ābhīras (Mlecchas) conspired to rob the cavalcade. *A.* only with great difficulty succeeded in stringing his bow. His celestial weapons would not come to his mind; the women were snatched away by the robbers; *A.*'s shafts soon became exhausted; formerly they had been inexhaustible. *A.* became very distressed; he escorted the remnant of the cavalcade to Kurukshetra; he established the son of Kṛtavarman in the city of Mārttikāvata with the remnant of the women of the Bhoja king; the remainder, with children and old men and women, at Indraprastha with Vajra for their ruler; the son of Yuyudhāna (with old men, etc.) on the banks of the Sarasvatī, etc.; then *A.* entered the retreat of Vyāsa. **8**, 254, 255, (261): *A.* informed Vyāsa of what had passed (ν) ("500,000 warriors have thus been laid down"). Vyāsa said that Kṛshṇa, as also the Pāṇḍavas, had finished their work; "the time has come for your departure from this world," etc. (ξ). *A.* entered Hāstinapura and informed Yudhishṭhira of what had taken place.—§ 794 (Mahāprasthān.), XVII, **1**, 2, 5, 20, 31, 37, 38: The Pāṇḍavas set their heart on leaving the world; the kingdom was made over to Yuyutsu, and Parikshit installed as king in Hāstinapura, while Vajra ruled in Indraprastha. Kṛpa was installed as the preceptor of Parikshit. The subjects tried in vain to dissuade them; they and Draupadī divested themselves of their ornaments and dressed in the barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five Pāṇḍavas, Draupadī, and a dog; wandering towards the east they reached the sea of red water. Agni came (α) and caused *A.* to throw the Gāṇḍīva and his inexhaustible quiver into the water and thus restore them to Varuṇa. They now proceeded towards the south, etc., wishing to make a round of the whole earth. **2**, 67: Having crossed Himavat, etc., Kṛshṇā dropped down, in consequence of her partiality for *A.*; then Sahadeva, then Nakula, then *A.* fell down; *A.*, because he had said that he would consume all the foes in a single day, but had not accomplished it. **3**, 92: Yudhishṭhira's second test. —§ 795 (Svargārohaṇap.), XVIII, **1-3**: Yudhishṭhira's third test: **2**, 36, 66. **4**, [128: When arrived in heaven Yudhishṭhira saw there Govinda (Kṛshṇa) in his Brāhma-form (description), adored by Phālguna (Arjuna)].—Cf. the following synonyms:—

Aindri ("son of Indra"), q.v.
Bhārata ("descendant of Bharata"), q.v.
Bhīmānuja ("younger brother of Bhīma"): IV, 1668.
Bhīmasenānuja (do.): V, 5759.
Bībhatsu ("loathing"): I, 2273, 2275, 2278, 4809, 5302, 5310, 5364, 5389, 5523, 6492, 7887, 8037, 8063, 8165, 8233, 8243, 8258; II, 523, 1928, 2370; III, 551, 589, †915, 1246, 1275, 1387, 1910, 2020, 2061, 8290, 8292, 8421, 10885, 11429, 11526, 11935, 14833, 17261, 17274; IV, 46, 367, 1184, 1227, 1283, 1307, 1311, 1376 (enumeration of Arjuna's ten names), 1378, 1385 (etymology), 1441, 1474, 1475, 1479, 1486, 1493, 1508, 1512, 1527, 1610, 1625, 1649, 1653, 1698, 1702, 1712, 1718, 1939, 1946, 1988, 1997, 2028, 2038, 2125, 2350; V, †852, 2216, 2672, 2800, 2823, 2855, 2969, 3177, 4649, 4709, 4785; VI, 717, 2020, 2552, 3211, 3746, 4834, 4839, 4973, 5212, 5286, 5488, 5558, 5609, 5612, 5621, 5739, 5788, 5790; VII, 320, 420, 669, 768, 787, 1309, 1995, 2486, 2536, 2561, 2815, 2816, 2823, 2829, 3223, 3240, 3251, 3268, 3293, 3356, 3374, 3685, 4218, 4294, 5354, 6063, 6075, 6091, 6094, 6219, 6283, 6411, 6768, 6780, 6966, 7085, 7088, 7091, 7216, 7714, 7834, 8081, 8289, 8386, 8465, 9007, 9103, 9105, 9115, 9246, 9399, 9402; VIII, 159, 1636, 2129, 2179, 2584, 2863, 3237, 3245, 3578, 3581, 3582, 3751, †3833, 4009, 4112, †4778, 4843; IX, 135, 201, 731, 1570; XI, 376, 662, 689; XII, 652, 819; XIV, 1792, 2155, 2182, 2224, 2230, 2283, 2488, 2506, 2579; XV, 370, 397, 400; XVI, 167, 170, 177.
Bṛhannalā (the name which *A.* gave himself with king Virāṭa): IV, 54, †306, †307, †308, (849), 850, (852), 852, 1186, †1190, 1193, 1205, 1206, 1212, 1214, 1217, 1220, 1222, 1223, 1228, 1229, 1248, 1256, (1259), 1274, 1276, 1314, (1315), 1342, (1343), †2151, †2159, 2167, †2169, †2175, 2181, 2199, 2204, 2214, 2216, 2229.

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Çākhāmṛgadhvaja (= Kapidhvaja): VII, 5802.
Çakraja ("son of Indra"): XIV, 2560.
Çakranandana ("son of Indra"): III, 1843.
Çakrasūnu ("son of Indra"): VI, 4731; VII, 1804; VIII, †3345, †3521.
Çakrasuta ("son of Indra"): VI, †3753.
Çakrātmaja ("son of Indra"): III, 1724, 11912; VII, 6575; XIV, 2325.
Çvetāçva ("with white horses"): II, 1683; III, 10881; VI, 5451, 5470; VII, 4712; VIII, 1076, 1578; X, 631; XIV, 2135, 2183; XV, 73.
Çvetahaya ("with white horses"): V, 2133; VII, 1228; VIII, 4346.
Çvetavāha ("with white horses"): III, 10847; V, 5759; XII, 30.
Çvetavāhana ("with white horses"): I, 7374; III, 10532, 10863; IV, 1349, 1375 (enumeration of Arjuna's ten names), 1377, 1382 (etymology), 1648; VII, 3287, 3294, 6584, 7329; VIII, 4475; XII, 25; XIV, 2222, 2466; XVII, 64.
Devendratanaya ("son of Indra"): VII, 7716.
Dhanañjaya ("conqueror of booty"): I, †161, †168, †192, 388, 496, 608, 2292, 2444, 4921, 5272, 5275, 5289, 5483, 5496, 5498, 5531, 5539, 5654, 5741, 6439, 6461, 6468, 6518, 6891, 7124, 7136, 7375, 7503, 7753, 7762, 7766, 7770, 7790, 7822, 7829, 7848, 7851, 7878, 7931, 7972, 7979, 8028, 8034, 8079, 8326, 8472; II, 130 (°*sakhā Tumburuḥ*), 647, 823, 970, 987, 995, 996, 1003, 1010, 1011, 1017, 1478, 1607, 1707, 1716, 1889, 1890, 1920, 2157, 2260, 2411, 2422, 2539, 2569; III, 595, 918, 922, 943, 1361, 1439, 1458, 1469, 1489, 1497, 1506, 1508, 1509, 1517, 1588, 1685, 1710, 1712, 1813, 1818, 1864, 1877, 1888, 1918, †2009, 2016, 2017, 3087, 4021, 8280, 8432, 8446, 10283, 10870, 10872, 10873, 10880, 10898, 11069, 11821, 11833, †11894, †11905, 11917, 11925, 11926, 11931, 11942, 11987, 12011, 12059, 12270, 12284, 12290, 12293, 12295, 12302, 12311, †12316, 12443, 12569, 12579, 14758, 14768, 14791, 14832, 14954, 14972, 14976, 14989, 14991, 15004, 15007, 15012, 15015, 15019, 15065, 15066, (°*sakhātmānaṃ darçayām āsa . . . . Citrasenaḥ*), 15069, †15655, †15673, †15694, †15706, 15742, 15770, 15771, 16606, 16920, 17273, 17294, 17297, 17299; IV, 39, 148, †309, †311, 572, 573, 575, 583, 587, 620, 649, 845, 1211, 1233, 1260, 1265, 1266, 1269, 1271, 1286, 1318, 1376 (enumeration of the ten names of *A.*), 1378, 1380 (etymology), 1391, 1459, 1564, 1569, 1571, 1580, 1582, 1618, 1620, 1638, 1758, 1781, 1822, 1857, 1921, 1995, 2006, 2022, 2024, 2025, 2035, 2044, 2055, 2065, 2083, 2087, 2093, †2110, †2129, 2130, 2318, 2323, 2324, 2345, 2368; V, 130, 131, 144, 146, 150, 620, 629, †677, †688, †724, †736, †763, †872, †1809, †1810, 1956, 1957, 2085, 2099, 2187, 2196, 2199, 2324, †2418, 2480, 2490, 2500, 2508, †2512, 2800, 2974, 3071, 3072, 3162, 3195, 3199, 3200, 3204, 3490, 3496, 3707, 3976, 4171, 4358, 4425, 4652, 4691, 4707, 4708, 4722, 4777, 4817, 4869, 4937, 5136, 5142, 5165, 5167, 5295, 5344, 5370, 5487, 5514, 5559, 5623, 5784, 5868, 5873, 7588, 7630, 7639; VI, 18, 697, 707, 762, 844, 927, 1034, 1118, 1178, 1241, 1260, 1310, 1483, 1526, 1533, 1541, 1554, 1677, 1822, 1982, 1999, 2075, 2115, 2136, 2150, 2153, 2161, 2375, 2425, 2554, 2558, 2565, 2568, †2595, †2633, †2644, †2647, †2679, 3004, 3070, 3088, 3119, 3126, 3163, 3269, 3282, 3557, 3563, 3581, 3586, †3751, †3756, †3757, 3759, †3775, 4323, 4339, 4587, 4618, 4621, 4643, 4645, 4738, 4814, 4944, 4970, 4971, 4988, 5066, 5073, 5118, 5227, 5282, 5288, 5300, 5311, 5325, 5356, 5366, 5487, 5527, 5542, 5548, 5577, 5613, 5647, 5726, 5778, 5803, 5848, 5853; VII, †63, 95, 194, 199, 225, †248, 328, 331, 333, 341, 346, 352, 353, 417, 460, 468, 670, 675, 700, 707, 725, 759, 760, 774, 777, 779, 1063, 1221, 1237, 1246, 1247, 1248, 1249, 1254, 1255, 1307, 1322, 1425, 1491, 1523, 1527, 1637, 1758, 1990, 2476, 2582, 2648, 2655, 2660, 2701, 2706, 2789, 2791, 2804, 2820, 2822, 2827, 2841, 2966, 2974, 2979, 3057, 3089, 3132, 3140, 3154, 3176, 3183, 3193, 3239, 3244, 3253, 3339, 3342, 3344, 3348, 3352, 3353, 3354, 3382, 3395, 3397, 3415, 3417, 3428, 3432, 3434, 3435, 3441, 3648, 3688, 3697, 3706, 3707, 3759, 3763, 3764, 3777, 3798, 3801, 3805, 3811, 3832, 3834, 3874, 3875, 3886, 3889, 3899, 3901, 3902, 3934, 4196, 4197, 4228, 4236, 4243, 4246, 4270, 4281, 4392, 4404, 4480, 4484, 4637, 4708, 4724, 4954, 4971, 5013, 5106, 5131, 5140, 5167, 5168, 5244, 5252, 5255, 5256, 5264, 5324, 5326, 5373, 5451, 5547, 5776, 5805, 5807, 5810, 5812, 5813, 5818, 5824, 5842, 5852, 5885, 5934, 5987, 5989, 6074, 6083, 6113, 6122, 6123, 6140, 6142, 6144, †6153, 6155, 6170, 6172, 6197, 6223, 6244, 6246, 6257, 6275, 6302, 6347, 6391, 6393, 6455, 6473, 6474, 6781, 6849, 7093, 7100, 7108, 7274, 7497, 7670, 7710, 7724, 7781, 7802, 7810, 7817, 8058, 8182, 8189, 8218, 8227, 8264, 8267, 8283, 8288, 8290, 8291, 8293, 8310, 8323, 8347, 8369, 8463, 8471, 8605, 8690, 8706, 8802, 8803, 8804, 8865, 8873, 8945, 9039, 9052, 9082, 9098, 9112, 9258, 9390, 9398, 9495; VIII, 42, 61, 105, 114, 232, 299, 368, 421, 427, 494, 614, 655, 656, 683, †697, †701 (*jighāṃsur Indrāvarajaṃ Dhanañjayaṃ*; so also B. and Nīl., who explains *Indrāvarajaṃ* to be Kṛshṇa; ought we not to read °*suḥ sendrāvarajaṃ Dha*°?), 823, 1093, 1096, 1102, 1166, 1384, 1674, 1689, 1693, 1694, †1739, †1751, 1755, 1763, 1771, 1781, 1782, 1789, 1800, 1803, 1805, 1807, 1809, 1813, 1825, 1956, 1972, 1974, †1980, †1987, 2151, 2159, 2165, 2421, 2607, 2815, 2833, 2960, 2964, 2974, 3041, 3273, 3279, 3281, †3285, 3294, 3309, 3322, 3323, 3324, 3327, 3380, 3388, 3405, 3420, 3433, 3449, †3516, †3520, 3564, 3565, 3568, 3583, 3584, 3586, 3631, 3680, 3797, †3804, †3845, †3850, †3851, †3869, 4026, 4034, 4036, 4043, †4068, †4069, †4077, 4085, †4086, 4091, 4092, 4094, 4097, 4102, 4106, 4114, 4116, 4126, 4130, 4144, 4273, 4274, †4298, †4330, 4350, 4373, 4382, 4395, 4410, 4419, 4429, 4431, 4433, 4473, 4477, †4494, †4504, †4507, †4511, †4525, †4546, †4558, †4590, †4598, †4604, †4612, †4614, †4617, †4622, †4684, †4691, 4768, †4777, †4795, †4805, †4823, 4863, 4866, 4876, †4907, †4926, 4959, 4983, 5011, †5041; IX, 142, 155, 158, 209, 210, 450, 706, 725, 799, 820, 1020, 1026, 1029, 1063, 1286, 1338, 1444, 1477, 1569, 1599, 3252, 3261, 3266, 3318, 3469, 3483; X, 443, 610, 681, 687, 691, 692, 705, 707; XI, 359, 613, 647, 815; XII, 54, 192, 195, 581, 732, 768, 771, 772, 775, 1694, 1911, 1913, 13236, 13250, 13303, 13322; XIII, 6925 (*triṇṇau puṇḍarīkākshau Vāsudeva-Dhanañjayau*), 7019 (= Vishṇu, 1000 names), 7791; XIV, 372, 373, 417, 933, 1171, 1476, 1482, 1511 (°*gṛhāḥ*), 1512, 1589, 1862, 1867, 2116, 2121, 2123, 2149, 2150, 2152, 2168, 2170, 2171, 2186, 2187, 2213, 2215, 2216, 2267, 2269, 2277, 2283, 2291, 2294, 2298, 2303, 2319, 2336, 2345, 2379, 2396, 2397, 2409, 2416, 2438, 2439, 2465, 2470, 2503, 2516, 2570, 2585, 2586 (°*kathāṃ*, i.e. *A.*'s adventures when following the sacrificial horse); XV, 387, 408, 853 (in reality = Nara); XVI, 112, 145, 156, 171, 182, 210, 220, 236, 240, 244, 287; XVII, 34, 42, 52.
Gāṇḍīvabhṛt ("armed with the Gāṇḍīva"): V, 711; XIV, 2253, 2258, 2445.
Gāṇḍīvadhanvan ("having the Gāṇḍīva for his bow"): I, 624; II, 2033; III, 1269, 1921, 2049, 2060, 11532,

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11826, †14760, †15657, 17471; IV, 46, 1401, 1632 (°*inam*; so also B.), †1675, 1692, 1723, 1894, 2112; V, 56, 99, †654, †656, †657, †1815, 2086, 2087, 2294, 2486, 3199, 4796, 5302, 5334, 5773, 5805; VI, 729, 2078, 2142, 2642, 3122, 3199, 3204, 3206, 4741, 5626, 5633; VII, 329, 666, 684, 1486, 1908, 2622, 2746, 2785, 3059, 3131, 3326, 3935, 4877, 6207, 7016, 7111, 8285, 8338, 8443, 9430; VIII, 233 (*Çārṅga-Gāṇḍīvadhanvānau*), 3233, 3307, 3540, 3608, 3610, 4160, 4467, †4678, †4792, 4999, 5025; IX, 225, 841, 3167, 3470, 3471, 3473, 3480, 3482; X, 195, 196, 631, 676, 723 (°*aḥ snushā Virāṭasya sutā*, i.e. Uttarā); XI, 571 (°*aḥ snushā Virāṭa-duhitā*, i.e. Uttarā), 584 (°*aḥ sutaṃ svasrīyaṃ Vāsudevasya*, i.e. Abhimanyu), 605, 653, 818; XII, 52, 142, 1464, 1921; XIII, 6924; XIV, 1783, 2266, 2373, 2429.

Gāṇḍīvadhārin ("holding the Gāṇḍīva"): VIII, 1820.

Gāṇḍīvin ("possessing the Gāṇḍīva"): VIII, 6898 (*Hari° vigrahaṃ*).

Guḍākeça: I, 5524, 7964; III, 1715, 1781, 1905, 10848, 10878, 11833, 12565, 15754, 17263; IV, 45; V, 5328, 5644, 5865; VI, 790, 854, 887, 1253; VII, 3083, 4215, 5134; XII, 651, 893; XIV, 382, 2157, 2168, 2201, 2353, 2486, 2519; XV, 362.

Indrarūpa ("having the form of Indra"), q.v.

Indrasuta ("the son of Indra"), q.v.

Indrātmaja ("the son of Indra"), q.v.

Indrāvaraja (VIII, 701), v. Dhanañjaya.

Jaya ("Victory"): II, 770; III, 10270 (°*ātmajasya*, presumably = Abhimanyu), 11525, 15608; V, 162 (?), †710; VII, 1228 (*Çvetahayaḥ*), 3137, 6304, 6539, 8263; VIII, 625, †4070; XIV, 2296, 2376, 2424; XVI, 252.

Jishṇu ("victorious"): I, 5228, †7014 (*Bhīmaḥ sa*°), †7033, †7078, †7079, 7091, 7130, 7141, †7158, 8244; II, †2229; III, 425, 1401, 1443, 1567, 1593, 1596, 1609, 1790, 1891, 8277, 11818, 11823, †11896, †11897, †12321, †15645, 17297; IV, 1375 (enumeration of Arjuna's ten names), 1378, 1388 (etymology), 1570, †1692, 1702, 1786, 1986, 1990, 2063, †2092, †2147; V, †654, †717, 3161, 3495, 3824, 3840, 4177, 5557; VI, 2074, †2611, †3758, 4982, 5296, 5313, 5315, 5352, 5633; VII, 1240, 1414, 2973, 2978, 6175, 6411, 6413, 6496, 6736, 6775, 6778, 8353; VIII, 711, 1103, 1118, 1435, 2739, †3357, †4560, †4682; XII, 1370 (? *Devasthānena Jishṇunā*), 4079; XIV, 2098, 2124, 2145, 2156, 2165, 2167, 2193, 2384, 2392, 2505, 2560 (*Çakrajaṃ*), 2563, 2577; XV, 410.

Kapidhvaja ("with the ape-banner"): V, 3495; VI, †2659, 5663; IX, 521.

Kapiketana (do.): XIV, 2457.

Kapipravara ("with the excellent ape"): X, 631.

Kapivaradhvaja ("with the excellent ape in his banner"): VII, 826.

Kaunteya ("son of Kuntī"), q.v.

Kaurava, Kauravaçreshṭha, etc.

Kauraveya, Kauravya, q.v.

Kirītabhṛt ("wearing the diadem"): XIV, 2436.

Kirīṭamālin ("adorned with a diadem as a garland"): III, †11906, †12570; IV, †1678, 1997, 2068; VI, †2625; VII, 5262, †6296.

Kirīṭavat ("having a diadem"): XI, 696.

Kirīṭin ("having a diadem"): I, †163, 400, 426, 434, 460, 471, 488, 489, 546, 5478, 6952, 7103, 7115, 8024, 8043; II, 1021, 1029, 1888; III, 1928, †1931, †11895, †11905, †11916, †12318, †12578, †15653; IV, †1294, 1375 (enumeration of the ten names of *A.*), 1377, 1384 ("formerly, when I fought the Dānavas, Çakra put a diadem resplendent as the sun on my head, therefore men called me Kirīṭin"), †1661, †1677, †1680, †1684, †1687, †1688, 1720, 1724, 1846, †2100, †2134, †2149; V, 137, 138, 165, 621, 622, 629, †761, †1811, †1814, †1910, 2099, †2104, †2421, 5910, 5930; VI, †1281, 2149, 2380, †2585, †2632, 2635, †2641, †2649, †2650, †2660, †2671, 2692, 3137, 5224, 5231, 5338, 5491, 5557, 5568, 5581, 5584, 5590, 5597, 5650; VII, †81, †83, 105, 287, 419, 486, 663, 723, 741, 1218, 1298, 1332, 1434, 1463, 2987, 3183, 3194, 3200, 3202, 3215, 3429, 3748, 4709, 5821, 5856, 5952, 6072, 6097, 6101, †6149, 6174, 6283, †6445, 6450, 6520, 6527, 6571, 6579, 6965, 6968, 7123, 7135, 7209, 7215, 7219, 8910, 9330; VIII, 154, 285, 428, †673, †704, 763, 826, 1948, 2189, 2219, 2609, 2794, 2906, 3234, †3517, †3530, †3533, †3591, †3832, †3854, †3858, 4041, †4082, 4101, 4109, 4118, 4128, 4143, †4192, †4303, †4304, †4331, †4336, †4343, †4346, 4378, †4561, †4564, †4566, †4575, †4584, †4585, †4608, †4630, †4660, †4683, †4702, †4708, †4780, †4785, †4796, †4809, †4818, 4838; IX, 113, 114, 131, 1340, 1390, 1473; XIV, 2141, 2144, 2145, 2221, 2270, 2322, 2472, 2476, 2481, 2485; XV, 364.

Kṛshṇa, q.v.

Kṛshṇasārathi ("having Kṛshṇa for his charioteer"), q.v.

Kuntīputra ("son of Kuntī"), q.v.

Mahendrasūnu ("son of Indra"), q.v.

Mahendrātmaja ("son of Indra"), q.v.

Nara, q.v.

Pākaçāsani ("son of Indra"), q.v.

Pāṇḍava, Pāṇḍaveya, etc., **Pāṇḍunandana**, etc., q.v.

Pārtha ("son of *Pṛthā*"), q.v.

Paurava ("descendant of Puru"), etc., q.v.

Phālguna: I, 396, 576, 4407, 5228, 5231, 5355, 5362, 5397, 5403, 5414, 5467, 5474, 5528, 5872, 7104, †7137, 7408; II, 977, 1016, 1031, 1651, †2161; III, 469, †1369, 1515, 1547, 1558, 1561, 1562, 1595, 1603, 1612, 1618, 1623, 1634, 1660, 1687, 1750, 1801, 1816, 1832, 1837, 1875, †1878, 1925, 1938, 1953, 1985, 4011, 10882, 10889, 11820 (*Bhīmasenād avarajaḥ*), 11927, 12010, 12070, 12566, 14803, 15190, 15342, 15773, 15782, 16983, 17171; IV, 90, 641, 1299, 1375 (enumeration of *A.*'s names), 1378, 1383 (*Uttarābhyāṃ Phalgunībhyāṃ nakshatrābhyām ahaṃ dīvā | jāto Himavataḥ pṛshṭhe; tena māṃ Phālgunaṃ viduḥ*), 1816, 1849, 1852, 1875, 2052, †2135, 2153, †2157; V, †657, †660, †760, †852, †858, 2092, 2094, 2132, †2228, 2846, 5518, 5519, 5524, 5526 (°*ānāṃ çatāni vā*), 5563, 5569, 5571 (°*ānāṃ çatāni vā*), 5615, 5639, 5714, 5814, 7587; VI, 606, 707, 2158, 2462, 2465, 2467, †2639, 3200, 3203, 4020, 4148, 4547 (*vi° imaṃ lokaṃ*), 4552, 4740, 4875, 4914, 4918, 4922, 5235 (*dvitīya iva Phālgunaḥ*), 5310, 5477, 5481, 5556, 5585, 5586, 5592, 5594, 5625, 5654, 5730, 5732, 5812, 5833; VII, 461, 718, 761, 1039, 1220, 1269, 1415, 1456, 1519, 2610, 2620, 2635, 2779, 3172, 3228, 3321, 3361, 3432, 3918, 4208, 4247, 4275, 4292, †4685, 4786, 4815, 4878, 4880, 5104, 5118, 5119, 5155, 5187, 5250, 5257, 5258, 5263, 5266, 5267, 5857, 5858, 5990, 6073, 6096, 6101, 6119, 6121, 6128, 6130, 6209, 6290, 6299, 6389, 6553, 6575, 6577, 6767, 6776, 6977, 6987, 6992, 7015, 7053, 7059, 7090, 7099, 7115, 7117, 7119, 7120, 7199, 7757, 7798, 8167 (C. has *Pāṇḍavasya*), 8248, 8249, 8250, 8280, 8287, 8296, 8352, 8392,

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9189; VIII, 16, 256, 304, 370, 423, 963, 1301, 1315, 1576, 1645, 1658, †1794, 1824, 1834 (*°ānāṃ çatāni vā*), †1965, †1989, 2311, 2419, 2595, 2825, 3191, 3244, †3344, †3355, †3380, †3533, 3570, 3596, 3767, †4062, 4113, 4129, 4135, †4302, 4365, 4444, †4522, †4600, †4650, 4765, †4804, 5017; IX, 1455, 1830, 1883, 1900, 3521; XII, 32, 51, 57, 602, 1479, 1910, 13131, 13132; XIV, 366, 414, 1475, 1524, 1537, 1954, 2104, 2202, 2240, 2260, 2262, 2274, 2304, 2463, 2588, 2596, 2612; XV, 363, 371, 384, †135; XVI, 204; XVII, 39, 68; XVIII, 128, 165 (*°sya suto*, i.e. Abhimanyuḥ).

Prabhañjanasutānuja: VII, 6268.

Savyasācin ("ambidexter"): I, †198, 459; II, 2621, 2624, 2635, 8235, 8277, 8311; III, †228, 575, 4005, 8412, 12006, 15176, 16974; IV, 1246, 1295, 1376 (enumeration of *A.'s* ten names), 1386 (etymology, v. Gāṇḍīva); V, †657, 2293, 2350, 2477, 3194, 3403, 4649, 4770, 4772, 4786, 4801, 4825, 4950, 5115, 5238, 5241, 5466, †5651; VI, †1279, 2048, 5044; VII, 2661, 2793, 2807, 3011, 3124, 3410, 4465, 4707, 4807, 5255, 5337, 5781, 6328, 7023; VIII, 125, 128, 130, †676, 706, 1949, †3843, †4563, †4577; IX, 1, 133, 167, 215, 732, 1322, 1326, 1327, 1366, 1571 (*lokavīreṇa*), 3485; XI, 607; XIV, 383, 1781, 2108, 2163 (*°karād*), 2231, 2415, 2448, 2451; XV, 35, 816 (*mātaraṃ °aḥ*), 1067, 1068; XVI, †116; XVII, 5; XVIII, 35, 118.

Surasūnu ("son of a god"): III, 8282.

Tāpatya ("descendant of Tapatī," cf. Tapatyupākhyāna): I, 6514, 6516, 6517 (*Tapatī nāma kā caishā Tāpatyā yatkṛte vayaṃ*), 6520, 6633.

Tridaçavarātmaja ("son of Indra"): VII, †167.

Vānaradhvaja (= Kapidhvaja): VI, 5490.

Vānaraketana (= Kapidhvaja): XIV, 2430, 2446.

Vānaraketu (= Kapidhvaja): V, 4683.

Vānaravaryaketana (= Kapidhvaja): XIV, 1533.

Vāsavaja ("son of Indra"): IV, †1674.

Vāsavanandana ("son of Indra"), v. Vāsava.

Vāsavasyātmaja ("son of Indra"): VII, 1739 (*Vāsavasyātmajātmajaḥ*, i.e. Abhimanyu).

Vāsavi ("son of Indra"): V, 5115; VII, 1250, 1371, 2583, 2704; XII, 12963; XVI, 143.

Vijaya ("Victory"): I, 5232; III, 15346, 17261; IV, [176 (one of the five secret names which Yudhishṭhira gave to the Pāṇḍavas when with Virāṭa)], [804 (do.)], 1376 (enumeration of *A.'s* ten names), 1377, 1381 (etymology); V, 1995, 5234; VI, 3572, 3578, 4510, 5470; VII, 325, 2819, 4171, 4188, 4203, 6899, 7094, 7754; VIII, 2834, 3143, 3572; IX, 628; XII, 30, 896; XIV, 356, 1967, 2029, 2161, 2162, 2192, 2353, 2423, 2471, 2477, 2512, 2575, 2576, 2587; XV, 480, 1066 (*°sya jananī*).

Arjuna[3], a ṛshi in the palace of Yama. § 267 (Yamasabhāv.): II, **8**, 328.

Arjunābhigamanaparvan. § 317: Hearing that the *Pāṇḍavas* had been banished, the *Bhojas*, *Vṛshṇis*, *Andhakas*, the heirs of *Pañcāla*, the *Cedi* king *Dhṛshṭaketu*, the brothers *Kaikeya* went to see them. As *Kṛshṇa* (*b*) said: "the earth shall drink the blood of *Duryodhana*, etc.," *Arjuna* tried to pacify him by reciting the feats achieved in his former lives (*b*); then *Arjuna*, the soul of *Kṛshṇa*, became silent, and *Janārdana* (i.e. Kṛshṇa) (*b*) replied that he was identical with *Arjuna*. Then *Pāñcālī* (i.e. Kṛshṇā), surrounded by *Dhṛshṭadyumna* and her other brothers, praised *Kṛshṇa* (*b*). She then blamed him and the *Pāṇḍavas* for having let her endure the shame of being dragged in the assembly, etc. ("fie on that *Gāṇḍīva* (*c*)"), and relates the persecutions of *Duryodhana* (cf. § 197) and the valour of *Bhīma* until the *svayaṃvara*. *Kṛshṇa* promised that she should be avenged, and *Dhṛshṭadyumna* said: "I will slay *Droṇa*; *Çikhaṇḍin* *Pitāmaha* (i.e. Bhīshma); *Bhīmasena* *Duryodhana*; and *Dhanañjaya* (i.e. Arjuna) *Karṇa*; assisted by *Rāma* and *Kṛshṇa* we are invincible in battle even to *Indra*" (III, **12**). —§ 318: *Kṛshṇa* said that if he had not been absent from *Dvārakā* (v. 610: the *Anartta* country) at that time, he should have come and prevented the gambling by either persuading *Dhṛtarāshṭra* (relating how the son of *Virasena* was formerly deprived of his kingdom, etc.), or compelling him by force; on arriving at *Dvārakā* he had learnt from *Yuyudhāna* what had happened and had instantly come to see them (III, **13**). —§§ 319–321: Saubhavadhop. (q.v.).—§§ 322–324: Dvaitavanapraveça (q.v.).—§§ 325–327: Draupadī-paritāpa-vākya (q.v.).—§§ 328–329: Kāmyakavana-praveça (q.v.).—§ 330: Indradarçana (q.v.). For continuation v. Kairātaparvan.

Arjunadāyāda = Abhimanyu. § 581 (Bhīshmav.): VI, **61**, 2689 (*γ*).—§ 590 (Droṇābhishek.): VII, **14**, 570.

Arjunāgraja = Bhīmasena: I, 5472.

Arjunaka, a hunter. § 719 (Gautamī-lubdhaka-vyāla-Mṛtyu-s.): XIII, **1**, 18, 21, 35, 61, 69, 71, 77, 79, 80.

Arjunanandana = Abhimanyu: VII, 1634.

Arjunapūrvaja = Bhīmasena: VI, 4356.

Arjunasuta: VI, **90**, 4022 (= Irāvat); **100**, 4579 (= Abhimanyu).

Arjunasyābhigamana ("the visit of Arjuna to the heaven of Indra"). § 10 (Parvas.): I, **2**, 320 (*parva* = Arjunābhigamanaparvan).

Arjunasya vanavāsaḥ ("the dwelling of Arjuna in the wood"). § 11 (Parvas.): I, **2**, 363 (= Arjunavanavāsaparvan).

Arjunasya vane vāsaḥ (do.). § 10 (Parvas.): I, **2**, 315 (= do.).

Arjunātmaja[1] = Abhimanyu: VII, 1534, 1591, 1631, 1807, 1893.

Arjunātmaja[2] = Irāvat: VI, 3979, 4048.

Arjunavanavāsaparvan ("the section relating to Arjuna's dwelling in the wood," the 16th of the minor parvans of Mhbhr.). § 247: The *Pāṇḍavas* continued to reside there, and by their prowess they brought many kings under their sway, and on account of their virtue the whole race of the *Kurus* grew in prosperity. After some time robbers lifted the cattle of a *brahman*, who then repaired to *Khāṇḍavaprastha* and reproved the *Pāṇḍavas*. *Arjuna* heard it; but the chamber where the *Pāṇḍavas* had their weapons being then occupied by *Yudhishṭhira* with *Kṛshṇā*, *Arjuna* was obliged to violate the established rule by entering the chamber. Then, armed with the bow and attired in mail and riding on his war-chariot decked with flagstaffs, he pursued the thieves and compelled them to give up the booty. Then, notwithstanding *Yudhishṭhira's* objections, he went to the forest to live there for twelve years (I, **213**).—§ 248: *Arjuna* set out followed by *brahmans* conversant with the *vedas* and *vedāngas* and devoted to the contemplation of the Supreme Spirit (*adhyātmacintakāḥ*), by mendicants (*bhaikshāḥ*) devoted to *Bhagavat* (*Bhagavadbhaktāḥ*), by reciters of the *Purāṇas* (*sūtāḥ Paurāṇikāḥ*), and by reciters of sacred stories (*divyākhyānāni*), etc., and settled at *Gaṅgādvāra*, where the *brahmans* performed innumerable *agnihotras*. One day when *Arjuna* had performed his ablutions in the *Gaṅgā*, and offered the oblations of water to his deceased ancestors, and when he was about to rise up from

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the stream desirous of performing his sacrificial rites before the fire, he was drawn away to the bottom of the water by *Ulūpī*, the daughter of the *Nāga* king *Kauravya* of the lineage of *Airāvata*, urged by the god of desire. There he saw a sacrificial fire, where he performed his sacrificial rites, by which *Agni* was much gratified. *Ulūpī* persuaded him that it was a greater merit to give himself up to her than to keep the vow of a *brahmacārin*, and having spent the night there, he in the morning, accompanied by *Ulūpī*, came back to *Gaṅgādvāra*. *Ulūpī*, taking leave of him there, said that he would be invincible in water (I, **214**).—§ 249: Then he set out towards the *Himavat* and came to *Agastyavaṭa* and the mountain of *Vasishṭha*; in *Bhṛgutuṅga* he bestowed many thousands of kine, etc., on *brahmans* and visited many *tīrthas* (especially all those in *Aṅga*, *Vaṅga*, and *Kaliṅga*). At the gate of the kingdom of *Kaliṅga* the *brahmans* desisted from following him further; he crossed *Kaliṅga*, beheld the *Mahendra* mountain adorned with the ascetics, and went to *Maṇipūra*, proceeding slowly along the seashore. There he married *Citrāṅgadā*, the daughter of king *Citravāhana* (*b*), and dwelt there for three years. When *Citrāṅgadā* had given birth to a son, *Arjuna* set out on his wanderings again (I, **215**).—§ 250: Then *Arjuna* went to the *tīrthas* at the southern ocean. There five *tīrthas* were shunned on account of five crocodiles that seized the devotees: *Agastyatīrtha*, *Saubhadra*, *Pauloma*, *Kārandhama* (giving the results of a horse-sacrifice), and *Bhāradvāja's tīrtha*. *Arjuna* plunged into the *Saubhadra* (so called after a *maharshi*), and was seized by a crocodile, which he dragged to the shore. It then became the *apsaras Vargā*, the friend of *Dhanapati* (Kubera). When she with her four companions (*Saurabheyī*, *Samīcī*, *Vudvudā*, and *Latā*), going to the abode of *Kubera*, had in vain tempted an ascetic *brahman*, that *brahman* had cursed them, saying that they should become crocodiles for 100 years (I, **216**). *Vargā* said: "As we asked the *ṛshi* to grant us pardon, he said: '100 and 100,000 are all indicative of eternity; but the words 100 as employed by me is to be understood as a limited period; you will be delivered by an exalted individual, and those waters shall become sacred and purifying under the name of *Nārītīrthāni*.' The *devarshi Nārada* directed us to these lakes, and said that *Dhanañjaya* (i.e. Arjuna) would soon deliver us." *Arjuna* then also delivered the other four *apsarases*. Then he proceeded to *Maṇipūra* to see *Citrāṅgadā*; with her he had begotten king *Babhruvāhana*. Then he proceeded towards *Gokarṇa* (I, **217**).—§ 251: Then *Arjuna* visited the *tīrthas* on the shores of the western ocean, and arrived at *Prabhāsa*. There *Madhusūdana* (= Kṛshṇa) visited him, and he and *Arjuna*, who were the *ṛshis Nara* and *Nārāyaṇa*, sported there for some time. Then they went to the *Raivataka* mountain, after *Kṛshṇa* had caused this mountain to be well adorned by many artifices; there he saw the performances of the actors and the dancers. The next morning they set out for *Dvārakā*, welcomed by the *Bhojas*, *Vṛshṇis*, and *Andhakas*. There he dwelt in the mansion of *Kṛshṇa* for many days (I, **218**).

Arjunāvara (VII, 1550, "inferior to Arjuna," sc. *Arjunāt*, i.e. Abhimanyu); but B. has *Arjunād varaḥ* ("better than Arjuna").

Ārjuni[1] = Abhimanyu: I, 8027; VI, 1824, 2365, 2373, 2460, 2730, 3223, 3436, 3559, 4560, 4584, 4613, 4747, 5158, 5406; VII, 546, 548, 556, 1509, †1550 (cf. Arjunāvaraḥ), 1553, 1557, 1564, 1579, 1597, 1623, 1626, 1630, 1636, 1659, 1725, 1736, 1768, 1783, 1786, 1803, 1818, 1821, 1840, 1852, 1855, 1856, 1874, 1897, 1898, 1909, 1920, 1963; XIV, 1958.

Ārjuni[2] = Çrutakīrti: III, 14731 (*Çrutakarmā*); VII, 1095 (*Çrutakīrtin tu Draupadeyaṃ*), 4059.

Arjuni[3] = Irāvat: VII, 1738.

***Arka**[1] = Sūrya (the Sun): I, 42, 2771, 4388; III, 146 (Dhaumya's enumeration of the 108 names of the Sun), 192 (Yudhishṭhira's hymn to the Sun); XII, 11744 (has given the Yajurveda to Yājñavalkya).

Arka[2] = Vishṇu (1000 names).

Arka[3], an ancient king. § 6 (Anukram.): I, **1**, 230 (belonging to the past).

Arka[4]. § 130 (Aṃçāvat.): I, **67**, 2668 (a Dānava incarnated as the rājarshi Ṛshika).

Arkaja. § 562 (Bhagavadyān.): V, **74**-7, 2730 (born among the Balīhas).

Arkaparṇa. § 101 (Aṃçāvat.): I, **65**, 2551 (one of the sixteen Devagandharvāḥ Mauneyāḥ).

Arkaputra = Karṇa: I, †7026.

Arṇavālaya = Çiva (1000 names[1]).

Ārohaṇa = Çiva (1000 names[2]).

***Ārsha**, adj. ("belonging to or named after the ṛshis"): XII, 349 (*vidhiḥ*).

Ārshabha. § 596 (Pratijñāp.): VII, **79**, 2813 (practically like the note Ṛshabha).

Arshṭishеṇa[1], a ṛshi. § 11 (Parvas.): I, **2**, 456 (°*āçrame*).—§ 22 (Pramadvarā): I, **8***a*, 962.—§ 434 (Saugandhikāh.): III, **156**, 11445 (°*āçrame*).—§ 436 (Yakshay.): III, **158**, 11626 (°*sya rājarsher āçramaṃ*), 11627; **159**, (11643).—§ 437 (Yakshay.): III, **160**, 11661 (°*āçrame*; here the Pāṇḍavas dwelt for some time), 11666, 11672 (°*āçrame*).—§ 438 (do.): III, **161**, 11741 (the Pāṇḍavas entrusted Draupadī to him); **162**, 11812 (°*sya rājarsheḥ . . . āçramaṃ*).—§ 439 (do.): III, **163**, 11841, 11842.—§ 448 (Ājagarap.): III, **176**, †12338.—§ 615 (Baladevatīrth.): IX, **39**, 2270 (had formerly undergone austere penances and acquired Brahmanhood at a certain tīrtha), 2281; **40**, 2285, 2287, 2293 (§ 615*m*). In the *Kṛta* age *Ā.* (*dvijottamaḥ*), though residing for a long time in his preceptor's house, and attending to his lessons every day, could not master any branch of knowledge or the *Vedas*. By austere penances he then acquired the mastery of the *Vedas* and great learning and became perfect (*siddhaḥ*) in that *tīrtha*, and bestowed three boons on it: (1) from this day a person who bathes in this *tīrtha*, shall obtain the benefit of a horse-sacrifice; (2) from this day no fear from snakes and wild beasts will be in this *tīrtha*; (3) small exertions in this place will lead to great results. Then the *muni* proceeded to heaven.—§ 707 (Mokshadh.): XII, **319***β*, 11783.—§ 733 (Ānuçāsanik.): XIII, **25**, 1741 (by touching water in his hermitage one is cleansed from all sins).

Ārshṭishеṇa[2], a ṛshi in the palace of Yama. § 267 (Yamasabhāv.): II, **8**, 325.

Ārshyaçṛṅga (B. °*ṃ*): VI, 4019 (= Alambusha).

Ārshyaçṛṅgi: VI, 4039 (kills Irāvat), 4552 (= Alambusha), 4570, 4585 (*Alambushaḥ*), 4593, 4595 (do.), 4601, 5052 (*rākshasaṃ*), 5140; VII, 3980, 4067 (*Alambushaṃ*); IX, 76 (v. Alambusha), 95 (do.).—Cf. °**ga.**

Ārtāyani = Çalya.

Artha (profit). § 641 (Rājadh.): XII, **59**, 2253 (son of Dharma and Çrī), 2254; XII, 10407 (= Çiva, 1000 names[1]); XIII, 1166 (do., 1000 names[2]); XIII, 6995 (= Vishṇu, 1000 names).

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***Arthaçāstra** (pl. *-āṇi*) ("the practical sciences"). § 11 (Parvas.): I, **2**, 646 (Mahābhārata).—§ 641 (Rājadh.): XII, **71**, 2728 (*°paraḥ*).—§ 645 (Āpaddh.): XII, **137**, 4911.—§ 647 (Brahmadatta-Pūjanī-s.): XII, **139**, 5203.—§ 657 (Āpaddh.): XII, **167**, 6219.—§ 663 (Mokshadh.): XII, **201**, 7369.—§ 704 (do.): XII, **302**, 11206.—§ 742 (Ānuçāsanik.): XIII, **39**, 2241.

Arthakara = Çiva (1000 names[2]).

Ārtimat (a mantra?). § 68 (Āstīka): I, **58**, 2188 (who recalled *Ā.* to his mind, would have no fear from serpents).—Cf. Asita[1].

Aruja. § 537 (Rāma-Rāvaṇa-y.): III, **285***a*, 16365 (a rākshasa, a warrior of Rāvaṇa's).

Aruṇa[1] (the charioteer of Sūrya). § 27 (Kaçyapa): I, **16**, 1091: Son of Kaçyapa and Vinatā; came out of the egg, though not yet full-grown, and cursed his mother.—§ 34 (Garuḍa): I, **24**, 1263, 1264: Carried by Garuḍa and placed in the east.—§ 35: I, **24**, 1275, 1277, 1278: At this time Sūrya, who was in danger of being devoured by Rāhu, and did not obtain any help, became wroth, and from the mountains of the west began to destroy the world with heat. The gods and ṛshis repaired to Brahmán, who ordered Aruṇa to become the charioteer of the Sun and take away the Sun's glow.—§ 45 (Vālikhily.): I, **31**, 1469: Begotten in consequence of the Vālikhilyas having cursed Indra, and destined by Kaçyapa to become the brother and helpmate of Indra.—§ 99 (Aṃçāvat.): I, **65**, 2548 (one of the six Vainateyāḥ).—§ 120*b* (Devagaṇāḥ): I, **66**, 2603.—§ 128 (Çyenī): I, **66**, 2633 (*Aruṇasya bhāryā Çyenī*; her sons are Sampāti and Jaṭāyus).—§ 129 (Aṃçāvat.): I, **66**, 2634.—§ 191 (Arjuna): I, **123**, 4830 (among the Vainateyas present at the birth of Arjuna).—[§ 370 (Tīrthay.): III, **84**, 8134: v. Aruṇā; B. has *Kauçiky-Aruṇayor.*]—§ 600 (Ghaṭotk.): VII, **175**, 7906 (*Aruṇena yathā Raviḥ*).—§ 602 (Droṇav.): VII, **186**, 8458 (*Ādityasya puraḥsaraḥ*).—§ 605 (Karṇap.): VIII, **32**, 1347 (*Aruṇena yathā . . . Sūryo*), 1349 (*Sūryāruṇau yathā*).—§ 615*u* (Skanda): IX, **45***γ*, 2518; **46**, 2652 (the Mātṛs are *aruṇābhās* "of the colour of Dawn"), 2664 (the banner which was given to Skanda had the colour of the Dawn and the Sun), 2669 (*A.* gave Skanda a cock—*tāmracūḍaṃ . . . caraṇāyudhaṃ*).—§ 748 (Tārakavadh.): XIII, **86***β*, 4207 (gave Skanda a cock of the splendour of Fire).

Aruṇa[2] = Çiva (1000 names[1]), etc.

Aruṇa[3] = Sūrya (the Sun): III, 148 (Dhaumya's enumeration of Sūrya's 108 names).

Aruṇa[4], pl. (*°āḥ*). § 630 (Rājadh.): XII, **26***a*, 774 (*Ajāç ca Pṛçnayaç caiva Sikatāç caiva, Bhārata!* | *Aruṇāḥ Ketavaç caiva svādhyāyena divaṃ gatāḥ*; Nīl. *Ajādayo Vālakhilyavad ṛshīṇāṃ gaṇa-viçeshāḥ*).

Aruṇā[1]. § 103 (Aṃçāvat.): I, **65**, 2558 (among thirteen Apsarases, daughters of Prādhā and Kaçyapa).

Aruṇā[2], a river. § 370 (Tīrthay.): III, **84**, 8134 (v. Aruṇa; C. has *Kauçikāruṇayor*: *Kālikā-saṅgame . . . K°yor*).—§ 610 (Çalyap.): IX, **5**, 289 (*Aruṇāṃ*—C. has *A°—Sarasvatīṃ*; PCR. "Sarasvatī of red water").—§ 615*p* (Vasishṭhāp.): IX, **43**, 2429 (in order to cleanse the Rā., Sarasvatī united *A.* with herself), 2430.—§ 615*t* (Indra): IX, **43**, 2439, 2441, 2443: Formerly the presence of that river at its site was concealed. Sarasvatī repaired to the Aruṇā and flooded it with her waters. This confluence of Sarasvatī and Aruṇā is highly sacred. Brahmán caused Indra to bathe in the Aruṇā.—§ 775 (Ānuçāsan.): XIII, **166***a*, 7647 (*Tāmrā°*; among the rivers whose names, if recited morning, noon, and evening, become purifiers of sin).

Aruṇānuja = Garuḍa.

Aruṇātmaja = Jaṭāyu (cf. Sampāti).

Arundhatī, the wife of Vasishṭha. § 240 (Vaivāhikap.): I, **199**, 7352 (*Vasishṭhe cāpy A°*).—§ 259 (Çārṅgop.): I, **233***b*, 8456: *A.* became jealous of Vasishṭha, one of the seven ṛshis, etc.; in consequence of this her presumption she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible: *apadhyānena sā tena dhūmāruṇasamaprabhā* | *lakshyā 'lakshyā nābhirupā nimittam iva paçyati.*—§ 270 (Brahma-sabhā-v.): II, **11**, 459 (in the palace of Brahmán).—§ 391 (Ṛshyaçṛṅga): III, **113**, 10092 (*Vasishṭhaṃ yathā*).—§ 410 (Plakshāvataraṇagam.): III, **130**, 10553 (*°sahāyaḥ Vasishṭho*, obtained tranquillity at Ujjānaka).—§ 496 (Skandotp.): III, **225**, 14313 (*A.* was the only one of the wives of the seven ṛshis whose form Svāhā was unable to assume, as a consequence of her ascetic merit and devotion to her husband).—§ 497 (do.): III, **226**, 14346 (the only one of the wives of the seven ṛshis who was not divorced).—§ 565 (Gālavacar.): V, **111**, 3834.—§ 574 (Jambūkh.): VI, **2***a*, 65 (*yā caishā viçrutā, rājaṃs! trailokye sādhu-sammatā* | *Arundhatī tayā 'py esha Vaçishṭhaḥ pṛshṭhataḥ kṛtaḥ*, an omen).—§ 599 (Jayadrathav.): VII, **94***ε*, 3452 (was invoked by Droṇa to bless Duryodhana).—§ 615*z* (Badarapācana): IX, **48**: *Indra* related to *Çrutāvatī*: In this very *tīrtha* the seven Ṛ. had, on one occasion, left *Arundhatī* while they went to *Himavat* in order to gather fruits and roots. A drought occurred extending for twelve years; the Ṛ., having made an asylum for themselves, continued to live there in a forest of *Himavat*. Seeing *Arundhatī* devoted to penances, *Çiva* in the form of a brahman came to her and asked for alms, and, as her store of food was exhausted, he told her to cook jujubes. While she listened to his discourses and cooked, without food, that twelve years' drought passed away to her as if it were a single day. Then the seven Ṛ. returned; *Malādeva*, in his own form, said that the ascetic merit of *Arundhatī* was much greater than theirs, and granted her the boon that this spot should become an excellent *tīrtha* named Badarapācana, resorted to by Si. and D.-ṛ., and that he who observes a fast there and resides there for three nights after having cleansed himself should obtain the benefit of a twelve years' fast. Then he repaired to heaven. Ṛ. wondered at the sight of the god and because *Arundhatī* was unfatigued and still possessed the hue of health: 2795, 2798, 2805, 2810, 2814, 2815, 2818.—§ 707 (Mokshadh.): XII, **318**, 11711 (one who, having previously seen [the star] *A.*, fails to see it . . . has but one year left to live).—§ 750 (Bisastainyop.): XIII, **93**, 4416, (4445), 4455, 4460, (4497), (4528).—§ 751 (Çapathavidhi): XIII, **94***a*, *β*, 4551, (4584).—§ 764 (Ānuçāsan.): XIII, **123**, 5877 (*Arundhatīva . . . Svargaloke mahīyate*).—§ 766 (do.): XIII, **130**, 6102, (6103), 6112: *A.* once explained to Ṛ., P., and D. the mysteries of Dharma; Brahmán granted her that her penances would continually increase.

Arundhatīpati = Vasishṭha: I, 6638.

Arundhatīvaṭa, a tīrtha. § 370 (Tīrthay.): III, **84**, 8019.

Āruṇi[1] Pāñcālya, disciple of the ṛshi Āyoda Dhaumya. § 14: I, **3**, 684, 685, 686, 689, 691, 692: *A.* stopped a break in the dike of a field by laying himself down there, thence he was called Uddālaka.

Āruṇi[2]. § 99 (Aṃçāvat.): I, **65**, 2548 (a Vainateya).—§ 191 (Arjuna): I, **123**, 4830 (= do.); present at the birth of Arjuna.

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Āruṇi[3], a serpent. § 67 (Sarpasattra): I, **57**, 2160 (of Dhṛtarāshṭra's race).

Āruṇi[4]. § 600 (Ghaṭotk.): VII, **156**κ, 6851 (attacks Arjuna).

Ārushī. § 122 (Bhṛgu, Cyavana): I, **66**, 2610 (daughter of Manu, wife of Cyavana and mother of [Pramati and] Aurva).

Arvāvasu. § 264 (Sabhākriyāp.): II, **4**, 105 (a ṛshi in the palace of Yudhishṭhira).—§ 414 (Yavakrītop.): III, **135**, 10704 (*Raibhyasya tu sutāv āstām Arvāvasu-Parāvasū*) (hardly the same).—§ 417 (do.): III, **138**, 10792, (10800), 10801, 10804, 10809: Deceived by his brother Parāvasu, he composed the Rahasyaveda of the Sun, etc.—§ 665 (Mokshadh.): XII, **208**ε, 7592 (°*Parāvasū*).—§ 770 (Anuçāsan.): XIII, **151**ζ, 7108 (°*Parāvasā*; among the Ṛ. [called] Mānavas).

Arvuka (pl. °*āḥ*), a people. § 281 (Sahadeva): II, **31**γ, 1119 (conquered by Sahadeva).

Āryā[1]. § 500 (Skandop.): III, **228***a*, 14396 (a Mātṛ, one of the mothers of Çiçu).—§ 502 (Manushyagrahak.): III, **230**, 14495 (a graha).

Āryā[2] = Umā, q.v.

***Āryāḥ** ("Aryans"): II, 2040 (*nāryā mlecchanti bhāshābhiḥ*).—§ 574 (Jambūkh.): VI, **9**, 321 (*Āryā Mlecchāç ca*); VI, 1636 (*Mlecchāç cāryāç ca*); XIV, 2137 (*mlecchāḥ . . . āryāç ca pṛthivīpālāḥ*).

Āryaka, a serpent. § 47 (Sarpanāmak.): I, **35**, 1552.—§ 197 (Bhīmasenarasap.): I, **128**, 5026 (the great-grandfather of Pṛthā; he caused eight jars of the Serpents' *rasa* to be given to Bhīmasena).—§ 564 (Mātaliyop.): V, **103**γ, 3627, 3635 (Sumukha is the grandson of Ā° Kauravya), 3639; **104**, (3656).

Aryaman[1] ("comrade who negociates wedding"), one of the Ādityas. § 88 (Aṃçāvat.): I, **65**, 2523.—§ 191 (Arjuna): I, **123***a*, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavadah.): I, **227**, 8267 (attacked Kṛshṇa and Arjuna with a bludgeon furnished with sharp spikes).—§ 266 (Çakrasabhāv.): II, **7**, 302 (in the palace of Indra).—§ 576 (Bhagavadgītāp.): VI, **34**, 1233 (Kṛshṇa said: *Pitṝṇām Aryamā cāsmi*, i.e. the Sun?).—§ 615*u* (Skanda): IX, **45**γ, 2507.—§ 615 (Baladevat.): IX, **54**, 3049 (on the Yamunā Indra, Agni, and *A.* in days of yore had obtained great happiness).—§ 665 (Mokshadh.): XII, **208**β, 7581 (an Āditya).—§ 730 (Anuçāsan.): XIII, **18**λλ, 1368 (has sprung from Çiva).—§ 770 (do.): XIII, **151**γ, 7093 (an Āditya).

Aryaman[2] = the Sun: III, 146 (Dhaumya's enumeration).—§ 630 (Rājadh.): XII, **26**, 776 (*dakshiṇena ca panthānam Aryamṇo ye divaṃ gatāḥ | etān kriyāvatāṃ lokān uktavān pūrvam apy ahaṃ*).—§ 665 (Mokshadh.): XII, **208**, 7576 (enumerated by Bhīshma among the Prajāpatis; *A.* and his sons were leaders and creators of all creatures).

Aryaman[3] = Çiva (1000 names[2]).

Aryāvartta, a country in Bharatavarsha, Hindustan (v. BR.). § 713 (Çukakṛti): XII, **326**, 12229 (*imaṃ deçaṃ*).

Asahāya = Çiva: XIII, 1233 (*Nitya Ātmāsahāyaç ca*) (1000 names[2]).

Asahya = Çiva: X, 256.

Asamāmnāya = Çiva (1000 names[2]).

Asamañjahsuta = Aṃçumat: III, 8884.

Asamañjas[1]. § 388 (Tīrthay.): III, **107**, 8888, 8891, 8892: At the request of *Yudhishṭhira*, *Lomaça* related: *Asamañjas*, the son of *Sagara* and *Çaibyā*, used to seize the children of the citizens by the throat and throw them into the river. At the request of the citizens, *Sagara* caused his ministers (*saciváh*) to drive *Asamañjas* immediately from the city.—§ 640 (Rājadh.): XII, **57**, 2054, 2055 (the eldest son of Sagara, who exiled him, because he used to drown the children of the citizens in the Sarayū).

Asamañjas[2]. § 298 (Dyūtap.): II, **62**, 2100 (*viditaṃ me, mahāprājña! Bhojeshv evāsamañjasaṃ | putraṃ santyaktavān pūrvaṃ paurāṇāṃ hitakāmyayā*; the last half-çloka is omitted in V.; ought we not to translate "I for my part know that something like the story of Asamañjas has really happened among the Bhojas"?).

Asaṅga ("without affections"), a name of Chastisement. § 641 (Rājadh.): XII, **121***σ*, 4430.

Asañjña, v. Mahāpurushastava.

Asaṅkhyeya = Vishṇu (1000 names).

Asat = Çiva (1000 names[2]); = Mahāpurusha, XII, 12864; = Vishṇu (1000 names).—**Asataḥ prabhava-**, etc. = Çiva (1000 names[1]).

Asatyā (?). § 490 (Āṅgirasa): III, **219**, 14133 (*Çaṃyor apratimā bhāryā Satyā Satyā 'tha Dharmajā*).

Āshāḍha[1]. § 130 (Aṃçāvat.): I, **67**, 2699 (a king, incarnation of the gaṇa Krodhavaçāḥ).—§ 554 (Sainyody.): V, **4**γ, 80.

Āshāḍha[2] = Çiva (1000 names[2]).

Āshāḍha[3], adj. ("named after the nakshatra Āshāḍhāḥ"). § 759 (Anuçāsanik.): XIII, **106***β*, 5157 (*māsaṃ*; the man or woman who during this month subsists upon one meal, obtains incomparable lordship); **109**, 5379 (do.; the man who fasts on the twelfth day of the moon in the month *Ā.*, and for the whole day and night worships Kṛshṇa as Vāmana, attains to the merit of Naramedha and sports with Apsarases).

Āshāḍha[4], pl. (°*āḥ*), a nakshatra (v. Sū. Si.). § 746 (Anuçāsanik.): XIII, **64**, 3276 (*pūrvāsu*), 3278 (*uttarāsu*).—§ 749 (do.): XIII, **89***a*, 4264 (*[pūrvāsu]-uttarāsu*).—§ 759 (do.): XIII, **110**, 5390 (do.; at the candravrata the two *Ā.* should be in the moon's thighs).

Āshāḍhī (the day of full-moon of the month of *Ā.*). § 658 (Kṛtaghnop.): XII, **171**, 6384.

Ashṭādaçāvarāḥ. § 273 (Rājasūyār.): II, **14**, 599 (*kulair °aiḥ*, some tribes who thought they would be unable to check Jarāsandha in 300 years), 601 (*saṃgrāme 'shṭādaçāvare*; there Haṃsa is slain by Rāma), 620 (*kshattriyair °aiḥ*, fortify Gomanta).

Ashṭaka. § 149 (Yayāti): I, **86-93**: **86**, 3539 (*rājñā*; Yayāti ascended to Svarga accompanied by *A.*, etc.). **88**, †3569 (*rājarshivaraḥ*; when falling from heaven Yayāti was beheld by *A.*). **89**, (†3579), †3586, †3588, †3589, (†3590): Yayāti, who was the maternal grandfather of *A.*, discoursed with him on haughtiness, etc., and told him his own history. **90**, (†3600), (†3602), (†3605), (†3608), (†3611), (†3615), (†3616), (†3620): Yayāti spoke to *A.* of those who talk about their own merit, etc. **91**, (†3627), (3634), (3636): Continuation. **92**, (3645), (†3650), (†3653), (†3655): Yayāti said that he should now fall into the Bhauma hell. **93**, (3673), (3675), (†3680), †3683, (†3688): The kings, *A.*, etc., offered him their 'lokas,' and would themselves go to hell; Yayāti did not accept the offer; then appeared five golden cars, in which they all five ascended to heaven; Yayāti told them that he was their maternal grandfather, etc.—§ 378 (Tīrthay.): III, **93**, 8465.—§ 467 (Rājanyamāh.): III, **198**, 13301 (to the horse-sacrifice of king *A.* Vaiçyāmit all kings came), 13304, 13305 (*A.* should first come dow from heaven, because he had praised himself for havi given away thousands of kine).—§ 552 (Goharaṇap.): I

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56*ζ*, 1768.—§ 565 (Gālavacar.): V, **119**, 4019, 4021 (begotten by Viçvāmitra upon Mādhavī; *A.* then went to a certain city).—§ 566 (Yayāti): V, **121**, 4057 (as Yayāti was falling from heaven, he fell among his daughter's sons Pratardana, Vasumanas, Çibi, and *A.*, in the Naimisha wood, where they performed a Vājapeya; they gave him their virtues and the merits of all their sacrifices).—§ 656 (Khaḍgotpattik.): XII, **166***δ*, 6200.—§ 751 (Çapathavidhi): XIII, **94***a*, 4551, (4582) *β*.—§ 775 (Ānuçāsan.): XIII, **166***η*, 7681 (among the principal kings to be recited at sunset and sunrise as purifiers of sins).

Ashṭāvakra[1], a ṛshi. § 11 (Parvas.): I, **2**, 449 (*viprarshiḥ*).—§ 412 (Ashṭāvakrīya): III, **132**, 10599 (*Kahodasūnuḥ*), †10601, †10603, †10608, †10613, †10614, †10620: Cursed by Kahoda; Çvetaketu informed him who his father was; they both go to the sacrifice of Janaka). **133**, (†10623), (†10626), (†10629), (10631), (†10637), (†10643), (10645), (10647), (10648): *A.* defeats Bandin. **134**, (†10651), †10657, (†10659), (†10661), (†10663), (10665), (†10667), (†10669), (†10670), †10671, †10672, (†10673), (†10676), (10680), †10681, (†10688): Defeated by *A.*, Bandin was merged into the sea; Kahoda let *A.* bathe in the river Samaṅga, at which all his limbs were immediately made straight.—§ 731 (Ashṭāvakra-Dik-s.): XIII, **19**, 1390 (*Ashṭāvakrasya saṃvādaṃ Diçayā saha*), 1391, 1395, (1406), 1417, (1454), (1469): *A.* asked for Suprabhā and made a journey to the north. **20**, (1496), (1498), (1500), (1505), (1508): Here the goddess of the north put him upon a trial. **21**, 1513, 1521 (*viprarshe*), 1529: *A.* came back to his own hermitage, was wedded to Suprabhā, and continued to dwell in his own hermitage.

Ashṭāvakra[2], a tīrtha. § 733 (Ānuçāsan.): XIII, **25***r*, 1727: Bhīshma mentioned the profit of bathing in *A.*, etc.

[Ashṭāvakra-Dik-saṃvāda(ḥ)] ("discourse between Ashṭāvakra and the goddess of the North"). § 731*b* (Ānuçāsanik.): XIII, **19** ff.: *Bhīshma* said: In days of yore *Ashṭāvakra* (of severe penances) asked Ṛ. *Vadānya* for his beautiful daughter *Suprabhā*. *Vadānya* first caused him to make a journey to the North, indicating the road: (1) *Himavat* (peopled by Si. and Cā.); (2) the sacred river *Bāhudā*, where he bathed in one of the *tīrthas*, etc. (description), and worshipped *Rudra* and *Umā*; (3) *Kailāsa*, where he saw a golden gate, etc. (*α*), and was honoured by *Kubera* among Y. (with *Maṇibhadra*), G., and K., and where Aps. (*β*) danced; there he remained a celestial year; (4) having crossed *Kailāsa* and *Mandara* as also the golden mountains, he came to the region where *Mahādeva* resides attired as an ascetic, *Pārshadas* of which are frolicsome and fond of dance and possessed of faces of diverse forms, which was peopled by Si., Cā., and Pç., where *Umā* had practised austerities for the sake of [obtaining] *Çiva*; where, in days of yore, on the *Mahāpārçva* [mountain] (to the north of the god) the Seasons, etc. (*α'*), in their material forms had adored *Mahādeva*; (5) a beautiful forest (description), where the river *Mandākinī* was seen, with an old and decrepit female ascetic (with many beautiful maidens), who in vain tempted him with love (XIII, **19**), at last appearing in a beautiful form (XIII, **20**). She turned out to be the goddess of the North (*Uttarāṃ diçaṃ*), who, having been gratified by Ṛ. *Vadānya*, had devised this trial and now instructed him, showing him the levity of women, even when aged; "thou hast subjugated all the worlds by thy strength of mind; thy journey back will not be irksome; thou wilt obtain the wife thou hast chosen; she will bear thee a son." *Ashṭāvakra* came back to his own abode, and then to *Vadānya*, who wedded him to the girl. There he continued to dwell joyously in his own hermitage (XIII, **21**).

Ashṭāvakrīya(ṃ) ("episode relating to Ashṭāvakra").—§ 51 (Parvasaṅgr.): I, **2**, 449: *A. atraiva vivādo yatra Bandinā*, etc.—§ 412 (Tīrthay.): III, **132** ff.: *Uddālaka* gave his own daughter *Sujātā* in marriage, together with sacred learning (*çrutaṃ*), to his disciple the brahman *Kahoda*, who had served him long. The embryo in her womb had become versed in the *Çāstras* and the *Vedas* with the *aṅgas*, and blamed *Kahoda*, who had been reading the whole night. The great *ṛshi Kahoda* cursed him to become crooked on eight parts of his body, wherefore he, when born, was called *Ashṭāvakra*. In order to procure wealth for *Sujātā*, *Kahoda* went to king *Janaka* (son of *Indradyumna*, v. **133**, 10624), where he was defeated in a controversy with the *sūta* (v. 10613, etc., *sūtaputram* v. 10671) *Bandin* and was immersed into water. *Uddālaka* prevailed upon *Sujātā* to keep it a secret from *Ashṭāvakra*, who regarded *Uddālaka* as his father and *Çvetaketu*, the son of *Uddālaka*, who was of the same age with himself, as his brother, until in his 12th year *Çvetaketu* in anger happened to disclose the matter to him. He and *Çvetaketu* then went to the sacrifice of *Janaka*, and on being driven from the entrance *Ashṭāvakra* met the king (III, **132**), and in the course of a conversation with him and the doorkeeper he compared *Janaka* to *Yayāti*, and said that he had heard that *Bandin* caused those whom he had vanquished in disputation to be drowned in the sea by men sent by *Janaka*, and he declared that he had come to maintain the unity with *Bráhman* (*Brahmādvaitam*) and to defeat *Bandin*; then he answered several enigmatical questions (about the wheel of Time, the thunder and lightning, the fish, egg, stone, and river) and was admitted (III, **133**). Here they disputed in such a way that *Bandin* enumerated things of which there is only 1 (fire, Sun, *Indra*, and *Yama*), *Ashṭāvakra* groups of 2 (*Indra* and *Agni*, 2 devarshis: *Nārada* and *Parvata*, 2 *Açvins*, 2 wheels of a chariot; husband and wife), *Ba°* of 3 (3 times the creatures are born, etc.; see Nīl.), *A°* of 4 (4 are the *āçramas* of the *brahmans*; 4 orders perform this sacrifice (!), etc.), *Ba°* of 5 (5 fires, etc.), *A°* of 6 (6 cows, it is asserted by some, are the *dakshiṇā* for establishing the sacred fire, "*ādhāne*," etc.), *Ba°* of 7 (7 domesticated animals, 7 wild animals, etc.), *A°* of 8 (8 *çaṇas* make a *çatamāna*, see BR., 8 are the legs of the *çarabha*, etc.), *Ba°* of 9 (9 are the *sāmidhenī* verses for the *Pitṛs*, etc.), *A°* of 10 (10 are the cardinal points, etc.), *Ba°* of 11 (11 are the *ekādaçinas* of the creatures, see Nīl., 11 are there the *yūpas*, etc.), *A°* of 12 (12 months, etc.). As *Bandin* had said the first half-*çloka* with 13 (the 13th *tithi* is deemed most auspicious, 13 are the islands of the earth), he stopped, and *Ashṭāvakra* fulfilled the *çloka*. *Bandin* was then deemed to be vanquished, and at the request of *Ashṭāvakra* he merged into the sea, after he had declared himself to be the son of *Varuṇa* and that he had caused the *brahmans* to be drowned in order that they might see the twelve years *sattra* of *Varuṇa* that was performed simultaneously with that of *Janaka*. They at once reappeared, and *Kahoda* let *Ashṭāvakra* bathe in the river *Samaṅgā*, and all his limbs were immediately made straight, and the *Samaṅgā* became a remover of sin. "Therefore you also should bathe there" (III, **134**).

***Asi(ḥ)** ("the sword," person). § 656*d* (Khaḍgotpattik.): XII, **166**, 6162, 6165, 6166, 6188, *dharmagarbhena*; 6191,

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its forms are the different sorts of punishment; ib. ε, its eight mysterious names, Asi, etc.; 6203 foll., etc.

Asiknī (a river in Bhāratav.). § 574 (Jambūkh.): VI, 9λ, 330.

Asiloman (a Dānava). § 92 (Aṃçāvat.): I, **65**, 2531.

Asipatravana ("the forest where the leaves of the trees are like swords," a locality in hell). § 710 (Mokshadh.): XII, **322**, 12075.—§ 795 (Svargāroh.): XVIII, **2**, 49.

Asita[1] or **Asita Devala** (very often *A°o D°aç caiva*) or **Devala**, a ṛshi. § 4 (Anukram.): I, **1**, 106 (*A.D.*).—§ 59 (Sarpasattra): I, **53***a*, 2048 (*A.D.*).—§ 68 (Āstīka): I, **58**, 2188 (*Asitaṃ cārtimantañ ca Sunīthaṃ cāpi yaḥ smaret*, a mantra?).—§ 116 (Aṃçāvat.): I, **66**, 2590 (*Pratyūshasya viduḥ putram ṛshiṃ nāmnā 'tha Devalaṃ*; the same?).—§ 165 (Satyavatīl.): I, **100**, 4045 (*devarshiḥ*; Parāçara had rejected *A.* when he asked for the hand of Satyavatī).—§ 230 (Dhaumya-puroh.): I, **183**, 6914 (*D.*, the elder brother of Dhaumya).—§ 264 (Sabhākriyāp.): II, **4***a*, 105 (*A.D.*).—§ 270 (Brahmasabhāv.): II, **11***a*, 441.—§ 296 (Dyūtap.): II, **53**, 1917 (*A.D.*; sprinkled Yudhishṭhira with sacred water).—§ 298*b* (Dyūtap.): II, **59**, 2038: *A.D.* ("who always perambulates these doors of the worlds") has said that gambling is sinful, as is all deceitfulness.—§ 301 (Dyūtap.): II, **72**, 2420 (*D.*).—§ 317 (Arjunābhigam.): III, **12**, 510 (*A.D.*).—§ 376 (Tīrthay.): III, **85**, 8263 (*A.D.*; among the ṛshis who expected Yudhishṭhira at the tīrthas).—§ 576 (Bhagavadgītāp.): VI, **34**, 1217 (*A.D.*)—§ 581 (Bhīshmav.): VI, **68***ρ*, 3042 (*D.*).—§ 599 (Jayadrathav.): VII, **94***ε*, 3453 (Droṇa invoked *A.D.*, etc., when casing Duryodhana in invulnerable armour).—§ 615 (Baladevatīrth.): IX, **49**, 2852 (*A.D.* obtained great yoga powers in Ādityatīrtha); **50**, 2854 (*A.D.*), 2859 (*D°asyāçrame*), 2861 (*D.*), 2862 (*D.*), 2863 (*D.*), 2864 (*D.*), 2865 (*D.*), 2868 (*D.*), 2870 (*A.*), 2875 (*A.D.*), 2878 (*D.*), 2880 (*A.D.*), 2887 (*D.*), 2889 (*D.*), 2891 (*D.*), 2892 (*D.*), 2893 (*A.*), 2894 (*A.*), 2895 (*A.*), 2896 (*A.*), 2897 (*D.*), 2898 (*A.*), 2900 (*D.*), 2902 (*A.D.*), 2903 (*D.*), 2905 (*D.*), 2906 (*D.*), 2907 (*D.*), 2908 (*D.*), 2912 (*D.*), 2914 (*D.*), 2916 (*D.*), 2917 (*D.*), 2920 (*A.*) (B.; C. has *yoshitaṃ*), 2922 (*A.*): In *Ādityatīrtha* Ṛ. *A.D.* lived in days of yore, observant of the duties of a householder (description); he always practised the vow of *brahmacarya*. Once the ascetic mendicant (*bhikshukaḥ*) *Jaigīshavya*, devoted to *yoga*, came to *Devala's* hermitage and attained to success (*siddhiṃ*). *Devala* always kept his eyes on him. After a long time, *Devala* on one occasion lost sight of *Jaigīshavya*; at the hour of dinner, however, he approached *Devala* in order to solicit alms, and *D.* worshipped him, after the rites laid down by Ṛ., for many years; but *Jaigīshavya* never spoke a single word to him. *D.* proceeded to the shore of the ocean, journeying through the welkin and bearing his earthen jug with him; there he saw *Jaigīshavya*, who had arrived there before him, at which M.-ṛ. *A.* wondered much. Having finished his ablutions and silent prayers, *D.* returned to his hermitage, bearing with him his earthen vessel filled with water. Entering his own hermitage, he saw *Jaigīshavya* seated there. *D.* then soared aloft into the sky in order to ascertain who *Jaigīshavya* really was. He saw crowds of sky-ranging Si. rapt in meditation, and he saw *Jaigīshavya*, reverentially worshipped by them, and he became filled with wonder at the sight. He saw *Jaigīshavya* set out for the *Pitṛloka* > *Yāmyaloka*, etc. (*μ*). At last he was seen to pass into the regions of the *brahmasattvins*, then through three other regions to those of chaste women and such as are devoted to their husbands. At this point *A.* lost sight of him, and enquiring of the foremost of Si. in the regions of the *brahmasattvins*, he was told that *Jaigīshavya* had gone to the eternal region (*loka*) of *Brahman*. *A.* endeavoured to soar aloft; but he soon fell down, and the Si. declared that he was not worthy to proceed thither. *D.* came down, descending from one region to another in due order, to his hermitage, where he again beheld *Jaigīshavya*, who taught him the religion of Emancipation (*moksha*) and the ordinances of *yoga*, etc., and performed all the acts according to the rites for that end. Then all creatures with P. began to weep, saying, "Who will henceforth give us food?" *D.* then thought of renouncing the religion of *moksha*; then all kinds of fruits and roots, etc., began to weep, saying, "The wicked-hearted *D.* will once more pluck and eat us, having once assured all creatures of his perfect harmlessness." Then *D.* abandoned the religion of a householder and adopted that of *moksha*, and obtained the highest success (*siddhi*) and the highest *yoga*. *D.* with Bṛh. applauded *Jaigīshavya*; only *Nārada* contradicted.—§ 621 (Rājadh.): XII, **1**, 34 (*D.*).—§ 637 (do.): XII, **47**, 1594 (*A.*).—§ 664 (Mokshadh.): XII, **207***β*, 7521 (*A.D.*).—§ 675 (do.): XII, **230**, 8431 (*A.*), 8432 (*A.D.*), (8433) (*D.*), 8436 (*D.*), 8439 (*D.*).—§ 688 (do.): XII, **276**, 9874 (*A.D.*), 9875 (*D.*), (9877) (*A.*).—§ 702 (do.): XII, **293***a*, 10761 (*A.D.*).—§ 707 (do.): XII, **319**, 11742 (*D.*); *β*, 11782 (*A.D.*).—§ 730 (Ānuçāsan.): XIII, **18***κκ*, 1313 (*A.D.*).—§ 746 (do.): XIII, **66***ζ*, 3332 (*A.D.*).—§ 768 (do.): XIII, **139***a*, 6298 (*D.*).—§ 775 (do.): XIII, **166***ζ*, 7671 (*D.*).—§ 777 (Svargārohaṇika p.): XIII, **168**, 7718 (*A.D.*); **169***β*, 7778 (*A.*).—§ 783 (Anugītāp.): XIV, **52***a*, 1492 (*D.*).—§ 786 (do.): XIV, **91***a*, 2843 (*A.*).—§ 787 (Āçramavāsap.): XV, **20***ββ*, 538 (*D.*).—§ 789 (Putradarçanap.): XV, **29***a*, 774 (*D.*).—§ 795 (Mahābhārata): XVIII, **5***c*, 199 (*A°o D°aḥ Pitṝn açrāvayat*).

Asita[2], a king conquered by Māndhātṛ. § 595 (Māndhātṛ): VII, **62***a*, 2282.—§ 632*b* (Shoḍaçarājop., Māndhātṛ): XII, **29**, 981.

Asita[3] = Kṛshṇa: IX, 3351.

Asita[4], a mountain. § 377 (Dhaumyatīrthak.): III, **89**, 8364.

Asitadhvaja. § 191 (Arjuna): I, **123**, 4830 (a Vainateya present at the birth of Arjuna).

Asnehana = Çiva (1000 names[2]).

***Asta**, the place (mountain) in the west where the sun sets: I, 717 (*°ācala*), 1270 (*giriṃ*), 1894 (= do.), 4143 (= do.), 4697 (= do.), 6058 (*prāg A°gamanād raveḥ*); III, 11834 (*girivaraçreshṭhaṃ*), 11850 (*parvatarājānaṃ*), 11870, 16730, 17330, 17331; IV, 1731; V, 7162, 7216, 7246; VI, 2398 (*giriṃ çreshṭhaṃ*), 2401, 3831*a*, *b* (only in B.), 4231 (*Sūryāstamanavelāyāṃ*); VII, 1452 (*giriṃ*), 1969 (*parvataṃ*), 2800, 3666 (*°çikharaṃ*), 5530, 6058, 6059, 6221, 6257 (*mahīdharaṃ çreshṭhaṃ*), 6291, 6410 (*giriṃ*), 6614, 9261 (*giriṃ*); VIII, 704, 1241 (*giriṃ*), 4664, 4705, 4809; IX, 1651, 1654; X, 24 (*parvataçreshṭhaṃ*), 650; XII, 743 (*giriṃ*), [1575 (*astaṃ ite Bhīshme*)], 2119 (*upaiti Savitā hy astaṃ*), [11735 (*astam evābhyavartata*)], [12518], 12519; XV, 867 (*girivaraṃ*).

Āstīka(ḥ). § 3 (Anukr.): I, **1**, 52: "Some read the Mahābhārata beginning with Ā."—§ 25 (Paulomap.): I, **11**, 1013: "The deliverance of the Serpents by the brahman *Ā.*; mighty in spiritual energy (*tapovīrya-balopetād*) and having mastered the Vedas and the Vedāṅgas (*Veda-Vedāṅga-pāragāt*)." I, **12**, 1015 (v. Sahasrapād), 1016 (*°caritaṃ*).—§§ 26–69, cf. Āstīkaparvan.—§ 26: I, **13**, 1021, 1024 (*Āstīkasya purāṇarsher brāhmaṇasya*), 1028 (his father was

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Jaratkāru, q.v.); I, **15**, 1060 (his mother was Jaratkāru, q.v.), 1063 (rescued the Serpents at the Snake-sacrifice of Janamejaya, etc.), 1067.—§ 27: I, **16**, 1069: *Ā°sya kaveḥ sādhoḥ*.—§ 49 (Vāsuki): I, **38**, 1634: Destined by Brahmán to rescue the harmless (*dharmacāriṇaḥ*) among the Serpents. —§ 51 (Parikshit): I, **40**, 1660.—§ 55, I, **48**, 1929, 1930: *Ā.* was born and reared in Vāsuki's house; etymology of his name (*astīty uktvā gato yasmāt pitā garbhastham eva taṃ | vanaṃ, tasmād idaṃ tasya nāmāstīketi viçrutaṃ*).—§§ 60–62 (Sarpasattra): How he appeared at the Snake-sacrifice and rescued the remaining Serpents: I, **53**, 2065; **54**, 2069 2083, 2089, 2090, 2093, 2094; **55**, 2097; **56**, 2135, 2138, 2139.—§ 68: The reason why Takshaka had not fallen into the fire was that *Ā.* had said thrice, "Stay." Janamejaya let the sacrifice come to an end; he bestowed wealth upon Lohitāksha, etc. *Ā.* returned home after having promised that he would become a *sadasya* at Janamejaya's horse-sacrifice; he obtained the boon from the Snakes that those, who in the morning or the evening cheerfully read the sacred account of his act, should have no fear from them; nor should those who recall *Asita*, *Ārtimat*, and *Sunītha* to their minds; nor those who would say, "I recall the famous *Āstīka*, etc., to my mind." *Ā.* at last died, leaving sons and grandsons behind him. I, **58**, 2166, 2170, 2172, 2173, 2174, 2180, 2182, 2184, 2186, 2189, 2190, 2191, 2196: *Āstīkasya kaver caritaṃ*.—§ 790 (Putradarçanap.): XV, **35** (on the occasion of the account how Dhṛtarāshṭra, obtaining eyesight, beheld his children, Vyāsa brought Parikshit from Heaven and showed him to Janamejaya; Janamejaya addressed *Ā.*, who praised Vyāsa and mentioned the Snake-sacrifice, etc.); XV, **35**, 948 (*Ā°ṃ Yāyāvarakulotpannaṃ Jaratkārusutaṃ*), 949, 950.—§ 795*b* (Janamejaya): XVIII, **5**, 179 (Sauti said: Hearing this (i.e. the Mahābhārata) at the intervals of sacrificial rites, king Janamejaya became filled with wonder. *Ā.*, having rescued the Snakes, became filled with joy).

Āstīka(ṃ) = Āstīkaparvan: I, **1**, 88 (*Paulomāstīka-mūlavān*, i.e. *Bharatadrumaḥ*); **2**, 304, 312, 360, 365 (*Āstīke sarva-nāgānāṃ Garuḍasya ca sambhavaḥ | kshīroda-manthanañ caiva ianmocchaiḥçravasas tathā | yajataḥ sarpa-satreṇa rājñaḥ Pārīkshitasya ca*). XVIII, **6**, 266: "When the *Ā.* is being recited, [brahmans] should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar (*guḍandanaṃ*)."

Āstīka(m) ākhyāna(ṃ) ("the story of Āstīka," cf. Āstīka-parvan): I, **13**, 1023, 1027; **15**, 1068; **16**, 1072; **58**, 2194, 2197.

[Āstīka-parvan(°va)], the 5th of the minor parvans. § 26: I, **13–15**: Sauti related how the ascetic Jaratkāru (q.v.), upon a woman, likewise named Jaratkāru, being the sister of the Serpent-king Vāsuki, begot a son (Āstīka) destined to neutralize the curse inflicted on the Serpents by their mother (Kadrū).—§ 27 (Kaçyapa): I, **16**: Origin of the Serpents and of Garuḍa and Aruṇa.—§ 28 (Amṛtamanthana): I, **17–19**: In order to explain the origin of Uccaiḥçravas, Sauti related the churning of the Ocean and the consequent production of the Amṛta, etc.—§§ 29–46 (Kadrū, Samudra, Samudradarçana, Garuḍa, Aruṇa, Indra, Rāmaṇīyaka, Supratīka, and Vālikhilya): I, **20–34**: Kadrū and Vinatā made a bet as to the colour of the tail of Uccaiḥçravas, and Vinatā (having been cursed by Aruṇa, § 27) became the slave of Kadrū; Kadrū cursed the Serpents, her sons, to be burnt at the Snake-sacrifice of Janamejaya; exploits of Garuḍa; Aruṇa became the charioteer of the Sun; Garuḍa set out to bring the Amṛta to the Snakes, who had promised that he and his mother should on this condition be freed from bondage; Vibhāvasu and Supratīka, and Garuḍa's meeting with the Vālikhilyas; omens foreboding fear (of losing the Amṛta) appeared among the gods, owing to Indra's having formerly been cursed by the Vālikhilyas; Garuḍa snatched the Amṛta, made friendship with Vishṇu and Indra, and placed the Amṛta before the Snakes, who declared Vinatā to be free; but Indra took it from them. —§ 47: I, **35**: Enumeration of the principal Snakes.—§ 48: Çesha (q.v.).—§ 49: Consultation of the Serpents under Vāsuki (q.v.); it became known that Āstīka would be born and save the harmless serpents.—§ 50: Etymology of Jaratkāru.—§ 51: King Parikshit (q.v.), the son of Abhimanyu, was cursed and consequently struck to death by Takshaka; Kāçyapa was bribed to return without curing him. —§ 52: Janamejaya (q.v.) succeeded his father Parikshit. —§ 53: The story of Jaratkāru repeated (see § 26) and somewhat enlarged.—§ 54: Jaratkāru (q.v.) left his wife.—§ 55: Āstīka (q.v.) was born, and reared by Vāsuki.—§ 56: The ministers of Janamejaya told him about Parikshit (q.v.).—§ 57: The ministers of Janamejaya (q.v.) learned what had happened between Takshaka and Kāçyapa. Janamejaya resolved to avenge his father and Utaṅka.—§ 58: Janamejaya (q.v.) made preparations for a Snake-sacrifice.—§§ 58*b*–69 (Sarpasattra): Janamejaya's Snake-sacrifice (cf. also Āstīka); enumeration of the principal Snakes that fell into the fire, of Vāsuki's (§ 63), Takshaka's (§ 64), Airāvata's (§ 65), Kauravya's (§ 66), and Dhṛtarāshṭra's race (§ 67). § 69: Sauti said: "This story I have told, as Pramati narrated it to Ruru, after having heard what was said by the *ḍuṇḍubha*."

Astradarçana ("the show of arms"). § 208 (Sambhav.): I, **134**: When the princes had become accomplished in arms *Droṇa* addressed *Dhṛtarāshṭra* in the presence of *Kṛpa*, *Somadatta*, *Bāhlika*, *Bhīshma*, *Vyāsa*, and *Vidura*, asking him to let them show their proficiency. *Vidura* then let *Droṇa* measure out a place, and *Kuntī*, *Gāndhārī*, etc. ("like celestial ladies ascending *Meru*"), and the citizens came out to behold the princes' skill. *Droṇa* and *Açvatthāman* appeared like the Moon (*Aṃçumat*) accompanied by the planet Mars (*Aṅgāraka*). The spectators, seeing the prowess of the princes, fancied they were beholding the city of the *Gandharvas*. *Vidura* described all the feats of the princes to *Dhṛtarāshṭra*, and *Kuntī* to *Gāndhārī* (I, **134**). A combat with maces between *Duryodhana* and *Bhīma* divided the spectators into two parties, until *Droṇa* caused *Açvatthāman* to separate them. The exploits of *Arjuna* (*b*) were quite wonderful. *Droṇa* stood surrounded by the five *Pārthas* like the Moon in conjunction with the five-starred *Sāvitra* (i.e. *Hasta*), and *Duryodhana*, mace in hand, surrounded by his 100 brothers and *Açvatthāman*, was like *Purandara* (i.e. *Indra*) encircled by the hosts of gods on the occasion of the victory over the *Dānavas* (I, **135**). *Karṇa* (*c*) enters and challenges *Arjuna*. The *Dhārtarāshṭras* stood by *Karṇa*, while *Droṇa*, *Kṛpa*, and *Bhīshma* remained with *Arjuna*. *Kuntī* swooned away, and was restored to consciousness by *Vidura*, who caused sandal paste and water to be sprinkled on her person. *Kṛpa* rejects *Karṇa*; but *Duryodhana* then installed *Karṇa* as king of *Aṅga* (I, **136**). The sun went down; *Duryodhana* led *Karṇa* out of the arena, and the *Pāṇḍavas*, accompanied by *Droṇa*, *Kṛpa*, and *Bhīshma*, returned to their abodes (I, **137**).

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Asura[1], pl. (°*āḥ*), the enemies of the gods: I, 163, 855.— § 28 (Amṛtam.): I, **17-19**, 1110, 1125 (°*Dānavāḥ*), 1129 (*surā°gaṇān*), 1130 (*surā°*), 1168, 1170, 1172 (*mahā°*), 1181 (°*gaṇān*), 1182, 1185 (°*gaṇa°*), 1186 (*mahā°*): participated with the gods in the churning of the Ocean, would possess themselves of the ambrosia, but were vanquished. — § 30 (Samudra): I, **21**, 1211, 1219 (the Ocean is called the "abode of the Asuras": *Asurāṇāṃ ca bāndhavam*, i.e. *çaraṇam*, Nīl., I, **21**, 7).—§ 31 (Samudradarç.): I, **22**, 1231 (*Pātālajvalanāvāsam A°āṇāṃ tathālayaṃ*). — § 32 (Kadrū, Garuḍa): I, **23**, 1245 (°*ārdanāḥ*, i.e. the gods). — § 44 (Garuḍa): I, **30**, 1418 (*saṅgrāme devāsure*), 1434 (°*puravidāraṇāḥ surāḥ*).—§ 49 (Vāsuki): I, **39**, 1643 (*devāsurāḥ*). —§ 84 (Ādivaṃç.): I, **64**, 2481 (*jajñire kshetre rājñān tu*), 2483 (*jajñire bhuvi bhūteshu teshu teshv Asurā, vibho!*), 2491 (*mahā°*), 2498 (*surā°-lokānāṃ*). — § 96 (Aṃçāvat.): I, **65**, 2541 (*Danāyushaḥ punaḥ putrāç catvāro 'surapuṅgavāḥ*).— § 98 (do.): I, **65**, 2544 (*Asurāṇāṃ upādhyāyaḥ Çukras tv ṛshisuto 'bhavat\khyātāç çoçanasaḥ putrāç catvāro 'sura-yājakāḥ*), 2546.—§ 118 (Aṃçāvat.): I, **66**, 2598 (*Kaçyapasya Surāsurāḥ*).—§ 130 (Aṃçāv.): I, **67**, 2647 (*pañcamahā°*), 2655 (*Tuhuṇḍa ita vikhyāto . . . Asurottamaḥ*, incarnated as king Bṛhadratha), 2656 (*teshāṃ*), 2666 (*teshāṃ*), 2694 (v. Sūrya[2]).—§ 131 (do.): I, **67**, 2781 (*devā°manushyāṇāṃ*). —§ 145 (Kaca): I, **76**, 3187, 3191, 3200 (°*endrapure Çukraṃ dṛshṭvā*), 3219, 3225, 3233, 3238; **77**, 3265.—§ 146 (Devayānī): I, **78**, 3304 (°*mandiraṃ*); **80**, 3340, 3342 (°*endrāṇāṃ*); **81**, 3367 (°*guruḥ Çukro*), 3369 (°*endrasutā*, i.e. Çarmishṭhā).—§ 147 (do.): I, **83**, 3442 (°*dharmaṃ*).— § 165 (Satyavatīl.): I, **100**, 4002, 4047 (*yasya hi tvaṃ sapatnaḥ syā Gandharvasyāsurasya vā*).—§ 166 (Citrāṅgadop.): I, **101**, 4073. — § 167 (Vicitravīryop.): I, **102**, 4104 (adject.: *devāsura*).—§ 175 (Karṇasambhav.): I, **111**, 4410. —§ 215 (Bakavadhap.): I, **160**, 6208 (*Asurarāṭ* = Baka).— § 233 (Svayaṃvarap.): I, **187**, †7017. — § 257 (Khāṇḍavadahanap.): I, **225**, 8202 (*surā°*).—§ 258 (do.): I, **227**, 8256, 8262 (*Asurasūdanaḥ* = Indra).—§ 264 (Sabhākriyāp.): II, **4**, 118 (*yathā°ān Kālakeyān*). — § 265 (Lokapālasabhākhy°): II, **5**, 141 (*Surā°ān*). — § 277 (Jarāsandhavadhap.): II, **22**, 872.—§ 298 (Dyūtap.): II, **62**, 2105 (*mahā°*). — § 310 (Āraṇyakap.): III, **3**, †159. — § 317 (Arjunābhigamanap.): III, **12**, 487. — § 320 (Saubhavadhop.): III, **20**, 799. — § 327 (Draupadīparitāpav.): III, **31**, 1188; **33**, 1323, 1349 (*Asurān iva Vṛtrahā*).— § 331 (Kairātap.): III, **39**, 1590 (sg.), 1626 (*sadevā°mānushaiḥ*). — § 334 (do.): III, **41**, 1703 (*Mahā°*). — § 339 (Indralokābhigamanap.): III, **47**, 1893 (*keein Nivātakavacāḥ*), 1899.—§ 378 (Tīrthay.): III, **94**, 8492 (*dharman tatyajire*), 8493 (*tīrthāni nāviçan*), 8496 (*Alakshmīr agamad A°ān*). — § 387 (Sagara): III, **107**, 8873 (*A°oragarakshāṃsi*).—§ 405 (Sukanyop.): III, **124**, 10390 (*surā°aiḥ*). —§ 418 (Tīrthay.): III, **139**, 10834 (*devā°ebhyaḥ*).—§ 436 (Yakshay.): III, **158**, 11530 (*surā°nishevitaṃ*). — § 444 (Nivātakav.): III, **170**, 12112, 12116, 12121 (*mahā°*); **171**, 12157 (°*ottamāḥ*); **172**, 12182 (°*saṅgheshu*). — § 445 (do.): III, **173**, 12201, 12206 (*maharshi-Yaksha-Gandharva-Pannagā°-Rākshasaiḥ*), 12209 (*Kālakeyaiç ca Paulomaiç ca mahā°*), 12228, 12257 (*surā°air*), 12264 (*mahā°*), 12269 (*atidevā°karmā*), 12272 (*sa-Yakshā°-Gandharvaiḥ*). — § 452 (Mārkaṇḍeyas.): III, **183**, †12569 (°*tarjanena Dhanañjayena*). —§ 457 (Vaivasvatop.): III, **187**, 12798 (*sa-devā°-mānushāḥ prajāḥ*).—§ 458 (Mārkaṇḍeyas.): III, **188**, 12817 (*devā°gaṇe*), 12877 (*sa-devā°-D°*).—§ 459 (do.): III, **188**, 12891 (*devā°gaṇe*); **189**, 12995 (*surā°aiḥ*).—§ 462 (do.): III, **193**, 13216 (*devā°saṅgrāmaṃ*). — § 471 (do.): III, **200**, 13427 (*Vajrapāṇir iv Āsurān*).—§ 474 (Dhundhumārop.): III, **201**, 13494 (*sasurā°-mānavāḥ prajāḥ*), 13498 (*devā°-mahoragāḥ*), 13502.—§ 495 (Skandotp.): III, **223**, 14243 (*devā°āḥ*); **224**, 14262 (*surā°-namaskṛtaḥ*).—§ 496 (do.): III, **224**, 14268 (*devā°ṃ saṅgrāmaṃ*).—§ 507 (Skandayuddha): III, **231**, 14580, 14585 (*mahā°*). — § 509 (Kārttikeyastava): III, **232**, 14640 (*tvaṃ bhāvanaḥ sarva-surā°āṇāṃ*, i.e. Skanda).—§ 513 (Ghoshayātr.): III, **252**, 15165 (*Bhīshma-Droṇa-Kṛpādīṃç ca pravekshyanty apare 'surāḥ*). — § 516 (Duryodhanayajña): III, **257**, 15341 (°*vrataṃ*, i.e. *surarahitaṃ vrataṃ*, Nīl.).—§ 526 (Rāmopākhyānap.): III, **275**, 15913 (*Gandharva-devā°to*); **276**, 15932 (*devā°aiḥ*). — § 537 (do.): III, **285**, 16374 (*devā°* = the war between the gods and the Asuras). — § 543 (do.): III, **291**, 16578 (*mānushā°-bhogināṃ*), 16579 (*sadevā°-G°*).—§ 544 (do.): III, **292**, 16604 (*surā°*).—§ 548 (Āraṇeyap.): III, **313**, 17319. — § 549 (Pāṇḍavapr.): IV, **6**, 180. — § 550 (Samayapāl.): IV, **13**, 340 (*Kālakhañjā ivā°āḥ*). — § 552 (Goharaṇap.): IV, **32**, 1040 (*devā°samo*); **35**, 1167 (*Vajrapāṇir ivāsurān*); **39**, 1295 (*sarvair api surā°aiḥ*); **50**, 1571; **59**, 1902 (*devā°samaḥ sannipāto*); **61**, 1981 (*Vajrapāṇir ivā°ān*).—§ 555 (Indra): V, **10**, 292 (*sa-devā°-mānushaṃ tribhuvanaṃ*), 309 (= do.); **12**, 369 (*jagad . . . sāsura-G°*); **15**, 459.—§ 558 (Virocana): V, **35**, 1199.— § 560 (Sanatsujātap.): V, **42**, †1580 (*pramādād vai parābhavan*).—§ 561 (Yānasandhip.): V, **48**, †1887; **49**, 1925, 1927 (*devā°e yuddhe*), 1936 (*surā°*); **61**, 2395 (*devā°-bhāvānāṃ*), 2401.—§ 562 (Bhagavadyānap.): V, **74**, 2728; **78**, 2808. — § 564 (do.): V, **100**, 3571 (*A° Kālakhañjāç ca tathā Vishnupadodbhavāḥ*, etc.); **102**, 3612 (*devair A°-saṃhitaiḥ*); **104**, 3645 (*devā°eshu yuddheshu*). — § 565 (Gālavacarita): V, **107**, 3756 (*sarvān surā°ān*); **108**, 3776; **115**, 3928; **116**, 3940 (*bahu-devā°-ālokā*).—§ 567 (Bhagavadyānap.): V, **124**, 4172 (*sarvair api surā°aiḥ*), 4175 (*sa-Yakshā°-pannagān*); **128**, 4301, 4302 (*devā°-manushyāç ca*); **130**, 4401, 4407 (*mahā°*).—§ 570 (Sainyaniryānap.): V, **156**, 5297 (*sa-surā°-Rākshasaṃ jagat*). — § 572 (Rathātirath.): V, **165**, 5725 (*devāsureshv api*).—§ 573 (Ambop.): V, **178**, 7031 (*jahi Bhīshmaṃ raṇe Rāma garjantam A°ṃ yathā*); **184**, 7288 (*sa-devā°-Rākshase loke*). — § 574 (Jambūkh.): VI, **6**, 212 (*G°Ā°Rā°*), 247 (*devāsurāṇāṃ sarveshāṃ Çvetaparvata ucyate*).—§ 576 (Bhagavadgītāp.): VI, **21**, 774 (*surā°*); **35**, †1268 (*G°-Y°-Ās°-Si°-saṅghāḥ*). — § 578 (Bhīshmavadh.): VI, **45**, 1754 (*praikshanta tad raṇaṃ ghoraṃ devāsura-samaṃ yudhi*); **48**, 1900 (*Cakrapāṇir iv Āsurān*); **50**, 2073 (*yaṃ Bṛhaspatir Indrāya tadā devāsure 'bravīt*).—§ 579 (do.): VI, **52**, 2185 (*devāsura-Gandharvair lokair*). — § 580 (do.): VI, **58**, 2474 (*yathā devāsuraṃ yuddhaṃ*). — § 581 (do.): VI, **65**, 2970 (*tatrāsuravadhaṃ kṛtvā*); **66**, 2980.—§ 583 (do.): VI, **77**, 2348 (*devā°e yuddhe*); **79**, 3474 (do.); **80**, †3529 (*mahā°*).—§ 584 (do.): VI, **82**, 3631 (*Vajrapāṇir ivā°ṃ*); **83**, 3649 (*devā°opamaṃ*); **86**, 3828 (*Vajrapāṇir ivā°ān*).—§ 585 (do.): VI, **94**, 4250; **98**, 4450 (*sa-devā°-G°-lokaṃ*), 4493 (*yathā devā°yuddhe*).— § 586 (do.): VI, **100**, 4583 (*yathā devā°e yuddhe*); **107**, 4960 (*sendrair api surā°aiḥ*), 4961 (do.).—§ 587 (do.): VI, **108**, 5027 (*Vajrahastam ivā°āḥ*); **116**, 5411 (*yathā devā°e yuddhe*); **118**, 5567 (*yuddhe devā°opame*).—§ 588 (do.): VI, **121**, 5804 (*surā°*). — § 589 (Droṇābhishek.): VII, **3**, 103 (*Vajrapāṇer iva°ḥ*); **5**, 154 (*jigīshanto 'surān saṅkhye Kārttikeyam ivāmarāḥ*); **10**, 333 (*devā°air*).—§ 590 (do.): VII,

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12, 461 (*sendrair api surā°aiḥ*); 14, 542 (*yathā devā°e yuddhe*); 15, 583 (*yuddhaṃ devā°opamaṃ*).—§ 592 (Saṃçaptakavadh.): VII, 19, 758 (*yathā . . . yuddhe devā°e purā*); 21, 891 (*surā°*); 25, 1084 (*yuddham . . . devā°opamaṃ*), 1120 (*Indram A°ān prati jaghnushaṃ*); 29, 1284. — § 593 (Abhimanyuvadhap.): VII, 33, 1463 (*sa-surā° G°*); 36, 1579 (*yathā°balaṃ*); 39, 1647 (*Skandasyevā°aiḥ saha*); 48, 1915 (*surā°*).—§ 595 (Rāma Dāçar.): VII, 59, 2229 (*surā°*).—§ 595 (Māndhātṛ): VII, 62, 2272 (*devā°-*), 2287 (*devā°-*). — § 595 (Yayāti): VII, 63, 2295 (*devā°yuddha*). — § 595 (Pṛthu Vainya): VII, 69, 2403 (*devā°-*), 2413 (*Asurā duduhur māyam āmapātre tu te tadā | dogdhā Dvimūrddhā tatrāsīd vatsaç cāsīd Virocanaḥ*).—§ 596 (Pratijñāp.): VII, 73, †2607 (*A°sura°-*); 74, 2623 (*Asuroraga-*); 75, 2661 (do.); 77, †2731 (*surā°*); 81, 2910 (*mahā°nighātinā Bhavena*, i.e. Çiva). — § 599 (Jayadrathavadhap.): VII, 93, 3378 (*°māyāṃ*); 94, 3444 (*sā°-surāḥ*); 102, 3821 (*devā°mṛdhe*); 105, 3947 (*devā°e yuddhe purā*); 106, 3968 (*devā°opamaḥ saṅgrāmo*); 111, 4244 (*sa-devā°-mānushaṃ*), 4268 (*sasurā°mānushā*); 114, 4495 (*yuddhaṃ devā°opamaṃ*); 115, 4601 (do.); 120, 4779 (*devā°raṇa-prakhyaṃ*); 122, 4910 (*devā°e purā yuddhe yathā*); 125, 5065 (*Çakreṇeva mahā°aḥ*); 128, 5231 (*yuddhaṃ devā°-opamaṃ*); 133, 5456 (*sa-Yakshāsura-mānavān*); 134, 5511 (*vajreṇendra ivā°ān*); 135, 5545 (*Purandara ivāsuraṃ*, i.e. Vṛtraṃ ?); 142, 5886 (*purā devā°e yuddhe . . . yathā*); 144, 6048 (*devā° G°*).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6853 (*A°ān iva Devendro*), 6854 (*A°ān iva Pāvakiḥ*); 158, 7014 (*sa devā°mānushaṃ*); 159, 7048 (*surā°aḥ*), 7075 (*yathā devā°e yuddhe*); 163, †7317 (*surā°*); 169, 7582 (*yathā devā°e yuddhe*); 170, 7673 (*Ā°ān iva Pāvakiḥ*); 181, 8234 (*surā°*). — § 601 (Droṇavadhap.): VII, 185, 8425 (*sa-surā° G°*), 8444 (*A°oraga-*). — § 602 (Droṇavadhap.): VII, 192, 8819 (*yuddhe devā°opame*). — § 603 (Nārāyaṇāstram.): VII, 195, 9001 (*A°oraga-*), 9019 (*Çaçīpatir ivā°*); 197, 9101 (*D°Ā°oraga-*); 201, 9442, 9465 (*surā°*), 9473 (*devāsura°*); 202, 9543, 9547 (*surā°*), 9555 (*°āṇāṃ purāṇi trīṇi*), 9561, 9571 (*°āṇām antakaraḥ*, i.e. Çiva). — § 604 (Karṇap.): VIII, 9, 254 (*Vajrahasta ivā°ān*).—§ 605 (do.): VIII, 12, 441 (*devā°samaprabhe*); 14, 563 (*yathā devā°e yuddhe*); 19, 769 (*Çakra ivā°ān*); 30, 1205 (*saṅgrāmaṃ devā°*); 31, 1319 (*surā°*). — § 606 (Tripurākhy.): VIII, 33, 1391 (*yuddhe devā°e*), 1393, 1399, 1432; 34, 1539, 1547, 1566, 1569 (*°gaṇān*), 1574 (*devā°gaṇādhyakshaḥ*, i.e. Maheçvaraḥ), 1578. — § 606*b* (Paraçu-Rāma): VIII, 34, 1605 (*mahā°*).—§ 606 (Karṇap.): VIII, 35, 1626.—§ 607 (do.): VIII, 37, †1742 (*A°-sura-mahoragāḥ*); 41, 1959 (*devā°-manushyeshu*); 42, 1978 (*surā°*).—§ 608 (do.): VIII, 46, 2148 (*devā°camūpamaḥ*), 2199 (*surā°*); 47, 2233 (*devā°samaḥ*); 48, 2273 (*devā°opamaṃ*); 51, 2493 (*vishṇur ivā°ān*); 60, 3024 (*devā°e mṛdhe*); 61, 3130 (*vajreṇendra ivā°ān*); 66, 3316 (*jitvā°am ivāmaraṃ* = Vṛtra ?); 72, †3629 (*surā°*); 73, 3641 (*sa-surā°mānushān*); 74, †3800; 77, †3864 (*iva*); 79, †4056 (*sa-Kālakeyān A°ān sametān*); 82, †4207 (*yathā*); 86, 4359 (*sa-D°Ā°Ga°*); 87, 4412, 4432, 4434 (sided with Karṇa); 88, †4490 (*D°N°Ās°Si°Y°air*), †4494 (*yathā*), †4498 (*surā°*); 89, †4568; 91, †4789 (*nāraçeva N°Ā°*), 4791 (*devā°ān*).—§ 609 (Çalyap.): IX, 1, 9 (*devā°raṇopamaṃ*). —§ 610 (do.): IX, 3, 185 (do.); 7, 323 (*sa-surā°mānavaṃ*), 331 (do.).—§ 611 (do.): IX, 9, 413 (*devā°opamaṃ*), 446 (*devāsuropame*); 10, 520 (*yathā devā°aṃ yuddhaṃ*); 15, 795 (*yathā . . . çakrasya°saṅkshaye*); 23, 1182 (*devā°-raṇopamaṃ*); 26, 1436 (*Sahasrāksha ivā°ān*). — § 615*j* (Maṅkaṇaka): IX, 38, 2236 (*surā°sya jagato gatis tvam asi, Çūladhṛk !*).—§ 615 (Baladevatīrthay.): IX, 41, 2346, 2347. —§ 615*u* (Skanda): IX, 45, 2523, 2529 (*devā°e yuddhe*).—§ 615*gg* (Sārasvata): IX, 51, 2951 (*mahā°*).—§ 615 (Gadāyuddhap.): IX, 58, 3250; 61, 3455 (*devair A°ghātibhiḥ*); 63, 3519 (*devā°e yuddhe*).—§ 616 (Sauptikap.): X, 4, 155 (*mahā°*); 8, 441.—§ 621 (Rājadh.): XII, 8, 229 (*devā°ṃ yathā*, i.e. the conduct of D. and A.).—§ 632 (Shoḍacarājop., cf. Bhagīratha): XII, 29, 957 (*°āṇāṃ sahasrāṇi . . . ajayat Pākaçāsanaḥ*).—§ 632 (do., cf. Yayāti): XII, 29, 990 (*vyūḍhā°yuddhe*).—§ 635 (Rājadh.): XII, 33, 1184 (*yuddhe devā°e purā; A°ā bhrātaro jyeshṭhā devā çcāpi yavīyasaḥ*).—§ 637 (do.): XII, 47, 1623 (*surā° G°*).—§ 639 (do.): XII, 50, 1830.—§ 640 (do.): XII, 58, 2105 (*utthānenā°āhatāḥ*). —§ 641 (do.): XII, 64, †2410 (*urvīṃ sā°āṃ*); 90, 3388 (*devā°*); 121, 4411 (*sa-surā°mānushaṃ*), 4466 (*sa-surā°-rakshasāṃ lokānāṃ*); 122, 4497 (*apāṃ rājye 'surāṇāṃ ca vidadhe Varuṇaṃ prabhuṃ*).—§ 647 (Āpaddh.): XII, 139, 5188 (*devā°*).—§ 652*b* (Indrota-Pārikshitīya): XII, 152, †5667 (*surā°*).—§ 655 (Āpaddh.): XII, 158, 5890.—§ 656 (Khaḍgotpattik.): XII, 166, 6150 (*°sattamāḥ*), 6176.—§ 660 (Mokshadh.): XII, 188, 6932 (*Dai° Ā°m-o°*).—§ 664 (do.): XII, 207, 7545 (*mahāsattvān*).—§ 666 (do.): XII, 209, 7610 (*Narakādyā mahā°, tathaiva cānye bahavo Dānavā yuddhadurmadāḥ*).—§ 667 (do.): XII, 210, 7657 (*N° Ā°-manushyāṃç ca*), 7665 (*surā°*); 211, 7693 (do.); 216, 7837 (*tapo hy adhishṭhitaṃ devais, tapoghnam A°ais tamas*), 7838 (*devā°guṇān*). — § 671*b* (Bali-Vāsavas.): XII, 223, 8060 (*devā°*); 225, 8179 (*devā°ṃ yuddhaṃ*), 8180 (*devā°e yuddhe*). —§ 672*b* (Mokshadh.): XII, 226, †8201 (*mahā°*).—§ 673*b* (Bali-Vāsavas.): XII, 227, 8218 (*devā°e yuddhe*), 8289 (*devā°samāgame*), †8330.—§ 674 (Çrī-Vāsavas.): XII, 229, 8359 (*Asureshv avasaṃ pūrvaṃ*, says Çrī), 8416. — § 692 (Mokshadh.): XII, 281, 10069 (*A°pravīra*, i.e. Vṛtra).— § 693 (Vṛtravadha): XII, 282, 10108 (*devā°*), 10119 (*Dai° Ā°nibarhaṇa*, i.e. Indra), 10140.—§ 700 (Mokshadh.): XII, 289, 10652.—§ 701 (do.): XII, 290, 10660.—§ 702 (do.): XII, 296, 10800.—§ 714 (Çukakṛtya): XII, 328, 12323 (*sā°Rā°devagaṇaṃ*).—§ 717*b* (Nārāyaṇīya): XII, 335, 12665 (*sa-D° Ā° G°*).—§ 717*c* (Uparicara): XII, 338, 12839 (*surā°gurur Hariḥ*). — § 717*b* (Nārāyaṇīya): XII, 340, 12927 (*surā°gaṇānāṃ varadaḥ*, i.e. Brahmán), 12944 (*sarva-lokānāṃ sa-D°Ā°Rā°*), 12992 (*Surā°air yathā*); 341, 13013 (*sa-surā°-mānavāḥ*).—§ 717*b* (Nārāyaṇīya): XII, 343, II) 13205, VII) ††13208, VIII) ††13212 (*A°pakshaḥ*, X) ††13219, φ†13249; 347, ††13445 (*Harir A°vadhakaraḥ*).— § 718*b* (Uñchavṛttyup.): XII, 352, 13732 (*surā°*); 361, 13866 (*surā°gaṇānāṃ*); 364, 13922. — § 728 (Bhaṅgāsvanop.): XIII, 12, 556 (*Kaçyapasya surā°āḥ*), 557.— § 730 (Ānuçāsanik.): XIII, 14, 612 (*A°ghnaḥ . . . Bhagavato*, i.e. Çiva), 671 (*°endrān*), 803 (*devā°*), 804, 814 (*surā°*), †1020 (*surā°*); 16, 1041 (*devā°munīnāṃ*), 1065 (do.), 1074 (*devā°manushyāṇāṃ*), 1075 (*devā°narāḥ*); 17, 1176 (*A°endrāṇāṃ*), 1233 (*Devāsurapatiḥ* = Çiva 1000 names[2]), 1257 (*devā°parāyaṇaḥ, devā°vinirmātā*, both do. do.), 1258 (*Devā°guru* = do. do.; *Devā°namaskṛta* = do. do.; *Devā°mahāmātra* = do. do.; *Devā°gaṇāçrayaḥ*), 1259 (*Devā°gaṇādhyaksha* = do. do.; *Devā°gaṇāgraṇī* = do. do.; *Devā°varapradaḥ* = do. do.), 1260 (*Devā°eçvara* = do. do.). —§ 735 (Indra-Mataṅgas.): XIII, 27, 1895 (*devatā°-martyeshu*). — § 736*b* (Vitahavyop.): XIII, 30, 1959 (*yuddhaṃ . . . devā°samaṃ*). — § 739 (Ānuçāsan.): XIII, 33, 2098; 35, 2160 (*brāhmaṇānāṃ paribhavād*

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Asurāḥ salileçayāḥ). — § 740 (do.): XIII, **36**, 2175 (*devāsuraṃ purā*).—§ 744 (do.): XIII, **44**, 2410.—§ 746 (do.): XIII, **62**, 3197; **83**, 3886 (*devā° Suparṇāç ca*), 3923 (*A°sūdana*, i.e. Indra). — § 747 (do.): XIII, **84**, 4013; **85**, 4020, 4181 (*jaghāna Tārakaṃ cāpi Daityam anyāṃs tathā Asurān*).—§ 748*b* (Tārakavadhop.): XIII, **86**, 4211.—§ 749 (Ānuçāsan.): XIII, **87**, 4224 (*devā°manushyāṇāṃ*).—§ 766 (do.): XIII, **126**, 6010 (*jagat sa-devā°-mānushaṃ*); **133**, 6176 (*trīn lokān sa-devā°mānushān*).—§ 768*b* (Kṛshṇa-Vāsudeva): XIII, **147**, 6809 (*romabhyaç ca surāsurāḥ*).—§ 768 (Ānuçāsan.): XIII, **148**, 6890.—§ 769 (Ānuçāsan.): XIII, **149**, 7071 (*sa-surā° G°aṃ . . . jagat*).—§ 772*k* (Agastya): XIII, **156**, 7266, 7274, 7275.—§ 772*m* (Atri): XIII, **157**, 7294, 7295, 7301 (*mahā°*), 7302 (*hatā°*).—§ 773*b* (Kṛshṇa): XIII, **159**, †7366, †7371 (*Daityān Asurāṃç ca sarvān*), †7373, †7395.—§ 773*d* (Çiva): XIII, **161**, 7467, 7471 (*surā°*), 7482 (*A°āṇāṃ purāṇi trīṇi*), 7488. —§ 775 (Ānuçāsan.): XIII, **166**, 7634 (*devā°-gurur* = Brahmán).—§ 777 (Svargārohaṇ.): XIII, **168**, 7742 (*surā°-namaskṛta*). — § 778 (Açvamedhik.): XIV, **3**, 46.—§ 778*b* (Saṃvartta-Mar.): XIV, **5**, 94; **9**, †224.—§ 782 (Brāhmaṇagītā): XIV, **26**, 752, 755.—§ 782*g* (Guruçishyas.): XIV, **42**, †1169 (*surā°āç ca*); **51**, 1434 (*Pç°ā° Ra°*).—§ 785 (Anugītāp.): XIV, **79**, 2321 (*devā°raṇaprakhyaṃ*).—§ 788 (Āçramavāsikap.): XV, **28**, 753.—§ 789 (Putradarçanap.): XV, **29**, 779 (*devā°vimiçritāḥ*). — § 795*c* (Mahābhārata): XVIII, **6**, 218 (*jagat surā°*, is to be found in the Mahābhārata). — Seems to have been totally synonymous with *Dānava* and *Daitya*.

Asura[2], sg. (cf. Asura[1]): XII, 8164 (v. Çrī), 13918 (v. Uñchavṛtti). — § 747*b* (Suvarṇotp.): XIII, **85**, 4073 (*A°aḥ kaçcit*).—Names of single Asuras:

Açva: I, 2649 (*mahā°*).
Bali: III, †976, 8759 (*mahā°*); XII, 8182 (do.), 8324, 12943 (do.).
Balīna: I, 2679 (*°ottamaḥ*).
Bāṇa: I, 2528 (*mahā°*).
Bhagadatta: VII, 1290 (*mahā°*).
Candrahantṛ: I, 2673 (*pravaro 'suraḥ*).
Çarabha: I, 2663 (*mahā°*).
Çatamukha: XIII, 674 (*mahā°*).
Çaṭha: I, 2537 (*mahā°*).
Damça: XII, 93 (*prāg D°*; *mahā°*).
Dhundhu: III, 13511 (*mahā°*), 13541, 13543 (*mahā°*), 13598, 13613.
Ekacakra: I, 2657 (*mahā°*).
Gavishṭha: I, 2670 (*mahā°*).
Hiraṇyakaçipu: I, 7620.
Hiraṇyāksha: IX, 1751 (*mahā°*).
Ilvala: III, 8545, 8616 (*°çreshṭhaḥ*), 8620, 8625, 8628 (*mahā°*), 8629 (do.).
Jambha: III, 8760; VIII, 3304 (*mahā°*).
Jarāsandha: XII, 12961.
Kaiṭabha: IX, 2850; XII, 13477, 13506.
Kāleyāḥ: I, 2684 (*pravaraḥ . . . mahā°*), 2686 (*mahāmāyo mahā°*), 2688 (*pravaro mahā°*), 2689 (*matimān mahā°*).
Keçin: III, 14255, 14259 (*mahā°*).
Krathana: I, 2693 (*mahā°*).
Krodhahantṛ: I, 2681.
Kupatha: I, 2664 (*mahā°*).
Mada: III, 10389 (*mahā°*); XIV, †251 (*A°ṃ viçvarūpaṃ*).
Madhu: VI, 3025 (*mahā°*); IX, 2850 (*°au M°-Kaiṭabhau*); XII, 7531 (*mahā°*), 13477 (*As°ottamau*, i.e. Madhu and Kaiṭabha), 13506 (*°au*).
Maya: I, 2278 (*mahā°*), 8323; II, 3 (*mahā°*), 66, 76 (*mahā°*); VIII, 1406 (*mahā°*).
Mayūra: I, 2671 (*mahā°*).
Mṛtapā: I, 2669 (*°ottamaḥ*).
Namuci: V, 497 (*mahā°*).
Naraka: XII, 7610 (*N°ādyā mahā°āḥ*).
Nicandra: I, 2661 (*°ottamaḥ*).
Pīṭha: VII, 386 (*mahā°*).
Prahlāda: III, 1030 (*Asurendraṃ*).
Sunda: I, 7616 (*°au*, i.e. S° + Upas°), 7635, 7670 (*maha°au*, i.e. do.), 7698 (*°ābhyāṃ*, i.e. do.), 7720 (do. = do.); IX, 1755 (*°au*, i.e. do.).
Sūrya: I, 2694 (*°āṇāṃ*).
Svarbhānu: I, 2648 (*mahā°*).
Tāraka: XIII, 4011, 4015, 4066, 4068, 4205, 4215.
Upasunda: I, 7616, 7670, 7698, 7720; IX, 1755.—Cf. Sunda.
Vātāpi: III, 422 (*mahā°*), 8549, 8551 (*mahā°*), 8617 (*mahā°*), 8618 (do.), 8623 (*mahā°*), 13679 (do.); XII, 5389.
Viçvarūpa: V, 504 (*Tvāshṭro mahā°*).
Vikshara: I, 2677 (*pravaro 'suraḥ*), 2678 (*dvitīyo Viksharāt, mahā°*).
Vināçanaḥ Candrasya: I, 2674 (*mahā°*).
Virūpāksha: I, 2658 (*mahā°*).
Vṛshaparvan: I, 3344 (*mahā°*).
Vṛtra: I, 2680 (*mahā°*); III, †8728 (do.); V, 311, 324 (*mahā°*), 327 (do.), 522; VII, 9038 (*mahā°*); XII, 10069 (*A°pravīro*), 10133 (*A°çreshṭhaṃ*), 10138 (*mahā°*), 10149 (do.), 10204 (do.), 10268 (do.).

Asurā, one of the daughters of Prādhā. § 102 (Aṃçāvat.): I, **65**, 2553.

Āsura, adj.: I, 2962 (sc. *vivāha*), 2964 (do.), 2965 (do.); III, 765 (*°iṃ māyāṃ*), 12227 (*puraṃ*); V, 2242 (*vyūhaṃ*), 3549 (*Agniḥ . . . vāribhojanaḥ*); VI, 696 (*vyūhaṃ*, known by Bhīshma), 757 (= do.), 1181 (*°iṃ prakṛtiṃ . . . çritāḥ*), 1406 (*sampadam °iṃ*), 1407 (*°i*, sc. *sampad*), 1408 (*dvau bhūtasargau loke 'smin daiva Āsura eva ca*), 1421 (*°īshv eva yonishu*), 1432 (*tān viddhy Āsura-niçcayān*), 3193 (*°īm iva Vṛtrahā*), 5009 (*yuddhān*, performed by Bhīshma); VII, 26 (*Ā°īva yathā senā*), 1581 (*°iṃ camūṃ*), 7084 (do.), 7728 (*senām Ā°iṃ Maghavān iva*), 7815 (*astrāṇi*), 8614 (*yuddhaṃ*); VIII, 562 (*°īṃ camūṃ*), 2125 (*senām Ā°īṃ*), 2242 (do.), 2358 (do.), 3687 (= do.); IX, 1016 (*bale*); XII, 2160, 6735 (*nakshatreshu*), 6736 (*°īṃ yoniṃ*), 7544 (*°ī prajā*), 7839 (*guṇau*), 8151 (*°īṃ*), 10112 (*devā°*), 10811 (*bhāvaḥ*), 10812 (*karmāṇi*), 11105 (*vishayān*); XIII, 1382 (*dharmaḥ*), 2412 (id.), 2468 (id.), 2476 (id.), 4289, 4700 (*māyāni*).

Asuraçreshṭha: (*a*) = Namuci, IX, 2435; (*b*) = Vṛtra, XII, 10133.

Asurādhipa[1] = Bali: XII, 8082; XIII, 4688.

Asurādhipa[2] = Prahlāda: XII, 6667.

Asuradvish, pl.: I, 7662 (v. Sundopasundop.) = the brahmarshis and brahmans.

Asurahan = Çiva: XIII, 612.

Asurarāj ("king of the As.") = Baka: I, 6208.

Asurārdana ("the tormentor of As.") = Indra: I, 8225 (Çatakratum, etc.).

Asurasūdana ("the slayer of As.") = Indra (I, 8262; XII, 3923); = Vishṇu (V, 299).

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Asurāyaṇi, a son of Viçvāmitra: § 721*b* (Viçvāmitrop.): XIII, **4***β*, 255 (*ṛshiḥ*).

Asurendra ("king of As."): (*a*) = Bali, XIII, 4290, 4741; (*b*) = Prahlāda, XII, 4602, 8057; (*c*) = Vṛtra, XII, 10028, 10060, 10110; (*d*) °*au* = Madhu and Kaiṭabha, XII, 13518.

Asurendrasutā = Çarmishṭhā: I, 3369.

Asurī ("a female Asura"): I, 3286 (= Çarmishṭhā); III, 12203 (= *Kālakā mahāsurī*); IV, 260.

Āsuri. § 668*b* (Pañcaçikhavākya): XII, **218,** 7890 (*Ā°eḥ prathamaṃ çishyaṃ*, i.e. Pañcaçikha), 7893, 7894 (his wife was Kapilā).—§ 707 (Mokshadh.): XII, **319***β*, 11784.

Asūrya ("sunless"). § 746 (Ānuçāsan.): XIII, **77,** 3700 (*asūryā nāma te lokā gāṃ dattvā tān na gacchati*).

Ataka (*Ā°*?), a Nāga. § 66 (Sarpasattra): I, **57,** 2154 (among the serpents of Kauravya's race that fell into the fire).

Atandrita = Çiva (1000 names[1]).

Atapana = Çiva (1000 names[1]).

Aṭavī. § 284 (Sahadeva): II, **31***a*, 1175 (*purīṃ ramyāṃ*, a city conquered by Sahadeva).

Aṭavīçikhara, pl. § 574 (Jambūkh.): VI, **9***μ*, 355 (a people—country—in Bharatavarsha).

Aṭavika, pl. (°*āḥ*) ("people dwelling in the forest"). § 613 (Gadāyuddh.): IX, **32***a*, 1820 (*pṛthivī sarvā sa-Mlecchāṭavikā*).

Atharva = Çiva: XIII, 901; do. (C.) or *Ā°* (B.), pl. = Artharvaveda: XIII, 4706.

Atharvaçiras[1], an Upanishad (v. BR.): I, 2882; III, 17066; XIII, 4298. Do.[2] = Mahāpurusha (Ma° Pu°st°).

Atharvaçīrsha = Çiva (1000 names[2]).

Atharvan[1] (a ṛshi). § 493 (Āṅgirasa): III, **222,** 14215 (finds out Agni in the sea), 14218, 14225, 14226, 14227.—§ 560 (Sanatsujātap.): V, **43,** †1670.—§ 606 (Tripurākhy.): VIII, **34,** 1497 (*Atharvāṅgirasau*).—§ 730 (Ānuçāsan.): XIII, **14***ββ*, 991 (*sa-Bṛhaspatiḥ*).

Atharvan[2] = Atharvaveda: XII, 13136 (*Ṛgvede sa-Yajurvede 'thaivātharva-Sāmasu*), 13258 (*pañcakalpam Atharvāṇaṃ kṛtyābhiḥ parivṛṃhitaṃ*); XIII, 4590 (*vedaṃ*).

Atharvan[3], pl. = Atharvaveda: III, 12963 (*Atharvaṇaḥ*); V, 1711 (*Atharvasu*); XII, 8613.

Ātharvaṇa ("belonging to or named after Atharvan"): V, 1391; VII, 2851 (*sthānam Ātharvaṇasya*); VIII, 1848, †4625 ("which in efficacy equalled an Atharvan rite," PCR.); XIII, 1086 (*Ātharvaṇā dvijāḥ*).

Atharvāṇa = Atharvaveda: XII, 13259 (°*vidaḥ*).

Atharvāṅgiras = Aṅgiras. § 555 (Indravijaya): V, **18,** 549 (°*e*), 551 (°*aṃ*).

Atharvāṅgirasa[1] = Aṅgiras: II, 437 (?; in the palace of Brahmán); V, 550 (°*o nāma vede 'smin vai bhavishyati*). Do.[2], adj.: VIII, 3488 (*Atharvāṅgirasī çrutiḥ*), 4795 (*kṛtyām °īm iv ogrāṃ*); IX, 907 (= do.).

Atharvāṅgirasaḥ (pl.), a kind of ṛshis? (II, 437; = Atharvaveda?).

Atharvāṅgirasāḥ (pl.): XII, 12736 (*Yajur-Ṛk-Sāmabhir jushṭam Atharvāṅgirasais tathā*, i.e. Atharvaveda).

Atharvaveda: I, 2883 (°*pravarāḥ*); II, 450; III, 15147 (°*proktaiḥ*); V, 548 (°*mantraiḥ*); XIII, 469 (°*vede vede ca*).

Athida, v. Alinda.

Atibāhu. § 103 (Aṃçāvat.): I, **65,** 2559 (among four Gandharvasattamāḥ, whose mother was Prādhā).

Atibala[1]. § 615*u* (Skanda): IX, **45,** 2546 (given to Skanda by Vāyu).

Atibala[2]. § 641*b* (Rājadh.): XII, **59,** 2213 (*Anaṅgaputra*): Obtaining an extensive empire after the demise of his father, he became a slave of his passions.

Atibhīma. § 492 (Āṅgirasa): III, **220,** 14166 (among the five yajñamushaḥ devāḥ "of the gods").

Atiçṛṅga. § 615*u* (Skanda): IX, **45,** 2551 (given to Skanda by Vindhya; PCR. has Agniçṛṅga).

Atidhūmra = Çiva (1000 names[2]).

Atidīpta = Çiva (1000 names[2]).

Atikāla = Çiva (1000 names[1]).

Atikṛcchra = Mahāpurusha (Ma° Pu°st°).

Atīndra = Vishṇu (1000 names).

Atīndriya = Vishṇu (1000 names).

Atiratha. § 150 (Pūruv.): I, **94,** 3704 (among the sons of Matināra).

Atisāra, v. Abhisāra.

Atishaṇḍa. § 793 (Mausalap.): XVI, **4***η*, 120 (among the nāgas who received the white Nāga who issued from the mouth of Bala-Rāma).

Atishṭhira. § 615*u* (Skanda): IX, **45,** 2550 (given to Skanda by Manu).

Ātithi(n). § 632*b* (Shoḍarājop.): XII, **29,** 917 (*Suhotraṃ caivātithinaṃ mṛtaṃ çuçruma Sṛñjaya*); 921 (*atho 'tithiḥ*; = Suhotra).

Ativarcas. § 615*u* (Skanda): IX, **45,** 2548 (given to Skanda by Himavat).

Ativṛddha = Çiva (1000 names[2]).

Atiyaças = Kṛshṇa: XII, 13139.

Atiyama. § 615*u* (Skanda): IX, **45,** 2547 (given to Skanda by Varuṇa).

***Ātman**[1] (the Supreme Soul): IX, 2352; do.[2] = Çiva (1000 names[2]), Kṛshṇa (XIV, 1491).

Ātmanirāloka = Çiva (1000 names[2]).

Ātmasambhava = Çiva (1000 names[2]).

Ātmastha = Kṛshṇa: XII, 1641.

Ātmavat = Vishṇu (1000 names).

Ātmayoni[1] = Kṛshṇa: XII, 1623; XIII, 7392, 7395; do.[2] = Vishṇu (1000 names).

Ātreya[1] (descendant or descendants of Atri). § 59 (Sarpasattra): I, **53***a*, 2048.—§ 324 (Dvaitavanapr.): III, **26,** 971 (pl.) (in the speech of Baka Dālbhya: perform their religious practice in the forest protected by Yudhishṭhira).—§ 376 (Tīrthay.): III, **85,** 8236 (among the ṛshis who expect Yudhishṭhira at the Tīrthayātrā).—§ 461 (Vāmadevacar.): III, **192,** ††13184 (disciple of Vāmadeva).—§ 559 (Prajāgarap.): V, **36,** 1260 (*Ā°eya ca saṃvādaṃ Sādhyānāṃ ceti*).—§ 637 (Rājadh.): XII, **47***η*, 1594 (among the ṛshis who surround Bhīshma on his arrow-bed).—§ 665 (Mokshadh.): XII, **208***ι*, 7598 (one of the seven ṛshis in the North).—§ 677 (do.): XII, **235,** 8592 (*Indradamanaḥ*), 8596 (*Sāṅkṛtiḥ*).—§ 767 (Ānuçāsan.): XIII, **137***a*, 6247 (among the pious princes, etc., who have attained to heaven by charity and penances).—§ 793 (Mausalap.): XVI, **4,** †124 (i.e. Durvāsas).

Ātreya[2], pl. (°*āḥ*). § 574 (Jambūkh.): VI, **9***o*, 376 (among the peoples in Bharatavarsha in the North and East).

Ātreyī[1]. § 268 (Varuṇasabhāv.): II, **9,** 374 (among the rivers in the palace of Varuṇa in their personified forms).

Ātreyī[2] (a kind of menstruating woman, v. BR.). § 655 (Apaddh.): XII, **165,** 6094 (*devaguṇā brahmahatyā vai Ā°nidhane bhavet*).

Atri[1], a ṛshi. § 305 (Samudra): I, **21,** 1217 (*brahmarshiṇā*).—§ 86 (Aṃçāvat.): I, **65,** 2518 (one of the six maharshis,

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Brahmán's spiritual sons).—§ 109 (Aṃçāvat.): I, **66**, 2568 (among the sons of Brahmán, *maharshayaḥ*).—§ 111 (do.): I, **66**, 2570 (has many sons, all of them *siddhāḥ, maharshayaḥ*).—§ 130 (do.): I, **67**, 2721 (his—i.e. Vivasvat's, Nīl.—son is born in the world as Vidura; cf. I, 4807).—§ 191 (Arjuna): I, **123***a*, 4807 (*yaç codito bhūskare 'bhāt pranashṭe*).—§ 228 (Aurvop.): I, **181**, 6872 (rescues the Rā. from the sacrifice of Parāçara).—§ 270 (Brahmasabhāv.): II, **11**, 436 (among the *Prajānāṃ patayaḥ*, etc., who surround Brahmán in his palace).—§ 347 (Nalop.): III, **64**, 2462 (*Vaçishṭha-Bhṛgv-Atri-samaiḥ . . . tāpasaiḥ*).—§ 455 (Brāhmaṇamāh.): III, **185**: His discourse with Gautama as to who is to be styled the foremost of sovereigns; he gets large gifts from king Vainya: (12684), 12691, 12709, 12713.—§ 494 (Āṅgirasa): III, **222**, 14235.—§ 599*e* (Çini): VII, **144**, 6028 (*Atreḥ putro 'bhavat Somaḥ*, etc.).—§ 602 (Droṇavadhap.): VII, **190***ν*, 8727.—§ 615 (Baladevatīrthay.): IX, **43**, †2447 (had been the hotṛ at Soma's Rājasūya sacrifice).—§ 615*u* (Skanda): IX, **45***γ*, 2512.—§ 656 (Khaḍgotp.): XII, **166***a*, 6135 (among the sons of Brahmán); *β*, 6142 (among those who accepted the eternal religion laid down in the Vedas).—§ 664 (Mokshadh.): XII, **207***δ*, 7534 (among the spiritual sons of Brahmán).—§ 665 (do.): XII, **208***a*, 7570 (among the seven sons of Brahmán), 7572 (°*-vaṃçe*), 7597 (*Atreḥ putraḥ . . . Sārasvataḥ*, among the ṛshis in the West).—§ 667 (do.): XII, **214**, 7786 (*maharshir bhagavān Atrir veda tac-chukra-sambhavaṃ*).—§ 702 (Mokshadh.): XII, **293***a*, 10762.—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one Prajāpatis).—§ 717*c* (Uparicara): XII, **336***β*, 12724 (among the seven Rshis, the Citraçikhaṇḍins).—§ 717*b* (Nārāyaṇīya): XII, **341***ν*, 13040 (among the eight Prakṛtis upon whom all the worlds depend); *ξ*, 13075 (among the seven Mānasāḥ).—§ 730 (Ānuçāsan.): XIII, **14**, 684: The wife of Atri abandoned her husband and sought the protection of Mahādeva, who granted her that she should obtain a son without Atri, 686; *ββ*, 990.—§ 734 (do.): XIII, **26***a*, 1761.—§ 746 (do.): XIII, **65***γ*, 3289 (*Pitāmahasutaḥ*); **66***ζ*, 3332.—§ 747 (Suvarṇotp.): XIII, **85***ζ*, 4125.—§ 749 (Ānuçāsan.): XIII, **91**, 4329 (*Svāyambhuvaḥ*), 4343–4, 4371.—§ 750*b* (Bisast.): XIII, **93***a*, *γ*, *δ*, *ε*, 4416, 4436, 4458 (°*pramukhāḥ maharshayaḥ*), (4462), 4481, (4482), (4514).—§ 770 (Ānuçāsan.): XIII, **151***θ*, *ι*, *ν*, 7115 (°*eḥ putraḥ Sārasvataḥ*, one of the seven *Varuṇasya ṛtvijaḥ*, in the West), 7116 (the first of the seven *Dhaneçvarasya guravaḥ*, in the North), 7157 (*Bhṛgv-Aṅgiro-ādibhiḥ*).—§ 772*j* (Utathya): XIII, **155**, 7243 (gave Bhadrā to Utathya).—§ 772*m* (Pavanārjunas.): Vāyu said: Once the gods and Dā. were fighting each other in the dark. Rāhu pierced both Sūrya (the Sun) and Soma (the Moon) with his arrows. The gods repaired to the brahman R. Atri, who becoming the Moon and Sun dispelled the darkness and burnt the As., who were now slain by the gods. "Name thou a kshattriya superior to Atri": XIII, **157**, 7291, 7294, 7298, 7299, 7301–4.—§ 775 (Ānuçāsan.): XIII, **166***ε*, *ζ*, 7669 (°*eḥ putraḥ Sārasvataḥ*, among the Rshis in the West), 7670 (among the Ṛshis in the North).—§ 782 (Guruçishyas.): XIV, **35***δ*, 961.

Atri[2]. § 98 (Aṃçāvat.): I, **65**, 2545 (among the four sons of Çukra who were *Asurayājakāḥ*).

Atri[3] = Çiva (1000 names[2]).

Atrisuta = the Moon: VIII, 4594.

Atryānamaskartṛ = Çiva (1000 names[2]).

Atulya = Çiva (1000 names[2]), = Vishṇu (1000 names).

Atyugra: X, 259 = Çiva.

Auçanasa ("belonging to or named after Uçanas"). § 370 (Tīrthay.): III, **84**, 8034 (°*īṃ*).—§ 615 (Baladevatīrthay.): IX, **39**, 2249 (*tīrthaṃ Kapālamocanaṃ nāma*), 2261 (*Sarasvatyās tīrthavaraṃ*), 2263 (*tīrthaṃ*; purifies from every sin).—§ 641 (Rājadh.): XII, **122**, 4479 (*çāstraṃ*).—§ 717 (Uparicara): XII, **336**, 12741 (*çāstraṃ*).—§ 759 (Ānuçāsanik.): XIII, **107***ζ*, 5298 (*lokaṃ*).

Auçanasī = Devayānī: I, 3376; VII, 2297.

Auçija. § 264 (Sabhākriyāp.): II, **4***a*, 112.—Cf. Aushija.

Auçīnara[1] (= Çibi). § 149 (Yayāti): I, **53**, †3669 (*Çibiḥ*), †3680 (do.).—§ 232 (Svayaṃvarap.): I, **186**, 6996 (*Çibiḥ*).—§ 378 (Tīrthay.): III, **94**, 8503 (do.).—§ 463 (Çibi): III, **194**, 13249 (only B.), 13252 (*mahīpatiḥ*).—§ 466 (do.): III, **197**, ††13274 (*Çibiṃ mahīpatiṃ*).—§ 467 (Rājanyamāh.): III, **198**, ††13302 (*Çibiḥ*).—§ 480 (Pativratop.): III, **208**, 13808 (*Çibiḥ*).—§ 545 (Pativratāmāh.): III, **294**, 16674 (*Çibir Auᵘo yathā*).—§ 562 (Bhagavadyānap.): V, **90***ν*, 3146 (*Çibiḥ*).—§ 566 (Yayāti): V, **121**, 4057 (*Çibiḥ*); **122**, 4085 (do.).—§ 574 (Jambūkh.): VI, **9***aa*, 314 (*Çibiḥ*).—§ 589 (Droṇābhishek.): VII, **10**, 373 (*Çaibyāt*).—§ 595 (Shoḍaçarājika; v. Çibi): VII, **58**, 2209, 2216 (*tāvatīr adadad gā vai Çibir Auᵘo 'dhvare*).—§ 599 (Jayadrathap.): VII, **143**, 5998 (*gaccha puṇyakṛtāl lokān Çibir Auᵘo yathā*).—§ 632*b* (Shoḍaçarājop.; cf. Çibi): XII, **29**, 932 (*Çibiṃ*), 934 (*Çibiḥ*), 936 (*Çaibyād rājarsher*).—§ 677 (Mokshadh.): XII, **235**, 8593 (*Çibi*; ascended to heaven, having sacrificed his limbs and his son for the sake of a brahman).—§ 761 (Ānuçāsan.): XIII, **115***γ*, 5663 (*Çibinā*).—§ 767 (do.): XIII, **137***a*, 6248 (*Çibiḥ*; cf. XII, 8593).—§ 786 (Nakulākhy.): XIV, **90**, 2790 (*Çibiḥ*).

Auçīnara[2], adj. ("belonging to the Uçīnaras"). § 565 (Gālavacarita): V, **118**, 3982 (*nṛpaṃ*, i.e. Uçīnara, king of Bhojanagara).

Auçīnari. § 267 (Yamasabhāv.): II, **8**, 325 (in the palace of Yama).—§ 463 (Çibi): III, **194**, 13249 (B. Auçīnara).

Auçīnarī. § 277 (Jarāsandhavadhap.): II, **21**, 802 (*çūdrāyāṃ*; bore by Gautama the sons Kākshīvat, etc.).

Audbhida. § 575 (Bhūmip.): VI, **12***ζ*, 453 (the first varsha in Kuçadvīpa).

Auddālaka. § 370 (Tīrthay.): III, **84**, 8139 (a tīrtha).

Auddālaki. § 412 (Ashṭāvakrīya): III, **132**, 10597 (*Çvetaketuḥ*), 10599 (do.).—§ 615 (Saptasārasvata): IX, **38**, IV) 2207 (a ṛshi).—§ 775 (Ānuçāsan.): XIII, **166***ζ*, 7671 (*Çvetaketuḥ*; among the ṛshis of the North).

Audra (pl. °*āḥ*). § 574 (Jambūkh.): VI, **9***μ*, 365 (a people in Bharatavarsha; B. has *Aumdrāḥ*).

Audra (pl. °*āḥ*). § 785 (Anugītāp.): XIV, **83**, 2476 (a people vanquished by Arjuna).

Audumbara (pl. °*āḥ*). § 295 (Dyūtap.): II, **52**, 1869 (among the peoples who bring tribute to Yudhishṭhira).

Aupanishada ("belonging to or named after the Upanishads"): XII, 8898 (*dharmaḥ*; printed *Upa*° in C.).

Auraga ("belonging to or named after the Serpents"): XII, 11103 (*vishayān*).

Aurasikāḥ (pl.). § 589 (Droṇābhishekap.): VII, **11***ν*, 397 (have been vanquished in battle by Kṛshṇa).

Aurva (a ṛshi). § 61 (Sarpasattra): I, **55**, 2112.—§ 122 (Cyavana): I, **66**, son of Cyavana and Ārushī and father of Ṛcīka: 2610 (*Auᵘs tasyāṃ*—i.e. Ārushī—*samabhavad ūruṃ bhittvā mahāyaçāḥ*), 2613 (had 100 sons *Jamadagni-purogamāṃ*, i.e. Ṛcīka?).—§ 227 (Aurvop.): I, **179**, 6833; **180**, (6842), 6862 (he throws his wrath into the

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Ocean).—§ 548*g* (Āraṇeyap.): III, **315**, 17465 (the office that *A.* at one time performed for the gods, concealed in his mother's thigh).—§ 747 (Suvarṇotp.): XIII, **85***η*, 4145 (the fourth of Bhṛgu's seven sons).—§ 772*g* (Pavanārjunas.): XIII, **154**, 7223 (Vāyu said: "The mighty kshattriya Tālajangha was destroyed by the single [brahman] *A.*").—Cf. Bhārgava, Bhṛgunandana.

Aurva Ākhyāna ("the story relating to Aurva"). § 11 (Parvas.): I, **1**, 387, i.e. Aurvopākhyāna.

Aurvopākhyāna(ṃ) ("the episode relating to Aurva"). § 227 (Parāçara): King Kṛtavīrya, the *yājya* of the *Bhṛgus*, at the end of the *Soma* sacrifice gratified the *brahmans* with large offerings. After he had ascended to heaven, it came to happen that his descendants were in want of wealth. Knowing that the *Bhṛgus* were rich, they went to them and begged. Some amongst the *Bhṛgus* buried their wealth under the earth, some gave it away to *brahmans*, and some duly gave it to the *kshattriyas*. Some *kshattriyas*, while digging at the house of a *Bhārgava*, came upon a large treasure. The *kshattriyas* then began to kill the *Bhṛgus* with their arrows all over the earth, even the embryos. A *Bhṛgu* woman fled to *Himavat*, holding an embryo in one of her thighs ("for 100 years," v. 6822). From fear a *brahman* woman reported this to the *kshattriyas*. The *kshattriyas* then went to destroy that embryo, which, however, came out, tearing open the thigh and dazzling the eyes of the *kshattriyas* so that they lost their sight. They asked the woman that they might be restored to sight, promising to abstain from their sinful practice (I, **178**). She told them to ask the child, which they did, and regaining their eyesights they went away. The child (*viprarshi*) was named *Aurva*, because he had been born after tearing open his mother's thigh (*āru*). *Aurva* devoted himself to the austerest of penances with the object of destroying the whole world to gratify his ancestors. The *Pitṛs* then all came from *Pitṛloka*, and said: "Be propitious towards the three worlds. Having grown weary with the long periods of life allotted to us, we desired our own destruction through the *kshattriyas*. Such as commit suicide never attain to regions that are blessed, therefore we abstained from self-destruction" (I, **179**). When *Aurva* replied that his vow must not be in vain, the *Pitṛs* prevailed upon him to throw his wrath into the waters of the ocean, the whole universe being made of water. It became a large horse-head, which, emitting fire from its mouth, consumes the waters of the ocean (I, **180**).—§ 228: Hearing this the *viprarshi* Parāçara controlled his wrath from destroying the worlds. But he performed a great *rākshasa* sacrifice and began to burn the *rākshasas* in it, and *Vasishṭha* did not restrain him. Desirous of ending that sacrifice the *ṛshi Atri* came to that place, and also *Pulastya* and *Pulaha* and *Kratu*, desiring to save the *rākshasas*. Seeing that many *rākshasas* had already been slain, *Pulastya* said: "That which befell thy father was brought about by his own curse! No *rākshasa* was capable of devouring *Çakti*; he himself provided for his own death! *Viçvāmitra* was only a blind instrument in that matter. Both *Çakti* and *Kalmāshapāda* have ascended to heaven, and are enjoying great happiness, as also the other sons of *Vasishṭha*. Abandon this sacrifice of thine." *Parāçara* then brought his sacrifice to an end, and threw the fire into the woods on the north of the *Himavat*, where it may be seen to this day consuming *rākshasas* and trees and stones in all seasons (*parvaṇi parvaṇi*) (I, **181**).

Aushadaçvi. § 149 (Yayāti): I, **93**, †3664 (*Vasumān*), †3688.

Aushadha = Vishṇu (1000 names).

***Aushadhi** (pl. °*ayaḥ*, the herbs, personif.): IX, 2518 (cf. *aushadhībhiḥ*, XIII, 454; *oshadhi*?).

Aushija (B. *Auç*°) (= Kākshīvat): XII, 7593 (*K*°); XIII, 7108 (*K*°; printed *Aushīja* in C.); XIII, 7663.

Autanka (adj.): XIV, 1627 (*gururṛttiṃ*).

Auttānapāda: XIII, 195 (*Dhruvasya*).

Avācīna. § 156 (Pūruv.): I, **95**, ††3770, ††3771.

Avaça = Çiva (1000 names[2]).

Avaçavartin: Mahāpurushastave.

Āvaçīrāḥ (pl.). § 515 (Karṇadigvij.): III, **254**, 15244 (a people of the East conquered by Karṇa).

Āvaha. § 754 (Çukakṛtya): XII, **328***q*, 12401: The second wind called *Ā.* blows with a great noise; it is this wind that causes Soma and the other luminaries to rise and appear. Within the body that wind is called Udāna by the wise.

Avākīrṇa (a tīrtha, only in B.). § 615 (Baladevatīrthay.): IX, **41**, 2318.

Avantī (a town, i.e. Ujjayinī, v. VP.). § 347 (Nalop.): III, **61**, 2317.

Avanti, pl. (°*ayaḥ*, the people of Avantī). § 377 (Dhaumyatīrthak.): III, **89**, 8354 (B. *Āvarteshu*) (*A*°*shu pratīcyāṃ vai*).—§ 549 (Pāṇḍavapraveçap.): IV, **1***a*, 12 (*Surāshṭrāvantayas tathā*).—§ 594 (Jambūkh.): VI, **9***μ*, 350 (*Kuntayo 'vantayaç ca*, in Bharatavarsha).

Āvantya (inhabitant or king of Avantī).—*α*) sg.: § 296 (Dyūtap.): II, **53**, 1915 (*A*°*āḥ tv abhishekārtham āpo*—V. *apo—bahuvidhās tathā*).—§ 561 (Yānasandhip.): V, **55***ν*, 2206 (*Āvantyo, 'tha Jayadrathaḥ*); **62***ββ*, †2126 (*Āvantya-Kālinga-Jayadratheshu*).—§ 576 (Bhagavadgītāp.): VI, **16***α*, 622 (*Āvantyo, 'tha Jayadrathaḥ, Vindānuvindau . . .*).—§ 582 (Bhīshmavadhap.): VI, **71***δ*, 3138.—§ 585 (do.): VI, **92***χ*, 4118, 4135.—§ 599 (Jayadrathav.): VII, **95**, 3535.—§ 609 (Çalyap.): IX, **2***ζ*, 72 (*A*°*o, 'tha Jayadrathaḥ*).—§ 619 (Strīvil.): XI, **22**, 617 (slain by Bhīma), 620.—*β*) Dual in the phrase *Vindānuvindāv Āvantyau* (brothers): § 281 (Sahadeva): II, **31***β*, 1114.—§ 290 (Çiçupālavadhap.): II, **44***α*, 1539.—§ 561 (Yānasandhip.): V, **66***εε*, 2503.—§ 572 (Rathātirath.): V, **166**, 5753.—§ 573 (Ambop.): V, **195***δ*, 7607.—§ 576 (Bhagavadgītāp.): VI, **17***γ*, 673.—§ 578 (Bhīshmavadhap.): VI, **45**[11], 1740; **51***φ*, 2107.—§ 580 (do.): VI, **56***γ*, 2408.—§ 584 (do.): VI, **81***α*, 3533, *a*[1], 3557; **86**[2], 3823.—§ 586 (do.): VI, **102***ι*, 4666.—§ 587 (Bhīshmav.): VI, **108***δ*, 5051; **113***ι*, 5240, 5245, 5261.—§ 592 (Saṃçaptakav.): VII, **20***ε*, 801; **25**, 1083; **32**, 1410.—§ 596 (Pratijñāp.): VII, **74**, 2629.—§ 599 (Jayadrathav.): VII, **95**, 3526, 3533.—§ 604 (Karṇap.): VIII, **5***ζ*, 99 (*Vindānuvindāv Āvantyau rājaputrau mahārathau*, have been slain).—§ 608 (do.): VIII, **72**, 3612.—§ 619 (Strīvil.): XI, **25**, 733 (slain).—*γ*) Dual *Avantyau* (no doubt = *β*): § 555 (Sainyodyogap.): V, **19***δ*, 593 (*Āvantyau ca mahīpālau mahābalau susaṃvṛtau | pṛthag akshauhiṇībhyām tāv abhiyātau Suyodhanaṃ*).—§ 584 (Bhīshmavadhap.): VI, **83**, 3650 (*Āvantyau tu maheshvāsau*), 3657 (*Avantyau rathināṃ varau*).—§ 584 (Bhīshmav.): VI, **86**[2], 3826.—§ 585 (Bhīshmav.): VI, **94***ω*, 4195 (*Āvantyau ca maheshvāsau Kauravaṃ paryavārayan*).—§ 586 (do.): VI, **99***γ*, 4504 (*Āvantyau tu mahārathau*).—§ 587 (Jayadrathavadhap.): VI, **114**, 5293 (*Āvantyau mahārathau*), 5309 (do.).—§ 599 (Jayadrathav.): VII, **99**, 3682 (*Āvantyau bhrātarau*).—§ 609 (Çalyap.): IX, **2***ζ*, 93.—*δ*) pl. (°*āḥ*): § 515 (Karṇadigvijap.): III, **254**,

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15253 (*Ā°āṃç ca vaçe kṛtvā*).—§ 585 (Jayadrathav.): VI, **87**, 3852.—§ 589 (Droṇābhishek.): VII, **11**$_{\nu}$, 397.—§ 599 (Jayadrathav.): VII, **113**, 4408 (*sainyam Āvantyānāṃ*).—§ 604 (Karṇap.): VIII, **8**, 235.—§ 611 (Çalyap.): IX, **24**$_{\nu\nu}$, 1298 (have been slain).

Avara = Çiva (1000 names[2]).

Avarṇa = Çiva (1000 names[1]).

Āvartana = Vishṇu (1000 names).

Āvasathya. § 490 (Āṅgirasa): III, **221**, 14181 (a Fire, son of Tapas).

Avatata = Çiva (1000 names[1]).

Āveça = Çiva (1000 names[2]).

Āvedanīya = Çiva (1000 names[2]).

Avijñātagati. § 116 (Vasu, pl.): I, **66**, 2589 ("whose ways cannot be explored," son of Anila and Çivā).

Avijñātṛ = Vishṇu (1000 names).

Avijñeya: Mahāpurushastave.

Avikalpana (B. and PCR. °*mp*°). § 717*b* (Nārāyaṇīya): XII, **349**, VI) 13593 (a king).

Avikshit[1]. § 6 (Anukram.): I, **1**, 231 (belongs to the past). —§ 154 (Pūruvaṃç.): I, **94**, 3740, 3741 (son of Kuru and father of Parikshit).

Avikshit[2]. § 778*e* (Saṃvartta-Mar.): XIV, **4**, 82: King *A.* Kārandhama, son of Suvarcas, lived at the beginning of the Tretā age, and was equal to Indra, Bṛhaspati, and Himavat; all kings were under his control; he was given to sacrifices, he performed hundreds of horse-sacrifices, and Aṅgiras himself served as his priest; **5**, 104 (father of Marutta).

Avikshita: VII, 2170 (*Āvikshitaṃ Maruttaṃ*), 2177 (*rājarsheḥ*); XII, 613 (*Marutta*), 910 (id.), 914; XIV, 136, 149, 163, 176, 256, 275.

Avimūḍhāḥ (pl.), a kind of ṛshis. § 246 (Sundopasundop.): I, **211**, 7683.

Avimukta. § 370 (Tīrthay.): III, **84**, 8057 (a tīrtha, where by the sight of Devadeva one is purified even after having slain a brahman, and by renouncing one's life there one obtains emancipation—*moksha*).

Avindhya. § 532 (Sītāsāntvana): III, **280**, 16148 (a Rākshasa who had spoken of Rāma, etc.). — § 534 (Hanūmatpratyāgam.): III, **282**, 16263.—§ 541 (Indrajidvadha): III, **289**, 16492, 16496.—§ 543 (Rāmābhisheka): III, **291**, 16536 (after the slaughter of Rāvaṇa, *A.* came to Rāma with Sītā).

Avisthala (a village). § 562 (Bhagavadyānap.): V, **72***β*, 2595; **82***ζ*, 2877 (among the five villages, for which Yudh. asks Dury.).

Avṛhaka (PCR. *Vṛhaka*). § 191 (Arjuna): I, **123***a*, 4813 (a Deva-Gandharva?).

Avṛtta (*Vṛtta*?). § 564 (Mātalīyop.): V, **103***γ*, 3630 (in an enumeration of the principal Snakes).

Avyakta[1] = Kṛshṇa: XII, 1640, 13285; do.[2], Mahāpurushastave (read *Avyaktamadhya*); do.[3] = Vishṇu (1000 names); do.[4] = Çiva (1000 names[2]).

Avyaktanidhana: Mahāpurushastave.

Avyaktarūpa[1] = Çiva: XIV, 193; do.[2] = Vishṇu (1000 names).

Avyaktayoni = Çiva: XIII, 589.

Avyaṅga = Vishṇu (1000 names).

***Avyaya**[1] ("imperishable"): XII, 1437 (*deva* = Brahman), 1607 (= Kṛshṇa), 7604 (id.), 9218 (*deveçaṃ* = Brahman), 10682 (= Brahman), 11229 (*jyotir avyayaṃ*), 11602 (*Çambhuḥ Prajāpatiḥ . . . jyotir Avyayaḥ*), 12875 (*devānām ādiḥ*, i.e. Vishṇu), 12879 (*Viçvamūrttiḥ* = id.), 13192; XIII, 716 (= Çiva), 1185 (= do., 1000 names[2]), 1262 (*prāsānāṃ prabhavo 'vyayaḥ* = Çiva, 1000 names[2]), 6951 (= Vishṇu, 1000 names), 6953 (do.), 6995 (*vācam* ? = do.), 7045 (do.); XIV, 206 (= Çiva).—Do.[2], a serpent: I, **57**, 2157.

Ayaḥçaṅku. § 130 (Aṃçāvat.): I, **67**, 2646 (among the great Asuras who were born among the Kekayas).

Ayaḥçiras. § 92 (Aṃçāvat.): I, **65**, 2531 ("*Danor vaṃçe*," a Dānava).—§ 130 (do.): I, **67**, 2646 (cf. Ayaḥçaṅku).

Ayana(m) = Skanda: III, †14639 ("the half year").

Ayati. § 136 (Yayātyup.): I, **75**, 3155 (brother of Yayāti).

Āyāti. § 136 (Yayātyup.): I, **75**, 3155 (brother of Yayāti).

Ayobāhu. § 130 (Aṃçāvat.): I, **67**, 2733 (among the sons of Dhṛtarāshṭra).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545 (do.).

Āyoda-Dhaumya(ḥ) (B. Apoda[ḥ] Dhaumya[ḥ]) = Āyoda(ḥ) Dhaumya(ḥ) (q.v.). § 15: I, **3**, 697: *athāparaḥ çishyas tasyaiv Āyodadhaumyasyopamanyur* (B. °*podasya Dhaumyasyo*°) *nāma.*—§ 16: I, **3**, 740: *athāparaḥ çishyas tasyaiv Āyodadhaumyasya* (B. *Āpodasya Dhaumyasya*) *Vedo nāma.*—Ā°'s teeth were of iron (§ 15: I, **3**, 737).

Āyoda(ḥ) Dhaumya(ḥ) (B. Āpoda Dh°), a Ṛshi. § 14: About the time of king Janamejaya, son of Parikshit, there was a Ṛshi named Ā. Dh. (I, **3**, 21 = 684: *ṛshir Dhaumyo nāma Āyodaḥ*) with three disciples: Upamanyu, Āruṇi Pāñcalya, and Veda. I, **3**, 689: *Āyodo Dhaumyaḥ.*—Cf. Āyoda-Dhaumya(ḥ).

Ayodhyā (a city, i.e. Oude, v. VP.). § 225 (Vāsishṭha): I, **177**, 6780 (*khyātāṃ purīm imāṃ lokeshv A°āṃ*), 6783 (*A°vāsino janāḥ*), 6784.—§ 280 (Bhīmasena): II, **29**, 1076 (here Bhīm. vanquished Dīrghayajña).—§ 346 (Nalop.): III, **60**, 2295.—§ 348 (do.): III, **66**, 2628 (*nagarīṃ ramyāṃ*; the city of Ṛtuparṇa).—§ 351 (do.): III, **70**, 2745, 2761, 2766 (°*vāsinaṃ nṛpaṃ Ṛtuparṇaṃ*); **71**, 2795 (*A°ādhipatiḥ*).—§ 353 (do.): III, **74**, 2906.—§ 383 (Paraçu-Rāma): III, **99**, 8657 (*A°yāṃ jātaṃ Dāçarathiṃ*), 8659.—§ 425 (Hanūmad-Bhīmas.): III, **148**, 11215 (the capital of Rāma Dāçarathi).—§ 461 (Vāmadevacarita): III, **192**, ††13145 (king Parikshit of the Ikshvāku race).—§ 475 (Dhundhumārop.): III, **202**, 13515 (kings Ikshvāku, Çaçāda, etc.).—§ 534 (Hanūmatpratyāgam.): III, **282**, 16231 (at the return of Hanūmat, Rāma again hopes to rule at *A.*).—§ 543 (Rāmābhisheka): III, **291**, 16567 (*purīṃ ramyāṃ*), 16568, 16590.—§ 565 (Gālavacarita): V, **115**, 3934 (king Haryaçva Ikshvāku).

Ayodhyādhipati ("the king of Ayodhyā") = Rāma Dāçarathi: XII, 954.

Ayoga (pl. °*āḥ*), a caste: XII, **297***γ*, 10869 (among the castes who spring from the original four castes by intermixture).

Āyogava (f. °*ī*) (son [daughter] of a çūdra with a vaiçya woman): XIII, 2574 (*çūdrād Āyogavaç cāpi vaiçyāyāṃ grāmyadharmiṇaḥ*), 2582 (*vāhyānām anujāyante Sairindhryāṃ Māgadheshu ca | prasādhanopacārajñam adāsam dāsajīvanam | ataç cāyogavaṃ sūte vāgurābandhajīvanam*), 2587 (*Āyogarīshu jāyante hīnavarṇās tu te trayaḥ*—sc. one by a Vaidehaka, the Madrānābha by a Nishāda, and the Pukkasa by a Cāṇḍāla?).

Ayonija = Vishṇu: XII, 13488; XIII, 7010 (1000 names).

Āyu(s) (gen. °*oḥ* and °*ushaḥ*)[1] (son of Purūravas and Urvaçī, and father of Nahusha, etc.). § 141 (Purūravas): I, **75**, 3149, 3150.—§ 156 (Pūruvaṃç.): I, **95**, ††3760 (*Āyusho Nahusho*, etc.).—§ 450 (Ājagarap.): III, **179**, 12408 (*Nahusho . . . . Āyor vaṃçadharaḥ sutaḥ*).—§ 599*e*

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(Çini)[2]: VII, **144**, 6029 (*Āyusho Nahushaḥ sutaḥ*).—§ 656 (Khaḍgotp.): XII, **166***δ*, 6193 (among those who succeeded each other in the possession of the sword).—§ 702 (Mokshadh.): XII, **297***δ*, 10875 (cited by Parāçara in a question of caste).—§ 717 (Nārāyaṇīya): XII, **343**, VII), 13214 (*°sḥaḥ putro Nahushaḥ*).—§ 761 (Ānuçāsan.): XIII, **115***γ*, 5661 (*Āyunāthānaraṇyena*)—§ 768 (Kṛshṇa): XIII, **147**, 6832 (son of Purūravas and father of Nahusha).—§ 775 (Ānuçāsan.): XIII, **166***η*, 7682.

Āyu[2] (king of the frogs). § 461 (Vāmadevacar.): III, **192**, ††13173.

Āyu(s)[3] = Çiva (1000 names[2]).

Āyudhin = Çiva (1000 names[2]).

Āyurveda (the science of medicine). § 270 (Brahmasabhāv.): II, **11**, 442 (*Ā°tathāshṭāṅgo*); XII, 877, 8133 (*°vido janāḥ*), 13137, 13246 (*°vidaḥ*).

Ayutāksha = Çiva: XIII, 7514.

Ayutanāyin. § 156 (Pūruvaṃç.): I, **95**, ††3773 (he brought a myriad of purushamedhas, thence his name), 3774.

B

(What is not found under **B** should be sought for under **V**.)

Bābhravāyaṇi. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 256 (a son of Viçvāmitra).

Bābhravya. § 717 (Nārāyaṇīya): XII, **343***γ*, 13262 (. . . . *so 'ham evottare bhāge kramāksharavibhāgavit | Vāmādeçitamārgeṇa mat-prasādān mahātmanā | Pāñcālena kramaḥ prāptas tasmād bhūtāt sanātanāt | Bābhravya-gotraḥ sa babhau prathamaṃ krama-pāragaḥ | Nārāyaṇād varaṃ labdhvā prāpya yogam anuttamaṃ | kramaṃ praṇīya çikshāñ ca praṇayitvā sa Gālavaḥ*).

Babhru[1] (one or more Vṛshṇi or Yādava princes). § 252 (Subhadrāharaṇap.): I, **219**, 7915 (a Vṛshṇi).—§ 291 (Çiçupālavadhap.): II, **45**, 1569 (his wife is ravished by Çiçupāla).—§ 608 (Karṇap.): VIII, **85**, †4322 (*°suta-*, slays the elephant of the Kulinda chief; *Devāvṛdha-sūnu*, i.e. Babhru, is wounded by the son of Sahadeva).—§ 611 (Rājadh.): XII, **81**, 3040 (*°Ugrasenayoḥ*; belongs to the opposition against Kṛshṇa).—§ 793 (Mausalap.): XVI, **1**, 17, 29; **3***γ*, 72, 102; **4**, 105, 108–9, 110.

Babhru[2], pl. (*°avaḥ*) (the race of Babhru). § 793 (Mausalap.): XVI, **7***λ*, 178.

Babhru[3] (son of Viçvāmitra). § 721*b* (Viçvāmitrop.): XIII, **4***β*, 249.

Babhru[4] = Çiva (XIII, 589, 1000 names[2]), Vishṇu (1000 names), Kṛshṇa: XII, 1511.

Babhru[5]. § 455 (Brāhmaṇamāh.): III, **186**, 12705 (among honourable appellations of the king).

Babhrumālin. § 264 (Sabhākriyāp.): II, **4***a*, 111.

Babhruvāha. § 11 (Parvas.): I, **2**, 608 (= Babhruvāhana).

Babhruvāhana (the son of Arjuna and Citrāṅgadā, princess of Maṇipūra). § 11 (Parvas.): I, **2**, 398 (*°janma*).—§ 250 (Arjunavanavāsap.): I, **217**, 7884.—§ 785 (Anugītāp.): XIV, **79**, 2302 (king of Maṇipūra and son of Arjuna), 2314, 2317, 2322, 2333–4; **80**, 2360, 2393, 2396; **81**, 2404, 2406, 2426; **86**, 2571 (*Maṇipūrapatiḥ*); **87**, 2600; **88**, 2607; **89***ω*, 2677.—Cf. Babhruvāha, Citrāṅgadāsuta, Citrāṅgadātmaja, Dhanañjayasuta, Maṇipūrapati, Maṇipūreçvara.

Badarapācana (a tīrtha on the Sarasvatī). § 615 (Baladevat.): IX, **47**, 2760.—§ 615*y*: IX, **48**, 2762, 2793, 2812: There the beautiful *Çrutāvatī*, *Bharadvāja's* daughter, a *brahmacāriṇī*, practised austerities for many years, desirous of obtaining *Indra* for her husband. *Indra* then came in the guise of B.-ṛ. *Vasishṭha*, and told her that everything is attainable by penances, and asked her to boil five jujubes, when he went away to mentally recite certain *mantras* at *Indratīrtha*, that was not far away. She sat down to boil the jujubes, but in vain; the day was about to wane; her fuel was all consumed; then she first thrust her feet into the fire, without changing a muscle of her face. *Indra* then showed himself in his own proper form, and said that her wish would be accomplished; throwing off her body, she would live with him in heaven as his spouse; and this *tīrtha* would be the foremost in the world and be called *B.*; he granted her a boon superior to that granted to *Arundhatī* (*z*) by *Mahādeva*: the person who will reside in this *tīrtha* for only one night and bathe there with his soul fixed on meditation, will, after having thrown off his body, obtain many regions of blessedness difficult of acquisition. Then *Indra* went back to heaven; a shower of celestial flowers poured down, etc., and *Çrutāvatī*, throwing off her body, became the spouse of *Indra*.—Cf. Badarīpācana.

Badarī ("Zizyphus Jujuba," a tīrtha and the hermitage of Nara and Nārāyaṇa at the sources of the Gaṅgā; LIA. I, 547/661; VP.). § 48 (Çesha): I, **36**, 1567.—§ 333*b* (Arjunap.): III, **40**, 1636.—§ 339*b* (Arjuna): III, **47**, 1890 (*tad āçramapadaṃ puṇyaṃ V°nāma*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8396, 8397 (*tasyātiyaçasaḥ*—i.e. Vishṇu's —*puṇyāṃ viçālāṃ B°īm anu | āçramaḥ khyāyate puṇyas trishu lokeshu viçrutaḥ*; Gaṅgā, which formerly streamed with cold water, streams here with hot water and carries golden sand, etc.).—§ 394 (Arjuna Kārtt.): III, **115**, 10143 (*ramyāṃ*).—§ 420 (Gandhamādanapraveça): III, **141**, 10893.—§ 421*c* (Ākāça-Gaṅgā): III, **142**, 10902 (the "great river" springs from *B.*, etc.).—§ 423 (Gandhamādanapraveça): III, **145**, 11024 (*te jagmur viçālāṃ B°īṃ prati*; description of the jujube-tree and the hermitage), 11032, 11064 (*Bhāgīrathīṃ . . . vīkshamāṇā . . . viçālāṃ B°īṃ anu*).—§ 432 (Saugandh.): III, **154**, 11367 (*viçālāṃ*).—§ 434 (do.): III, **156**, 11439 ("having passed Gaṅgādvāra they saw many beautiful mountains, among others Himavat; *viçālā Badarī dṛshṭā Nara-Nārāyaṇāçramaḥ*, etc.), 11443 (*Nara-Nārāyaṇasthānaṃ Badarīty abhiviçrutaṃ*).—§ 449 (Ājagarap.): III, **177**, †12346 (*viçālāṃ*), †12349.—§ 457 (Vaivasvatop.): III, **187**, 12749 (*viçālāyāṃ Badaryāṃ*).—§ 524*b* (Arjuna): III, **272**, 15806.—§ 565 (Gālavacarita): V, **111**, 3824 (*āçramapade*).—§ 636 (Rājadh.): XII, **39**, 1432.—§ 640 (do.): XII, **127**, 4662.—§ 717*b* (Nārāyaṇīya): XII, **335**, 12659 (*°āçramaṃ*), 12663 (id.); **340**, 12975 (*°āçramaṃ*); **343**, 13270 (do.); **344**, 13314 (id.), 13329 (*āçramaṃ*), 13330 (id.), 13337 (*viçālāṃ*).—§ 730 (Ānuçāsanik.): XIII, **14**, 598.—§ 768 (do.): XIII, **148**, 6924.—§ 777 (Svargārohaṇ. p.): XIII, **168**, 7719.

Badarikā = Badarī. § 370 (Tīrthay.): III, **84**, 8155 (*°tīrthe*; by bathing there one obtains a long life and goes to heaven).

Badarīpācana (= *°ra°*). § 360 (Tīrthay.): III, **82**, 7950 (there one should eat jujube).

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Badhirāndha ("deaf and blind," a serpent). § 564 (Mātalīyop.): V, **103**γ, 3632 (in Bhogavatī).

Bāheyika ("used among the Bāhīkas"?, v. BR.; Nīl. "used by the slaughter of an ox"): VIII, 2049.

Bahi (a Piçāca, progenitor of the Bāhīkas): VIII, 2064.

Bāhīka, pl. (°*āḥ*). § 578 (Bhīshmavadhap.): VI, **50**π, 2084 (in the wings of Yudhishṭhira's Krauñcāruṇa vyūha, on the first day of the battle; B. *Bālhīkāḥ*).—§ 607 (Karṇap.): VIII, **44-45** (should be avoided as being devoid of virtue, etc.; Karṇa had had to live among them; "there is a town Çākala, a river Āpagā, and a V°-clan Jarttikas"; description; do never perform sacrifices and are exceedingly irreligious; they are the offspring of the two Piçācas Bahi and Hīka; they are not created by the Creator; the regions are called Āraṭṭāḥ, the water Bāhīkaṃ; the lowest of brahmans are residing there from very remote times, *tulyakālāḥ Prajāpateḥ*, not possessing the Vedas, etc.); **44**, 2030, 2032, 2033, 2039 (°*dushṭānāṃ*), 2045, 2046, 2048, 2056, 2057, 2058, 2060, 2061 (*Āraṭṭā nāma Bāhīkāḥ*), 2064 (do.), 2065; **45**, 2075, 2076 (sg.), 2078, 2079, 2080, 2098 (*stēnāḥ*), 2108.—§ 714 (Çukakṛtya): XII, **329**, 12384 (*malaṃ pṛthivyā Vāhīkāḥ*).

Bāhīka, a water among the Bāhīkas: VIII, 2068.

Bahīnara. § 267 (Yamasabhāv.): II, **8**, 326 (in the palace of Yama).

Bāhl° (Vāhl°), v. Bālh°.

Bāhu[1]. § 554 (Sainyodyog.): V, **4**γ, 85.—Do.[2] § 562 (Bhagavadyānap.): V, **74**γ, 2731 (among eighteen kings who annihilated their kinsmen, friends, and relatives; was born among the Sundaravaṃçāḥ).—Do.[3] § 640 (Rājadh.): XII, **57**, 2054 (Bāhu's son king Sagara, who exiled his eldest son Asamañjas).—§ 673*b* (Bali-Vāsavas.): XII, **227***a*, 8263.

Bāhubādhāḥ (pl.; B. *Bahuvādyāḥ*; a people in Bhāratavarsha). § 574 (Jambūkh.): VI, **9**, 362.

Bahubhūta = Çiva (1000 names[2]).

Bāhuçālin[1]. § 282 (Svayaṃvarap.): I, **186**, 6983 (among the princes who came to the svayaṃvara of Kṛshṇā). Do.[2] = Çiva: XIV, 203.

Bahuçiras = Vishṇu (1000 names).

Bāhudā[1]. § 156 (Pūruv.): I, **95**, ††3795 (*Parikshit khalu Bāhudām upayeme Suyaçāṃ nāma*; mother of Bhīmasena).

Bāhudā[2] (a sacred river; VP. "two rivers so called"). § 370 (Tīrthay.): III, **84**, 8045 (having dwelled there for one night, one becomes honoured in Heaven).—§ 377 (Dhaumyatīrth.): III, **88**, 8323.—§ 399 (Tīrthay.): III, **95**, 8513.—§ 574 (Jambūkh.): VI, **9**λ, 322 (*mahānadīṃ*?) (in Bhāratavarsha), 337.—§ 628 (Rājadh.): XII, **23**, 669, 689.—§ 731*b* (Ashṭāvakra-Dik-s.): XIII, **19**, 1408.—§ 757*m* (Goloka): XIII, **102***a*, 4887.—§ 758 (Anuçāsan.): XIII, **103***β*, 4944.—§ 775 (do.): XIII, **166***a*, 7653 (*mahānadī*?).

Bahudāmā (a Mātṛ). § 615*u* (Skanda): IX, **46***o*, 2628.

Bāhudantaka. § 641 (Rājadh.): XII, **59**, 2204 (Brahmán's treatise of ethics as abridged by Indra).

Bahudhānindita = Çiva (1000 names[2]).

Bahudhānyaka (a region of the West). § 285 (Nakula): II, **32**, 1187 (conquered by Nakula).

Bahudhara = Çiva (1000 names[2]).

Bahudhātmaka = Hiraṇyagarbha: XII, 11232.

Bahuguṇa (a Devagandharva?, v. BR.). § 191 (Arjuna): I, **123**, 4814 (came to the birth of Arjuna).

Bāhuka[1] (a Nāga). § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Bāhuka[2] (Nala = the sūta *B.*). § 348 (Nalop.): III, **66**, 2627.—§ 349 (do.): III, **67**, 2635, 2638, 2640, 2644.—§ 351 (do.): III, **70**, 2748; **71**, 2771, 2772, 2779, 2781, 2782, (2787), 2789, 2794, 2796, 2797, 2800, 2801, 2804, 2806.—§ 352 (do.): III, **72**, 2814, 2816, 2817, 2819, 2823, 2825, 2827, 2828, 2834, 2835, 2836.—§ 353 (do.): III, **73**, 2869, 2883, 2885; **74**, 2894, (2897), (2900), (2902), (2903); **75**, 2922, 2925, 2928, 2933, 2940, 2941, 2942, 2945, 2946; **76**, 2953, 2959, 2960; **77**, 3016.

Bāhuka[3], a prince. § 402 (Tīrthay.): III, **130**, 10277.

Bāhukaṇṭaka (a mode of fighting). § 6[illegible]21 (Rājadh.): XII, **5**, 132 (v. Nīl.).

Bahukarkaça = Çiva (1000 names[2]).

Bahula[1]. § 562 (Bhagavadyānap.): V, **74**γ, 2729 (*Tālajaṅghānāṃ*; among eighteen kings who annihilated their kinsmen, friends, and relatives); do.[2] = Çiva (1000 names[2]).

Bahulā[1] (a Mātṛ). § 615*u* (Skanda): IX, **46***o*, 2621.

Bahulā[2] (a river in Bhāratavarsha). § 574 (Jambūkh.): VI, **9**λ, 334.

Bahumāla = Çiva (1000 names[2]).

Bahumukha = Çiva (1000 names[1]).

Bahumūlaka (a Nāga). § 47 (Āstīkap., Sarpanāmak.): I, **35**, 1561.

Bahunetra = Çiva (1000 names[1]).

Bahuprada = Çiva (1000 names[2]).

Bahuprasāda = Çiva (1000 names[2]).

Bahuputrikā (a Mātṛ). § 615*u* (Skanda): IX, **46***o*, 2621.

Bahuraçmi = Çiva (1000 names[2]).

Bahurūpa = Çiva (1000 names[2], etc.).

Bahuvadyāḥ, v. Bāhubadhyāḥ.

Bahuvedya = Çiva (1000 names[2]).

Bahuyojanā (a Mātṛ). § 615*u* (Skanda): IX, **46***o*, 2627.

Bahvāçin (a son of Dhṛtarāshṭra). § 130 (Aṃçāvat.): I, **67**, 2736 (v. Dhārtarāshṭrāḥ).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4550.—§ 585 (Bhīshmavadhap.): VI, **88***ι*, 3901 (slain by Bhīma on the eighth day), 3904, 3915.

***Bahvṛça** ("one who has studied the Ṛg-Veda"): XV, 312.

Bāhyakarṇa (a Nāga). § 47 (Āstīkap., Sarpanāmakath.): I, **35**, 1554.

Bāhyakuṇḍa (a Nāga). § 564 (Mātalīyop.): V, **103**γ, 3626 (in Bhogavatī).

Baka[1] (a Rākshasa). § 11 (Parvas.): I, **2**, 361 (*Hiḍimba-Bakayor vadhaḥ*), 383 (*Bakasya nidhane*).—§ 71 (Ādivaṃçāvat., Bhāratasūtra): I, **61**, 2258.—§ 158 (Pūruvaṃç.): I, **95**, ††3825 (*tasyām apy Ekacakrāyāṃ Bakaṃ nāma rākshasaṃ hatvā Pāñcālanagaram adhigatāḥ*).—§ 215 (Bakavadhap.): I, **160***ff* (slain by Bhīshma); **160**, 6207; **163**, 6287; **164**, 6295, 6302, 6313 (°*vanaṃ*).—§ 216 (Caitrarathap.): I, **165**, 6316 (°*rākshasaṃ*), 6317 (do.).—§ 315 (Maitreyaçāpa): III, **10**, 368 (the Pāṇḍavas have slain the rākshases, the enemies of the gods, *Hiḍimba-Baka-mukhyānāṃ Kirmīrasya ca rakshasaḥ*).—§ 316 (Kirmīravadhap.): III, **11**, 407, 415 ("*mama bhrātā Bako*," says Kirmīra, alluding to the fact that Bhīma had slain Kirmīra's brother Baka in the Vetrakīya forest), 419, 420.—§ 317 (Arjunābhigam.): III, **12**, 573 (all. to § 215).—§ 435 (Jaṭāsuravadh.): III, **157**, 11496 (*mārgaṃ Baka-Hiḍimbayoḥ*).—§ 562 (Bhagavadyānap.): V, **90***o*, 3151.—§ 585 (Bhīshmavadhap.): VI, **90**, 4019 (*Ārshyaçṛṅgaṃ vairiṇaṃ Bhīmasenasya khyātaṃ Baka-vadhena vai*).—§ 599 (Jayadrathavadhap.): VII, **108**, 4076 (*rākshasapravaro*, brother of Alambusha Ārshyaçṛṅgi; slain by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8006 (a kinsman of Alāyudha and a friend of Hiḍimba; an eater of brahmans,

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slain by Bhīma), 8010 (*Hiḍimba-Baka-Kirmīrāḥ*, kinsmen of Alāyudha, and slain by Bhīshma); **178**, 8077 (°*bhrātrā*, i.e. Alāyudha), 8107 (°*ñātiṃ*, i.e. Alāyudha); **180**, †8211 (*rākshasendrā Hiḍimba-Kirmīra-Baka-pradhānāḥ*); **181**ĉĉĉ, 8235 (*Hiḍimba-Baka-Kirmīrāḥ*, have been slain by Bhīmasena).

Baka[2] ("crane," Dharma as Yaksha). § 548 (Āraṇeyap.): III, **313**, †17315.

Baka[3] (a Ṛshi, ordinarily called Baka Dālbhya). § 264 (Sabhākriyāp.): II, **4***a*, 106 (*D.*).—§ 324 (Dvaitavanaprav.): III, **26**, 968 (*D.*), 984 (*D.*).—§ 615 (Baladevatīrthay.): IX, **40**, 2316 (*Bakasyāçramaṃ*), 2317 (*D.*).—§ 615*o*: IX, **41**, 2318 (*D.*), 2322 (*D.*), 2330 (*D.*), 2337 (*muniḥ*), 2339: In former times the Ṛ. residing in the *Naimisha* forest had performed a sacrifice which extended over twelve years. After the *Viçvajit* had been completed, the Ṛ. went to the country of the *Pāñcālas* and solicited the king to give them twenty-one calves to be given away as *dakshiṇā*. *Dālbhya Baka* gave them his, and then applied to *Dhṛtarāshṭra*, who, as some of his kine had died, angrily told him to take these. *B.* set his heart upon the destruction of king *Dhṛtarāshṭra*. Cutting the flesh off from the dead animals, having ignited a fire on the *tīrtha* of the *Sarasvatī*, he poured those pieces as libations for the destruction of king *Dhṛtarāshṭra's* kingdom, which began to waste away, until he, reminded by his counsellors, repairing to the bank of the *Sarasvatī*, had gratified Ṛ. *B.*, who, in order to free his kingdom, again poured libations into the fire. Receiving many animals as a gift, he once more proceeded to the *Naimisha* wood, and *Dhṛtarāshṭra* returned to his capital.

Baka[4] (a ṛshi named together with Dālbhya). § 462 (Baka Çakras.): III, **193**, ††13212 (*Baka-Dālbhyau*), 13215 (*Baka-Çakra-samāgamaṃ*), 13224, 13226, (13228), (13237), 13247.

Baka[5], pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9λ, 369 (in Bharatavarsha, in the South).

Baka-bhrātṛ ("the brother of *B.*," i.e. probably Alāyudha): XI, 792 (is burnt after death).—Cf. VII, 8077.

Baka-Çakra-saṃvāda(ḥ) ("Conversation between Baka and Indra"). § 462 (Mārk.): III, **193**: *Yudhishṭhira*, having heard that the *ṛshis Baka* and *Dālbhya* were long-lived and friends of *Indra*, asked *Mārkaṇḍeya* about the meeting of *Baka* and *Indra*. *Mārkaṇḍeya* related: After the conflict between the gods and *asuras* was over, and *Indra* had become the ruler of the three worlds, all people were happy and virtuous. Once *Indra*, riding on *Airāvata*, surveyed his happy subjects, and, descending to earth, he made a visit to the *ṛshi Baka*, who had lived for 100,000 years and was adored by gods and *ṛshis* (? *devarshigaṇasevita*, v. 13236; PCR. has the accus.), in his hermitage in the east by the seaside. *Indra* asked him about the sorrows of those who have a long life. *Baka* mentioned several common disagreeable things, and finally, the having to witness the injustices that take place. *Indra* then asked him about their joys; he mentioned the frugal life of a pious *brahman*, who only eats after having waited on his guest.

Bakanakha (son of Viçvāmitra). § 721*b* (Viçvāmitrop.): XIII, 4*β*, 257.

Bakavadha ("the slaughter of Baka"). § 10 (Parvas.): I, **2**, 313 (*Bakavadhaḥ parva*, i.e. Bakavadhaparvan).

Bakavadhaparvan ("the slaughter of Baka," the 10th of the minor parvans of Mhbhr.). § 215: I, **157** ff.: The *Pāṇḍavas* for some time dwelt in the abode of the *brahman*, living on alms; *Bhīma* alone used to eat one-half of the alms. One day *Bhīma* and *Kuntī* overheard the *brahman* complaining (I, **157**), and his wife (I, **158**) and daughter asked to be sacrificed for him to a *rākshasa*, and their little son said that he would slay the *rākshasa* with a blade of grass. *Kuntī* approached (I, **159**), and learned that the *rākshasa Baka* ("king of the *Asuras*," v. 6808), a cannibal, protected the town and the country, receiving as his fee a cartload of rice, two buffaloes, and the human being who brought them to him, from one after another of the householders, while the king, residing in *Vetrakīyagṛha* (see BR.), did nothing to protect the country against him. Now the turn had come for the *brahman*, and as he had no wealth to buy a man, and could not part with any of his family, he would go with all his family to the *rākshasa*, in order that he might devour them all (I, **160**). *Kuntī* said that one of her sons would bring the food to the *rākshasa*. This the *brahman* energetically refused, until she had told him that on account of his strength and *mantras* her son would be safe; but he ought not to disclose this fact to anybody, for then people might trouble them out of curiosity, and if her son imparted his knowledge to anybody he would himself no longer be able to profit by it. *Bhīma* also consented (I, **161**). When the others returned home with their alms, *Yudhishṭhira* blamed his mother for her rash act; but she relied on *Bhīma* (I, **162**). The next morning *Bhīma* set out for the abode of the *rākshasa*, and approaching he began himself to eat the food he carried, loudly calling the *rākshasa* by his name. The *rākshasa* came out in a fury; but *Bhīma*, disregarding his yells and blows, leisurely ate up the whole of that food and washed his hands. Then they began to hurl trees at each other, and thereupon they clasped each other with their arms. At last *Bhīma* pressed *Baka* down to the earth, and placing one knee on the middle of his back, bent him double, while he (*Baka*) roared frightfully and began to vomit blood (I, **163**). *Baka* died uttering frightful yells. The *rākshasas*, his relatives, came and promised never again to kill human beings, and from that day the *rākshasas* of that region were very peaceful towards mankind. *Bhīma* placed the corpse at one of the gates of the town, and went away unobserved. The *brahman* told the citizens that it was a *brahman* skilled in *mantras* (*mantra-siddha*) who had slain the *rākshasa*, and they established a *Brahma* festival (*brahmamahaṃ*) (I, **164**).

Bakula = Çiva (1000 names[2]).

Bala[1] (an Asura, son of Danāyus, and brother of Vṛtra). § 96 (Aṃçāv.): I, **65**, 2541 (*Bala-Vīrau*).—§ 277 (Jarāsandhav.): II, **23**, 897 (*Çakraṃ Bala ivāsuraḥ*).—§ 413 (Nivātakavacay.): III, **168**, 12073 (*Namuciṃ Bala-Vṛtrau ca Prahlāda-Narakāv api*, and many millions of Daityas had Indra vanquished with this car).—§ 555 (Indra): V, **16**, 497.—§ 578 (Bhīshmav.): VI, **45**[11], 1711 (*Balaṃ Çakra ivāhave*).—§ 586 (Bhīshmav.): VI, **100**, 4561 (*devasenāṃ yathā Balaḥ*).—§ 590 (Droṇābhishek.): VII, **14**, 542 (*yathā . . . Bala-Çakrau*).—§ 592 (Saṃçaptakav.): VII, **30**, 1310 (*Indraṃ Vṛtra-Balā iva*).—§ 599 (Jayadrathavadh.): VII, **109**, 4131 (*Balaṃ hatveva Vāsavaḥ*); **118**, †4698 (*vaktraṃ vicakarta dehāt | yathā purā Vajradharaḥ prasahya Balasya saṃkhye 'tibalasya rājan*).—§ 608 (Karṇap.): VIII, **90**, †4689 (*yathendro Balam ojasā rane*).—§ 641 (Rājadh.): XII, **98***g*, 3660.—§ 730 (Anuçās.an.): XIII, **14**λ, 806 (v. Yaksha).—§ 778*b* (Saṃvartta-Mar.): XIV, **5**, 114 (*nihantā tvaṃ Balasya ca*).

Bala[2] (son of Varuṇa and Devī). § 124 (Çukra): I, **66**, 2616.

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Bala[3] (an Āṅgirasa). § 665 (Mokshadh.): XII, **208**e, 7593 (*Āṅgirasaḥ*, among the ṛshis in the East).—§ 770 (Ānuçāsan.): XIII, **151**ζ, 7108 (v. Aṅgiras).

Bala[4] (a companion of Skanda). § 615*u* (Skanda): IX, **45**, 2546 (given to Skanda by Vāyu).

Bala[5]**(ṃ)** (a Viçvadeva). § 749 (Ānuçāsan.): XIII, **91**γ, 4355.

Bala[6] (a monkey). § 539 (Kumbhakarṇādivadha): III, **287**, 16414.

Bala[7] (son of Parikshit, king of Ayodhyā). § 461 (Vāmadevacar.): III, **192**, 13178.

Bala[8] = Baladeva (Bala-Rāma): IX, 2120, 2136, 2145, 2147, 2156, 2178, 2252, 2446, 2759, 2831, 2926, 3045; XIII, 6860 (*halī*).

Bala[9] = Çiva (1000 names[1]); °*ṃ* (1000 names[1]).

Bāla = Çiva (1000 names[1]).

Balabandhu. § 6 (Anukram.): I, **1**, 230 (belongs to the past).

Balabhadra = Baladeva (Bala-Rāma): IX, 2284.

Bālabhadrāḥ (pl.). § 604 (Karṇap.): VIII, **6**, 153 (the warriors of Balabhadra?).

Balabhedana = Indra: VIII, 3869.

Balabhid = Indra: I, †1188; III, 10384; V, 2772, 3646; VIII, †4514; IX, 2443; XII, 13016 (*Çakraḥ*); XIV, †288.

Balacārin = Çiva (1000 names[2]).

Balada (an Agni). § 493 (Āṅgirasa): III, **221**, 14186.

Baladeva[1] = Bala-Rāma: I, 2786 (an incarnation—*aṃça*—of the Nāga Çesha), 7117, †7155, †7308 (incarnation of a white hair of Vishṇu, son of Rohiṇī), 7954; III, 502 (°*sahāyavān* has Kṛshṇa performed his exploits as a child), 744, 833, 838; V, 66, 131 (*Mādhave*), †1885 (°*dvitīyo*); VII, 389; VIII, 157; IX, 1988, 3342 (*Mādhavottamaḥ*); XIII, (6021); XIV, 391, 1501, 1523, 1855 (*sa-Sātyakiḥ*), 1932, 2556, 2680.

Baladeva[2] (a Nāga). § 766 (Ānuçāsan.): XIII, **132**, 6163 (°*prabhṛtayo ye Nāgā balavattarāḥ . . .*).

[Baladevatīrthayātrā] ("Baladeva's visit to the sacred places on the Sarasvatī"; cf. *Sārasvataṃ parva*). § 615 (Gadā-y.-p.): *Vaiçampāyana* said: *Baladeva* first proceeded to *Prabhāsa*, where *Uḍurāj* (i.e. Soma), who had been affected with phthisis (*yakshman*), became freed from his curse, whence its name. Asked by *Janamejaya*, *Vaiçampāyana* related *Prabhāsotpattikathana* (q.v.). Thence *Bala-Rāma* proceeded to *Camasodbheda*, where he passed one night and gave away costly gifts. Thence he proceeded to *Udapāna* (*b*) (IX, **35-36**), and thence to *Vinaçana* (IX, **36**), called so by the Ṛ. because the *Sarasvatī* has there become invisible from contempt of *Çūdras* and *Ābhīras*. Thence to *Subhūmika* (*c*), *Gandharvāṇāṃ tirtha* (*d*), *Gargasrotas* (*e*); thence ("smeared in white sandal-paste and attired in blue robes") to *Çaṅkhatīrtha* (*f*); thence to the *Dvaita* lake; then, along the southern bank of the *Sarasvatī*, to *Nāgadhanvan* (*g*). *Baladeva* then set out with his face towards the East, and one after another reached hundreds and thousands of *tīrthas* that occurred at every step. Bathing in all those *tīrthas*, and observing fasts, etc., as directed by Ṛ., and giving away wealth in profusion, etc., he (always smeared with white sandal-paste) set out for that spot where the *Sarasvatī* turns in an eastward direction in order to behold the Ṛ. in the forest of *Naimisha* (*h*), and he became filled with wonder. "There, at *Kurukshetra*, O foremost one of *Kuru's* race, do thou perform great sacrifices and rites." Thence *Bala-Rāma* went to the *tīrtha Saptasārasvata* (description), resorted to by *Vāneyas* and other ascetics, where the great ascetic crowned with success (*siddhaḥ*) performed his penances (IX, **37**). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Saptasārasvata* (*i*) and *Maṅkaṇaka* (*j*) (IX, **38**). Having passed one night there, *Bala-Rāma* went to *Auçanasa tīrtha* ("the *tīrtha* of *Uçanas*") *Kapālamocana*; the great *muni Mahodara*, whose thigh had been seized by the head of a Rākshasa slain by *Rāma* [Dāçarathi], was liberated. There *Kāvya* (i.e. Çukra, Uçanas) had performed *tapas*, and the whole science of politics and morals (*nīti*) was revealed to him, while meditating on the war of Dai. and Dā. Requested by *Janamejaya*, *Vaiçampāyana* related the story of *Mahodara* (*k*). Thence *Bala-Rāma* went to the abode of *Rushaṅgu* (*l*), where *Ārshṭisheṇa* had formerly undergone austere penances, and where the great *muni Viçvāmitra* had become a *brahman*. Then to that *tīrtha* where *Brahmán* (*Lokapitāmahaḥ*) had created the worlds; where the great Ṛ. *Ārshṭisheṇa* had acquired brahmanhood; where the Ṛ.-ṛ. *Sindhudvīpa*, the great ascetic *Devāpi* (both in the *Kṛta* age, IX, **40**, 2294), and the *muni Viçvāmitra* had obtained brahmanhood (IX, **39**). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Ārshṭisheṇa* (*m*) and of *Viçvāmitra* (*n*). Thence to the abode of *Baka*, where *Dālbhya Baka* had practised austerities (IX, **40**); which resounded with the chanting of the *Vedas* (*brahmaghoshair avākīrṇaṃ*; B. has *Brahmayoner Avākīrṇaṃ* "from Br. to Av.," Nīl.), where the Ṛ. *Baka Dālbhya* (*o*) poured the kingdom of *Dhṛtarāshṭra Vaicitravīryi* (?*Vaicitravīryiṇaḥ*, genitive) as a libation into the sacrificial fire. In that *tīrtha Bṛhaspati* also poured libations into the sacrificial fire, by means of flesh, in order to destroy the *Asuras*, and the As. began to waste away and were destroyed by the gods. Thence to *Yāyāta tīrtha*, where, at a sacrifice of king *Yayāti Nāhusha*, the *Sarasvatī* produced milk and clarified butter, whereafter *Yayāti* went to heaven. Once again *Yayāti* performed a sacrifice there, and *Sarasvatī* gave to each of the brahmans everything for which he cherished a wish; they regarded the gifts as made to them by the king, and praised and blessed him; D. and G. were pleased. Thence *Baladeva* proceeded to the *tīrtha Vasishṭhāpavāha* (IX, **41**). Requested by *Janamejaya*, *Vaiçampāyana* told the history of *Vasishṭhāpavāha* (*p*), and why it is so rapid, and the brahmanicide of *Indra* (*s*), who was purified by bathing in that *tīrtha*. Thence *Baladeva* went to the *tīrtha* of *Soma*, where in days of yore *Soma* had performed the *Rājasūyā* sacrifice, with *Atri* for his *hotṛ*, after which the great battle took place between D. and Dā., Dai., and a Rā., named *Tāraka*, in which *Skanda* (*Mahāsena*) slew *Tāraka* and obtained the command of the celestial forces; in that *tīrtha* is a gigantic *Açvattha* tree, under whose shade *Kārttikeya* (*Skanda*) always resides in person (IX, **43**). Requested by *Janamejaya*, *Vaiçampāyana* related the investiture of *Skanda* (*u*). The *tīrtha*, where in days of yore *Varuṇa*, the lord of the waters, had been installed by the celestials, is named *Taijasa*. Having bathed in that *tīrtha* and adored *Skanda*, *Bala-Rāma* gave gold, etc., to the *brahmans*; passing one night there, he became cheerful and happy (IX, **44-46**). Requested by *Janamejaya*, *Vaiçampāyana* related the installation of *Varuṇa* (*v*) in a former *kalpa*. Thence *Baladeva* ("the slayer of *Pralamba*") proceeded to *Agnitīrtha*, where *Agni*, disappearing, became concealed in the *Çamī* wood, wherefore the gods repaired to *Brahmán*, and asked him to create fire. Requested by *Janamejaya*, *Vaiçampāyana* related the story of *Agnitīrtha* (*w*). Thence

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he went to *Brahmayoni*, where *Brahmán* had exercised his functions of creation; in days of yore *Brahmán*, having bathed in that *tīrtha* with all the gods, created all the *tīrthas* for the gods, according to due rites. Thence to *Kaubera tīrtha*, where *Ailavila* (i.e. *Kubera*) (*x*), having practised austerities, obtained the mastery of all treasures (*Dhanādhipatyaṃ*), and all kinds of wealth, etc., came to him of their own accord. *Rāma* there beheld the excellent woods of *Kubera*. Thence *Bala-Rāma* went to *Badarapācana*, where the fruits of every season are always to be found (IX, **47**), and where many ascetics and Si. are dwelling. (The story of *Badarapācana* (*y*) and of *Arundhatī* (*z*).) Requested by *Janamejaya*, *Vaiçampāyana* related the birth of *Çrutāvatī* (*aa*). Then *Baladeva* proceeded to *Indratīrtha* (IX, **48**). (The history of *Indratīrtha* (*bb*).) Thence to *Rāmatīrtha* (*cc*), the resort of D. and B.-ṛ. Thence to *Yamunātīrtha* (*dd*). Thence *Baladeva*, adorned with garlands of wild flowers (*vanamālī*), proceeded to *Ādityatīrtha* (*ee*), where also Ṛ. *Asita Devala* obtained great *yoga* powers (IX, **49**). (The history of *Asita Devala* (*ff*).) Thence *Bala-Rāma* went to the *tīrtha* of *Soma* (IX, **50**), where *Soma* had in former days performed the *Rājasūya* sacrifice, and where the great battle was fought about *Tārā* (*Tārakāmayaḥ*). Thence *Bala-Rāma* proceeded to the *tīrtha* of the *muni Sārasvata*, where, during a drought of twelve years, *Sārasvata* in former days taught the *Vedas* to many *brahmans*. Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Sārasvata* (*gg*) and of *Dadhīca* (*hh*). Thence *Bala-Rāma* proceeded to the *tīrtha* of the old maiden (*vṛddhakanyā*) (IX, **51**). Requested by *Janamejaya*, *Vaiçampāyana* related the story of the *vṛddhakanyā* (*ii*). While there, *Baladeva* heard of the slaughter of *Çalya*. Having come out of the environs of *Samantapañcaka* (*Samantapañcakadvārāt*), he enquired of the Ṛ. what was the result of a visit to *Kurukshetra*, which they told him (IX, **52**). (*Kurukshetrakathana* (*kk*) (IX, **53**).) Having visited *Kurukshetra*, *Bala-Rāma* proceeded to a large and exceedingly beautiful hermitage, overgrown with *madhūkas*, etc., and was told by Ṛ.: Here *Vishṇu* in days of yore undertook austere penances and performed duly all the eternal sacrifices. Here a *brāhmaṇī* girl, having from youth observed the vow of *brahmacarya*, was crowned with success (*siddhā*), and, in possession of *yoga* powers, she proceeded to heaven. The beautiful daughter of *Çāṇḍilya*, a *brahmacāriṇī*, who had performed penances difficult to women, went to heaven [here], and was worshipped by the gods and *brahmans*. *Baladeva* then began his ascent of *Himavat*, and soon came to the *tīrtha Plakshaprasravaṇa*, and thence to the *tīrtha Kārapavana* (PCR. °*vapa*°), where he passed one night. > the asylum of *Mitra* and *Varuṇa*. From *Kārapavana* > that spot on the *Yamunā* where in days of yore *Indra*, *Agni*, and *Aryaman* had obtained great happiness. Then he sat down with Ṛ. and Si. in order to listen to their talk. There came Ṛ. *Nārada* (*ll*), and, asked by *Bala-Rāma*, he told him all that had happened to the *Kurus*, including the names of those chiefs that had fallen (*ν*), and of those that were still alive (*ζ*), and asked him to go to the field to witness the mace-encounter between *Bhīma* and *Duryodhana*, which was to take place that very day. *Bala-Rāma* then bade farewell, and dismissed all those that had accompanied him to *Dvārakā*, and descended from *Himavat* and *Plakshaprasravaṇa*, and sang a verse in praise of the *Sarasvatī*. Then he ascended a chariot with goodly steeds, and arrived on the field (IX, **54**).

Bāladhi (a muni). § 415 (Medhāvin): III, **135**, 10736, (10739).

Bālagraha ("demon who seizes children"). § 653*b* (Gṛdhragomāyu-s.): XII, **153**, 5677 (°*-nipīḍitaḥ*; BR. "infantile convulsions").

Balāhaka[1] (a Nāga). § 268 (Varuṇa-sabhāv.): II, **9**, 361 (*nāgau Dhṛtarāshṭra-°au*, in the palace of Varuṇa).

Balāhaka[2] (one of Kṛshṇa's pārshṇivāhas). § 552 (Goharaṇap.): IV, **45**, 1416 (Uttara says his right pārshṇivāha is better than *B.*).—§ 596 (Pratijñāp.): VII, **79***ζ*, 2812.—§ 599 (Jayadrathavadh.): VII, **147***ρρρ*, 6344 (*kāmagaiḥ Çaibya-Sugrīva-Meghapushpa-Balāhakaiḥ*).—§ 617 (Aishīkap.): X, **13**, 649.—§ 639 (Rājadh.): XII, **53***η*, 1917.

Balāhaka[3] (brother of Jayadratha). § 522 (Draupadīharaṇap.): III, **265**, 15599.

Balahan = Çiva (1000 names[2]); do. = Indra: I, 3574 (*Balahā 'pi Çakraḥ*).

Balahantṛ = Indra: VII, 1202; XIII, 7493; XV, 554.

Balāka (a hunter). § 608*f* (Karṇap.): VIII, **69**, 3438, 3440, 3441, 3447: The hunter *Balāka* used to slay animals for the livelihood of his sons and wives, and thus he also supported his parents and others that depended upon him, always speaking the truth and never harbouring malice, devoted to the duties of his own order. One day, having found no other animal, he slew a blind (*ghrāṇacakshushaṃ*) beast of prey while it was drinking water. A shower of flowers fell from the skies; a celestial chariot took him to heaven, while Aps., etc., were singing. That beast of prey had by austerities obtained a boon, and had become the cause of the destruction of all creatures. For this reason he was made blind by *Brahmán*.

Balākā (a tīrtha). § 733 (Ānuçāsan.): XIII, **25***a*, 1706.

Balākāçva (a king). § 638 (Rāmop.): XII, **49**, 1717 (son of Aja, father of Kuçika, and grandfather of Gādhi).—§ 721 (Viçvāmitrop.): XIII, **4**, 203 (*rājarshiḥ*, son of Sindhudvīpa, grandfather of Kuçika, and great-grandfather of Gādhi).

Balākin (a Dhārtarāshṭra). § 130 (Aṃçāvat.): I, **67**, 2733.—§ 182 (Dhṛtarāshṭra-putranāmak.): I, **117**, 4546.—§ 232 (Svayaṃvarap.): I, **186***a*, 6982.

Bālakrīḍanaka = Çiva (1000 names[1]).

Bālakrīḍanakapriya = Skanda: III, 14634.

Balāksha (a king of the past). § 552 (Goharaṇap.): IV, **56***ζ*, 1768.

Balanāçana = Indra: V, 283.

Balandharā (a Kāçi princess, queen of Bhīmasena Pāṇḍava). § 159 (Pūruvaṃç.): I, **95**, 3829 (mother of Sarvaga).

Balānīka. § 600 (Ghaṭotkacav.): VII, **156***λ*, 6911 (slain by Açvatthāman); **158***χ*, 7011 (named among those who are fighting for the Pāṇḍavas).

Balanisūdana = Indra: III, 13218; V, 240, 421, 4042 (*Çakraḥ*); IX, 3022; XIII, 3893 (*Çakraṃ*).

Balānucaragupta = Çiva (1000 names[1]).

Balapramathana = Çiva (1000 names[1]).

Bala-Rāma (the elder brother of Kṛshṇa; incarnation of Çesha, or of a white hair of Vishṇu; B. = Bala, R. = Rāma, B.D. = Baladeva, Hal. = Halāyudha, Rauh. = Rauhiṇeya, Saṅk. = Saṅkarshaṇa). [§ 11 (Parvas.): I, **2**, 390 (R.), 596 (R.), 621 (R.), 624 (R.).]—[§ 132 (Aṃçāvat.): I, **67**, 2786 (B.D.).]—[§ 210*b* (Bhīmasena): I, **139**, 5520 (Saṅk.).]—[§ 232 (Svayaṃvarap.): I, **186***a*, 6997 (Saṅk.).]—[§ 233 (do.): I, **187**, 7012 (Hal.), 7014 (R.); **189**, 7079 (Hal.), 7080 (Saṅk.), 7084 (Hal.).]—[§ 234 (do.): I, **189**, 7117 (B.D.).]—[§ 235 (do.): I, **191**, †7155 (B.D.).]—[§ 238 (Pañcendrop.): I, **197**, †7308 (B.D.).]—[§ 243 (Vidurāgam.): I, **205**, 7507 (R.).]—

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[§ 244 (Rājyalābhap.): I, **207**, 7548 (R.).]—[§ 252 (Subhadrāharaṇap.): I, **219**, 7912 (*Haladharaḥ*); **220**, 7953 (Hal.), 7954 (B.D.), 7955 (R.).]—[§ 253 (Haraṇāharaṇap.): I, **221**, 7987 (R.), 7998 (R.), 8000 (R.), 8015 (R., *Lāṅgalī*, *Haladharaḥ*), 8022 (R.).]—[§ 273 (Rājasūyārambhap.): II, **14**, 598 ("Kaṃsa and Sunāman have been slain by me and R.," says Kṛshṇa; Saṅk.); **15**, 643 (R.).]—[§ 287 (Rājasūyikap.): II, **34**, 1274 (R.).]—[§ 290 (Çiçupālavadhap.): II, **43**, 1508 (Saṅk.), 1509 (R.).]—[§ 317 (Arjunābhigam.): III, **12**, 502 (B.D.; °*sahāyavān*), 595 (R.).]—[§ 320 (Saubhavadh.): III, **18**, 744 (B.D.); **21**, 833 (B.D.), 838 (B.D.).]—[§ 242 (Indralokābhigam.): III, **51**, 1977 (R.), 1993 (R.), †2009 (R.).]—[§ 400 (Tīrthay.): III, **118**, 10231 (R.), 10233 (R.).]—§ 401 (Tīrthay.): III, **119**: *B.* wonders that the righteous Pāṇḍavas are so unhappy while the wicked Duryodhana is ruling the earth, which might make a person of limited sense believe a vicious life to be preferable to a virtuous one: [10240 (*vanamālī halī Rāmo*)].—[§ 402 (Tīrthay.): III, **120**, †10259 (R.), †10260 (R.), †10261 (R.), †10262 (R.), †10267 (R.).]—[§ 420 (Gandhamādanaprav.): III, **141**, 10890 (Saṅk.).]—[§ 511 (Draupadī-Satyabh.): III, **235**, 14736 (R.).]—[§ 549 (Pāṇḍavaprav.): IV, **6**, 187 (*Saṅkarshaṇa*—C. *Ç°—samānanā*, i.e. Durgā).]—[§ 553 (Vaivāhikap.): IV, **72**, 2356 (*Vāsudevo Vanamālī Halāyudhaḥ*).]—[§ 554 (Sainyodyog.): V, **1***a*, †3 (R.), †4 (Rauh.); **2**, (27) (B.D.); **3**, 44 (*Lāṅgaladhvajaḥ*); **4**, 66 (B.D.); **7***γγ*, 131 (B.D.), 155 (Rauh.), 156 (*Çauriḥ*), (157) (B.D.), 162 (Hal.).]—[§ 561*b* (Kṛshṇa): V, **48**, †1885 (B.D.).]—[§ 561 (Yānasandhip.): V, **55**, 2177 (Saṅk.), 2197 (? R.).]—[§ 562 (Bhagavadyānap.): V, **80***ε*, 2855 (R.); **90**, 3218 (R.).]—[§ 567 (Bhagavadyānap.): V, **131***o*, 4425 (Saṅk.).]—[§ 569 (do.): V, **145**, 4926 (R.).]—[§ 570 (Sainyaniryānap.): V, **157**, 5330 (Hal.), 5335 (do.), 5336 (do.), 5349 (R.); **158**, 5388 (Rauh.).]—[§ 581 (Bhīshmav.): VI, **65***ξ*, 2967 (*Saṅkarshaṇaṃ devaṃ*; B. *sṛshṭvā*); **66**, 3012 (Saṅk.); **67***π*, 3023 (*agrajaṃ sarvabhūtānāṃ Saṅkarshaṇaṃ*).]—[§ 588 (do.): VI, **121***a*, †5797 (R.).]—[§ 589 (Droṇābhishekap.): VII, **11***ξ*, 412 (*Vanamālī Halī R.*).]—[§ 592 (Saṃçaptakav.): VII, **23***ρ*, 1042 (*Rohiṇīsutaḥ R., Raudraṃ dhanurvaraṃ çreshṭhaṃ lebhe yaṃ Rohiṇī-sutaḥ | taṃ tushṭaḥ pradadau Rāmaḥ Saubhadrāya mahātmane*).]—[§ 599 (Jayadrathavadhap.): VII, **110***σ*, 4193 (R.), 4227 (*Saṅkarshaṇasamo bale*).]—[§ 600 (Ghaṭotkacavadhap.): VII, **181***ζζζ*, 8220 (Rauh.).]—[§ 604 (Karṇap.): VIII, **2***γ*, 31 (R.).]—[§ 607 (do.): VIII, **41***ε*, 1952 (R.).]—[§ 614*b*: IX, **34**, 1948 (Hal., R.; "his banner bore the device of the palmyra palm, and he owned the plough for his weapon," PCR.).]—[§ 614 (Gadāyuddhap.): IX, **34**, 1950 (R.), 1951 (R.), 1954 (Hal.), 1955 (Hal.), 1957 (Rauh.), 1959 (R., Rauh.), 1960 (R.), 1961 (*Halī*), 1964 (Rauh.), 1965 (R.).]—[§ 615 (Baladevatīrthay.): IX, **35**, 1969 (R.), 1971 (R.), 1972 (R.), 1979 (Rauh.), 1981 (*Haladhara*), 1983 (Rauh.), 1984 (R.), 1994 (Rauh.), †2002 (*Halabhṛt*), †2004 (R.), 2061 (Hal.); **36**, 2064 (Hal.), 2117 (Hal.); **37**, 2119 (Hal.), 2120 (B.), 2128 (*Rohiṇī-sutaḥ*), 2129 (*Haladhara*), 2136 (B.), 2145 (Hal., B.), 2147 (B.), 2156 (*Lāṅgalī*, B.), 2176 (R.), 2178 (B.), 2184 (Hal.); **39**, 2246 (Hal., R.), 2247 (*Lāṅgalī*), 2248 (R.), 2249 (Hal.), 2252 (B.), 2272 (*Haladharaḥ*), 2280 (Hal.), 2284 (*Balabhadraḥ*); **40**, 2314 (R.), 2316 (R.); **43**, †2446 (B.); **46**, 2724 (*Lāṅgalī*), 2725 (do.); **47**, 2754 (do.), 2759 (B.), 2760 (R.); **48**, 2762 (R.); **49**, 2831 (B.), 2844 (*Lāṅgalī*); **50**, †2924 (*Halabhṛt*); **51**, 2926 (B.), †2978 (Rauh.); **52**, 3006 (R., *Mādhavaḥ*).]—[§ 615*kk* (Kurukshetrakath.): IX, **53**, 3008 (R.), (3010 (R.)), 3011 (R.), 3029 (Hal.).]—[§ 615 (Baladevatīrthay.): IX, **54**, 3038 (R., Hal.), 3045 (B.), 3046 (Hal.), 3052 (R.), 3055 (R.), 3057 (Rauh.), 3061 (Rauh.), 3064 (R.), 3067 (R.), 3068 (R.), 3072 (R.).]—[§ 615 (Gadāyuddhap.): IX, **55**, 3078 (R.), 3079 (R.), 3080 (*Lāṅgalī*), 3081 (R.), 3104 (Rauh.), 3121 (R.); **60**, 3342 (B.D.), 3343 (Rauh.), 3344 (R.), 3365 (R.), 3369 (Rauh.), 3370 (R.).]—[§ 616 (Sauptikap.): X, **9**, 505 (R.).]—[§ 617*b* (Brahmaçiras): X, **12**, 638 (R.).]—[§ 641 (Rājadh.): XII, **122**, 4471 (? R.).]—[§ 730 (Ānuçāsan.): XIII, **14***γ*, 630 (R.).]—[§ 768*c* (Kṛshṇa): XIII, **147**, 6860 (*Halī*), 6867 (R.), 6868 (*Lāṅgaladhārin*)]: Having a plough for his weapon (*halī*) he will look like a white hill; he will be endowed with might capable of uplifting the whole earth; upon the chariot of that god a tall palmyra, a three-headed golden [palmyra-] tree, will form his standard; the head of that lord of all the worlds will be shaded with great snakes; [all] weapons of attack and defence will come to him as soon as he thinks of them; he is called *Ananta*; once *Garuḍa*, son of *Kaçyapa*, was addressed by the gods in these words: "Do thou see if this one has any end"; *Garuḍa*, however, failed to find out the end of this highest god (*devasya paramātmanaḥ*); supporting the earth on his head (*bhogena*), he resides in the nether regions (*antar vasati*) = *Çesha* = *Vishṇu* = [*Bala-*] *Rāma* = *Kṛshṇa* (XIII, **147**).—[§ 793 (Mausalap.): XVI, **1**, 8 (R.), 20 (R.), 29 (R.), 32 (R.); **2**, 43 (R.); **3**, 62 (R.), 72 (R.), 104 (R.); **4**, 105 (R.), 111 (R.), 112 (R.), 114 (R.), 116 (R.); **5**, 142 (R.); **6**, 172 (R.); **7**, 207 (R.); **8**, 261 (R.).]—[§ 794 (Mahāprasthānikap.): XVII, **1**, 10 (R.).]

Bālārkavarṇa = Çiva (1000 names[1]).

Bālarūpadhara = Çiva (1000 names[1]).

Bălarūpadhṛk = Çiva (1000 names[2]).

Bălasūdana = Indra: I, 1285, 7706; III, 13226, 14411; V, 496, 523; IX, 2777 (*bhagavān*), 3251; XII, 8354, 8357; XIII, 278, 828, 3903, 4592, 7312; XIV, 115.

Balavardhana (a son of Dhṛtarāshṭra's). § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4546.

Balavat[1] = Çiva (1000 names[2]).—Do.[2] (?) § 677 (Mokshadh.): XII, **245***β* (?), 8901.

Balavīra = Çiva (1000 names[2]).

Balavishṭambha = Çiva (1000 names[1]).

***Bala-Vṛtra-ghna** = Indra: III, 16947; XIII, 2343; XIV, †277.

***Bala-Vṛtra-han** = Indra: III, 2240, 12062; XII, 1113; XIII, 1914, 1934; XIV, 167.

***Bala-Vṛtra-nisūdana** = Indra: II, 306; III, 2126.

***Bala-Vṛtra-sūdana** = Indra: XII, 3835.

Balh-, cf. also **Bahl-**.

Bālhi-jāta (probably [horses] born in Balkh). § 562 (Bhagavadyānap.): V, **86**, 3045.—§ 592 (Saṃçaptakav.): VII, **23**, 973.—§ 758 (Ānuçāsan.): XIII, **103***β*, 4921 (*vājināṃ Bāhlijātānām ayutāny adadaṃ daça*, says Bhagīratha).

Bālhīka[1] (king(s) who belong(s) to the past). § 5 (Anukram.): I, **1**, 224.—§ 267 (Yamasabhāv.): II, **8**, 327 (in the palace of Yama).

Bālhīka[2] (son of the elder Janamejaya and brother of the elder Dhṛtarāshṭra and Pāṇḍu). § 154 (Pūruv.): I, **94**, 3745.

Bālhīka[3] ([great-]grandson of the elder Dhṛtarāshṭra and son of Pratīpa, and brother of Devāpi and Çāntanu). § 155 (Pūruv.): I, **94**, 3750, 3751 (is made king together with Çāntanu).—§ 156 (do.): I, **95**, 3797 (son of Pratīpa and Çaibyā Sunandā).—§ 194 (Pāṇḍu): I, **126**, 4911 (*Somadatto*

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'tha B°ḥ).—§ 208 (Astradarçana): I, **134**, 5313 (*Kṛpasya, Somadattasya, Bāhlīkasya ca dhīmataḥ . . . sānnidhye*).—§ 213 (Jatugṛhap.): I, **143**, 5707 (*Droṇaṃ ca Bāhlīkañ caiva Somadattañ ca Kauravaṃ*).—§ 287 (Rājasūyikap.): II, **34**, 1266 (*tathā Çalyaç ca bhagavān Bāhlīkaç ca mahābalaḥ | Somadatto 'tha Kauravyo Bhūrir Bhūriçravāḥ Çalaḥ*).—§ 288 (do.): II, **35**, 1293 (*Bāhliko Dhṛtarāshṭraç ca, Somadatto Jayadrathaḥ | Nakulena samānītāḥ svāmivat tatra remire*).—§ 296 (Dyūtap.): II, **53**, 1912 (*Vāhlīko ratham āhārshīd jāmbūnada-vibhūshitaṃ*).—§ 298 (do.): II, **58**, 2011 (*Bāhlīkena rathaṃ yattaṃ* [i.e. *dattaṃ*, cf. 1912]); **63**, 2112 (*Prātipeyāḥ Çāntanavā Bhīmasenāḥ sa-Vāhlikāḥ | Duryodhanāparādhena kṛcchraṃ prāpsyanti sarvaçaḥ*).—§ 302 (Anudyūtap.): II, **74**, 2477 (*tato Droṇaḥ, Somadatto, Vāhlīkaç caiva, Gautamaḥ . . .* in vain dissuaded the game).—§ 305 (Anudyūtap.): II, **78**, 2560 (Yudhishṭhira said: *āmantrayāmi Bharatāṃs tathā vṛddhaṃ pitāmahaṃ | rājānaṃ Somadattañ ca mahārājañ ca Vāhlikaṃ*).—§ 307 (do.): II, **81**, 2697 (Dhṛtarāshṭra related: *prātishṭhata tato Bhīshmo Droṇena saha Sañjaya | Kṛpaç ca Somadattaç ca Vāhlīkaç ca mahāmanāḥ*).—§ 318 (Arjunābhigamanap.): III, **13**, 599 (among the means of dissuading Dhṛtarāshṭra from permitting the game, Kṛshṇa mentioned *Bhīshma-Droṇau samānāyya Kṛpaṃ Vāhlīkam eva ca*).—§ 512 (Ghoshayātrāp.): III, **249**, 15084 (Duryodhana asked Karṇa: "What will Bhīshma, Droṇa, Kṛpa, Drauṇi, Vidura, Sañjaya, Vāhlīka, Saumadatti, etc., say to me when I come to Hāstinapura?").—§ 514 (Ghoshayātrāp.): III, **252**, 15205 (*Bhūriçravāḥ, Somadatto, mahārājaç ca Vāhlikaḥ . . . Kurūdvahāḥ* followed Duryodhana; *kālenālpena rājendra sva-puraṃ viviçus tadā*).—§ 515 (Karṇadigvijaya): III, **254**, 15261 (Duryodhana said to Karṇa when the latter had fulfilled his Digvijaya: "What I have not been able to accomplish through Bhīshma, Droṇa, Kṛpa, and Vāhlika, I have obtained through thee").—§ 552 (Goharaṇap.): IV, **38**, 1243 (Uttara said about the Kuru army: *yatra Droṇaç ca Bhīshmaç ca Kṛpaḥ Karṇo Viviṃçatiḥ | Açvatthāmā Vikarṇaç ca Somadattaç ca Vāhlikaḥ*, etc.).—§ 556 (Sañjayayānap.): V, **23**δ, †693 (Yudhishṭhira asked Sañjaya about the health of Bhīshma, Dhṛtarāshṭra, *mahārājo Vāhlikaḥ Prātipeyaḥ . . . vidvān*, Somadatta, Bhūriçravas, etc.); **30**ξ, †885 (Yudhishṭhira asked Sañjaya to salute Droṇa, Açvatthāman, Kṛpa, etc., *sa Vāhlikānām ṛshabho manīshī*, who never cherishes any other wish than that there should be peace among the Bharatas, and Somadatta, Saumadatti, etc.).—§ 561 (Yānasandhip.): V, **47***a*, 1796 (Bhīshma, Droṇa, Kṛpa, Çalya, Kṛtavarman, Jayadratha, Açvatthāman, Vikarṇa, Somadatta, Vāhlika, Vidura, Dhṛtarāshṭra, etc., entered the hall for hearing the message of Sañjaya); **55**ν, 2206 (the chief warriors of the Kurus are Bhīshma, Droṇa, Kṛpa, etc., Drauṇi, Vaikartana Karṇa, Somadatta, Vāhlika, *Prāgjyotishādhipaḥ, Çalya, Āvantyo, 'tha Jayadrathaḥ*, etc.); **57**σ, 2289 (Sañjaya should inform *sa-Vāhlikān Kurūn . . . Prātipeyān Çaradvataḥ*, etc.); **58**τ, 2300 (Dhṛtarāshṭra, Vāhlika, Bhīshma, Droṇa, Açvatthāman, Sañjaya, Somadatta, Çala, and Kṛpa, etc., do not wish the combat), ν, 2304 (Duryodhana will challenge the Pāṇḍavas without depending upon Dhṛtarāshṭra, Droṇa, Açvatthāman, Sañjaya, Bhīshma, Kāmboja, Kṛpa, Vāhlika, etc.); **62**$\beta\beta$, †2426 (Karṇa boasts that he will slay myriads of warriors in the sight of *Āvantya-Kālinga-Jayadratheshu . . . Vāhlike ca*); **63**, 2432 (Duryodhana says that he is not dependent on Bhīshma, Droṇa, Kṛpa, Vāhlika, etc.); **65**$\zeta\delta$, 2493 (Dhṛtarāshṭra exhorts Duryodhana to follow himself, Droṇa, Kṛpa, Vikarṇa, Bhīshma, *mahārājañ ca Vāhlikaṃ*); **66**$\epsilon\epsilon$, 2501 (Arjuna had said that Bhīshma, Dhṛtarāshṭra, Sañjaya, Droṇa, Kṛpa, Karṇa, *mahārājañ ca Vāhlikaṃ*, etc., were in the greatest danger).—§ 562 (Bhagavadyānap.): V, **80**ζ, 2859 (Vidura, Bhīshma, *Droṇaç ca saha-Vāhlikaḥ* will understand Kṛshṇa); **83**ι, 2966 (Yudhishṭhira tells Kṛshṇa to salute Bhīshma, Droṇa, Kṛpa, *mahārājañ ca Vāhlikaṃ*, Drauṇi, Somadatta, etc.); **89**λ, 3114 (Kṛpa, Somadatta, *mahārājaç ca Vāhlikaḥ* rose from their seats and honoured Kṛshṇa), 3117(μ) (Kṛshṇa accosted *Droṇaṃ sa-Vāhlīkaṃ sa-putrañ ca*, Kṛpa, and Somadatta); **90**ρ, 3180 (Dhṛtarāshṭra, *mahārājaç ca Vāhlīkaḥ*, Kṛpa, Somadatta, and the Kurus had grieved at the dragging of Kṛshṇā at the game); **91**σ, 3271 (Droṇa, Kṛpa, *Bhīshmo, 'tha Vāhlikaḥ*, and [the] Kurus came to Kṛshṇa); **95**ν, 3402 (Duryodhana will be irresistible, when he has Bhīshma, Droṇa, Kṛpa, Karṇa, Viviṃçati, Açvatthāman, Vikarṇa, *Somadatto, 'tha Vāhlikaḥ*, etc.).—§ 567 (do.): V, **124**β, 4138 (Duryodhana does not follow Dhṛtarāshṭra, Bhīshma, Droṇa, Vidura, Kṛpa, *Somadattasya, Vāhlikasya ca dhīmataḥ*, etc.); **128**θ, 4284 (Duryodhana disregards Vidura, Dhṛtarāshṭra, *mahārājañ ca Vāhlikaṃ*, etc.); **129**, 4350 (Bhīshma, Dhṛtarāshṭra, and Vāhlika have given their share to the sons of Pāṇḍu from fear of disunion); **131**π, 4453 (Kṛshṇa addressed Dhṛtarāshṭra, Droṇa, Bhīshma, Vidura, Vāhlika, and Kṛpa), 4457 (ρ) (Kṛshṇa was followed by Bhīshma, Droṇa, Kṛpa, Vidura, Dhṛtarāshṭra, Vāhlika, etc.).—§ 569 (do.): V, **149**, 5055, 5059, 5066, 5067 (*V.* abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, permitting Çāntanu to rule the paternal kingdom).—§ 570 (Sainyaniryānap.): V, **155**, 5275 (among the eleven men, Kṛpa, Droṇa, etc., under each of whom Duryodhana placed an akshauhiṇī).—§ 572 (Rathātirathas.): V, **167**, 5797 (is an *atiratha*).—§ 576 (Bhagavadgītāp.): VI, **17**γ, 675 (the Kuru army was arrested by Droṇa, Bhīshma, Açvatthāman, Vāhlīka, and Kṛpa).—§ 578 (Bhīshmavadhap.): VI, **45**^{10}, 1707 (fights Dhṛshtaketu = Cedirājaḥ, 1709), 1709; **48**, 1925$^{34\theta}$ (he attacked Çveta with Kṛtavarman, Kṛpa, Çalya, Jārāsandhi, Vikarṇa, and Viviṃçati in order to protect Bhīshma).—§ 580 (do.): VI, **59**o, †2643 (at sunset the Kurus *sa-Bhīshmāḥ, sa-Droṇa-Duryodhana-Vāhlikāç ca*, withdrew their troops), †2648 (Droṇa, Kṛpa, *Saindhava-Vāhlikau*, Bhūriçravas, *Çalya-Çalau*, etc., were vanquished by Arjuna).—§ 581 (do.): VI, **60***a*, 2652 (Droṇa, Duryodhana, Vāhlika, etc., accompanied Bhīshma).—§ 583 (do.): VI, **76**ι, 3330 (the Kuru army was protected by Droṇa, Bhīshma, Kṛtavarman, Kṛpa, Duḥçāsana, Jayadratha, etc., Bhagadatta, Vikarṇa, Drauṇi, Saubala, and Vāhlika).—§ 584 (do.): VI, **81***a*, 3533 (Bhīshma said to Duryodhana that he, Droṇa, Çalya, etc., *Vāhlikaḥ saha Vāhlikaiḥ*, etc., would fight for him).—§ 585 (do.): VI, **92**χ, 4118 (Bhīshma sent Droṇa, Somadatta, *Vāhliko, 'tha Jayadrathaḥ*, etc., to the rescue of Duryodhana), 4129 (was wounded by Ghaṭotkaca); **96**, 4340 (with Kṛtavarman he fought Sātyaki).—§ 586 (do.): VI, **102**ι, 4666 (Açvatthāman, Çalya, *Kāmbojaç ca Sudakshiṇaḥ | Vindānuvindāv Avantyau, Vāhlikaḥ saha Vāhlikaiḥ*, surrounded Arjuna); **104**, 4746 (fought Bhīmasena: *Bhīmasenas tu rājānaṃ Vāhlikaṃ prapitāmahaṃ | viddhvānadan mahā-nādaṃ . . .*), 4753, 4754 (mounted upon the chariot of Lakshmaṇa).—§ 592 (Saṃçaptakav.): VII, **20**δ, 800 (Bhūriçravas, Çalya, Somadatta, and Vāhlika were in the right wing of Droṇa's Garuḍa array on the twelfth day of the battle); **25**, 1081 (fought Drupada); **32**, 1373 (fought Bhīmasena); **39**ξ, 1660 (Duryodhana told Karṇa, Vāhlika, etc., to crush Abhimanyu).

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—§ 596 (Pratijñāp.): VII, **74***a*, 2619 (Jayadratha said that not even Droṇa, Duryodhana, Kṛpa, *Karṇa-Madreça-Vāhlikāḥ*, etc., could protect him).—§ 598 (Jayadrathavadhap.): VII, **85***γ*, 3043 (Dhṛtarāshṭra said that the Pāṇḍavas would hear Çalya, Somadatta, Bhīshma, Droṇa, Vikarṇa, Vāhlīka, Kṛpa, etc.).—§ 599 (Jayadrathav.): VII, **95**, 3527 (*Vāhlika-rājas tejasvī kulaputro mahārathaḥ . . . Draupadeyān avārayat*), 3534 (fought Çikhaṇḍin); **96**, 3548, 3549 (fought Çikhaṇḍin), 3553 (*Vāhlika-rājaḥ*, fought the Draupadeyas).—§ 600 (Ghaṭotkacavadhap.): VII, **155***δ*, 6720 (in the sight of Karṇa, Drauṇi, Duryodhana, Kṛpa, Somadatta, and Vāhlīka, Bhīmasena slew Dushkarṇa and Durmada); **157**, 6932 (Bhīma made Somadatta, the son of Vāhlīka, insensible), 6933 (wounded by Bhīmasena; wounds—C. *Prātīpīyas* for B. *Prātīpeyas*—Bhīma), 6936 (slain by Bhīmasena), 6937; **158***ω*, 7035 (Karṇa said that Bhīshma, Vikarṇa, Citrasena, *Bāhlikaç ca*, Jayadratha, etc., had been slain by Destiny).—§ 604 (Karṇap.): VIII, **1**, 22 (has been slain); **5***ζ*, 119 (Sañjaya said to Dhṛtarāshṭra: *pitāmahas tava tathā Vāhlikaḥ saha Vāhlikaiḥ* has been slain by Bhīmasena); **7**, 180 (the son of Senāvindu has been slain by *Vāhlīkena . . . Kauravendreṇa*).—§ 609 (Çalyap.): IX, **2***ζ*, 72 (. . . *Somadatto, 'tha Vāhlikaḥ, . . .*, enumerated by Dhṛtarāshṭra among the kings who had been slain for his sake), 89 (*mahārājaḥ*).—§ 611 (do.): IX, **24***νν*, 1299 (*Vāhlike, Somadatte ca*, have been slain).—§ 613 (Gadāyuddhap.): IX, **32***β*, 1836 (enumerated by Duryodhana among the kings who had been slain for his sake).—§ 615 (do.): IX, **63**, 3548 (*Bhīshmeṇa, Somadattena, Bāhlīkena Kṛpeṇa ca . . .* have in vain exhorted Dhṛtarāshṭra to make peace, says Kṛshṇa).—§ 616 (Sauptikap.): X, **9***κ*, 523 (Açvatthāman said to the dying Duryodhana: *parishvajethā rājānaṃ Bāhlikaṃ sumahārathaṃ* in heaven).—§ 619 (Strīvilāp.): XI, **22***η*, 621 (Gāndhārī said: *Prātipeyaṃ maheshvāsaṃ hataṃ bhallena Vāhlikaṃ*).—§ 744 (Ānuçāsan.): XIII, **44**, 2446 (Bhīshma said: *pitā mama, mahārāja! Bāhlīko vākyam abravīt*).—§ 787 (Āçramavāsap.): XV, **11**, 360 (Dhṛtarāshṭra wished to perform the çraddhā of Bhīshma, Droṇa, Somadatta, Vāhlīka, etc.), 372 (*rājarsheḥ*; enumerated by Bhīmasena among those whose pretakārya the Pāṇḍavas will themselves perform); **15**, 414(*σ*).—§ 789 (Putradarçanap.): XV, **29***ε*, 809 (*yasyās tu çvaçuro dhīmān Vāhlikaḥ sa Kurūdvahaḥ | nihataḥ Somadattaç ca pitrā saha mahāraṇe*); **32***θ*, 879.

Bālhīka[4] = Somadatta. § 600 (Ghaṭotkacavadhap.): VII, **162**, 7225 (*Bāhlikaṃ Kauravādhamaṃ*, i.e. Somadatta, fights Sātyaki), 7241 (*Bāhlikasya* = Somadattasya).—Cf. XV, 809.

Bālhīka[5]. § 130 (Aṃçāvat.): I, **67**, 2661 (a king, incarnation of Suhara—B. Ahara).—Cf. Bālhīka[3] (?).

Bālhīka[6]. § 130 (Aṃçāvat.): I, **67**, 2696 (incarnation of the gaṇa Krodhavaça).—Cf. Bālhīka[3] (?).

Bālhīka[7] (pl. °*āḥ*), a people (probably Balkh, VP.). § 279 (Arjuna): II, **27**, 1030 (conquered by Arjuna).—§ 295 (Dyūtap.): II, **52**, 1869 (*Kairātā Daradā Darvāḥ . . . Pāradā Vāhlikaiḥ saha*, etc.; bring tribute to Yudhishṭhira).—§ 559 (Prajāgarap.): V, **39**, 1525 (*malaṃ pṛthivyā Vāhlikāḥ*, etc.).—§ 573 (Ambop.): V, **195**, 7607 (*Vindānuvindāv Āvantyau Kaikeyā Vāhlikaiḥ saha | prayayuḥ sarva evaite Bhāradvājapurogamāḥ*).—§ 574 (Jambūkh.): VI, **9***μ*, 361 (in Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, **20***ζ*, †750 (in Bhīshma's division were all the Dhārtarāshṭras with *Vāhlikānām ekadeçaḥ Çalaç ca*, etc.); VI, 2084, v. Bāhīka.—§ 583 (Bhīshmavadhap.): VI, **75***γ*, 3293 (Kṛtavarman, accompanied by *Kāmbojavara-Vāhlikaiḥ*, was in the head of Bhīshma's crane-array on the sixth day of the battle); VI, 3533, v. Bālhīka[3]; VI, 4666, v. Bālhīka[3].—§ 587 (Bhīshmavadhap.): VI, **117***ρ*, 5484 (many combatants belonging to the Nishādas, Sauvīras, Vāhlīkas, Daradas, etc., fell upon Arjuna).—§ 589 (Droṇābhishekap.): VII, **4***β*, 122 (a people vanquished by Karṇa).—§ 599 (Jayadrathavadhap.): VII, **93***δ*, 3379 (among the peoples, among whom Arjuna caused a great carnage); **113***χ*, 4409 (*Vāhlīkānāṃ mahad balaṃ*; among the peoples that Sātyaki pointed out to his charioteer), 4412 (*nānāpraharaṇodyatāḥ*); **121***cc*, 4818 (among the peoples who, headed by Duryodhana, attacked Sātyaki together with the Saṃçaptakas).—§ 600 (Ghaṭotkacavadhap.): VII, **157***ρ*, 6949 (among the peoples whom Yudhishṭhira began to slay); **179**, †8159.—§ 602 (Droṇavadhap.): VII, **192***π*, 8841 (among the peoples whom Dhṛshṭadyumna began to slay).—§ 603 (Nārāyaṇāstramokshap.): VII, **193***β*, 8905 (among the peoples with whom Kṛtavarman fled); VIII, 119, v. Bālhīka[3].—§ 605 (Karṇap.): VIII, **20**, 779 (*δδ*) (among the peoples that Pāṇḍya was slaughtering).—§ 608 (do.): VIII, **56***ρρ*, 2762 (among the peoples that were slaughtered by Bhīma); **74**, †3801 (Arjuna boasts that he will destroy the Kurus and Vāhlikas).

Bālhīka[8] (king or prince of *B.*). § 130 (Aṃçāvat.): I, **67**, 2694 (*Asurāṇān tu yaḥ Sūryaḥ çrīmāṃç caiva mahāsuraḥ | Darado nāma Vāhlīko baraḥ sarvamahīkshitāṃ*).—§ 282 (Svayaṃvarap.): I, **186**, 7001.—§ 287 (Rājasūyikap.): II, **34**, 1272 (*Bāhlīkāç cāpare çūrāḥ rājānaḥ*).—§ 290 (Çiçupālavadhap.): II, **44***a*, 1526 (*Daradaṃ stuhi Bāhlīkaṃ imaṃ pārthivasattamaṃ | jāyamānena yeneyam abhavad dāritā mahī*).—§ 458 (Kaliyuga): III, **188**, 12840 (pl.: among barbarous and sinful kings who will rule on earth when kali-yuga sets in).—§ 554 (Sainyodyogap.): V, **4***γ*, 77 (among the kings to whom the Pāṇḍavas ought to send messengers for support).

Bālhīka[9] (coming from Bālhīka[7]). § 253 (Haraṇāharaṇap.): I, **221**, 8011 (Kṛshṇa gave 100,000 *prshṭhyānām api cāçvānāṃ Vāhlikānāṃ* as kanyādhana).—§ 593 (Abhimanyuvadh.): VII, **36***η*, 1574 (*Vāhlikān sādhu-vājinaḥ*, among the steeds of different breeds who were slain).—§ 599 (Jayadrathav.): VII, **121**, 4831 (*ηη*) (*pārvatīyān atha Vāhlikān*, among the steeds of different races who were slain).

Bālhīka-puṅgava ("the foremost of the *B.*") = Çalya. § 130 (Aṃçāvat.): I, **67**, 2642.—§ 177 (Pāṇḍu-digvijaya): I, **113**, 4427 (= the Madra king Çalya, brother of Pāṇḍu's queen Mādrī).

Bālhikātmaja = Somadatta: VII, 7247.

Bālhīkī (= Mādrī). § 193 (Pāṇḍu): I, **125**, 4886.

Bali[1] (an Asura). § 91 (Aṃçāvat.): I, **65**, 2528 (son of Virocana and father of Bāṇa).—§ 209 (Drupadaçāsana): I, **138**, 5484 (*Indra-Vairocanāv iva*).—§ 268 (Varuṇasabhāv.): II, **9**, 364 (*B°r Vairocano rājā*; in the palace of Varuṇa).—[§ 324 (Dvaitavanapr.): III, **26**, †976 (*Asurasya Vairocaneḥ*).]—§ 326 (Draupadīparitāpav.): III, **28**, 1029 (*Prahlādasya ca saṃvādaṃ Baler Vairocanasya ca*), [1044 (*Vairocane*)].—§ 384 (Agastyop.): III, **102**, 8759 (*abadhyaḥ sarvabhūtānāṃ Baliç cāpi mahāsuraḥ*).—§ 435 (Jaṭāsuravadhap.): III, **157**, 11502 (*Balir Vajradharaṃ yathā*).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12068 (*Baliṃ Vairocaniṃ*).—[§ 444 (do.): III, **171**, 12150 (*Vairocaner mahāyuddhaṃ*).]—§ 524*d* (Vishṇu): III, **272**, 15842, 15843, 15844, 15845 (is deluded by Vishṇu in the shape of a dwarf).—§ 548 (Āraṇeyap.): III, **315**, 17462 (do.).—§ 552 (Goharaṇap.): IV, **58**, 1884 (*Bali-Vāsavayor iva*); **64**, 2046 (do.).—§ 555*b* (Vishṇu):

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V, **10**, 297 (*Baliṃ baddhvā mahā-Daityaṃ Çakro devādhipaḥ kṛtaḥ*).—§ 556 (Sañjayayānap.): V, **32**, †962 (*rājā*).—§ 559 (Prajāgarap.): V, **38**, 1445 (*aiçvarya-mada-sammūḍhaṃ Baliṃ lokatrayād iva*).—[§ 567 (Bhagavadyānap.): V, **130**, 4368 (*Indro Vairocaniṃ yathā*).]—§ 571 (Ulūkadūt.): VI, **160**, 5411 (*yathā devāsure yuddhe Bali-Vāsavayor abhūt*).—§ 589 (Droṇābhishekap.): VII, **1**, 26 (*Āsurīva yathā senā nigṛhīte purā Balau*).—[§ 592 (Saṃçaptakav.): VII, **21**, 859 (*Indra-Vairocanāv iva*)]; **25**, 1084 (*yathendrāgnī purā Baliṃ*).—[§ 599 (Jayadrathavadhap.): VII, **94**, 3484 (*yathā Vairocanis tathā*)]; **117**, 4649 (*Bali-Vāsavayor iva*); [**136**, 5608 (*Çakra-Vairocanī yathā*)]; **142**, 5886 (*purā devāsure yuddhe Çakrasya Balinā yathā*).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6761 (*Baler iva suraiḥ pūrvaṃ trailokyajaya-kāṅkshayā*); **167**, 7485 (*yādṛçaṃ hy abhavad rājan Bali-Vāsavayoḥ purā*); **172**, 7641 (*Bali-Vāsavayor iva*); [**174**, 7873 (*Indra-Vairocanāv iva*)].—§ 605 (Karṇap.): VIII, **20**, †820 (*jite Balau Vishṇum ivāmareçvaraḥ*).—§ 608 (do.): VIII, **79**, †4081 (*tathā yathā Vajradharaḥ purā Baleḥ*); [**87**, 4376 (*trailokya-vijaye yattāv Indra-Vairocanāv iva*); **89**, †4528 (*Sureça-Vairocanayor yathā purā*)]; **90**, †4701 (*tathā yathā Çambarahā purā Baliṃ*); **93**, 4880 (*devān iva purā Baliḥ*); **94**, †4963 (*Baliṃ niyamyeva Sureça-Keçavau*).—§ 610 (Çalyap.): IX, **3**, 171 (*devān iva purā Baliḥ*).—§ 611 (do.): IX, **22**, 1161 (*Baliṃ Çakra ivāhave*).—§ 612 (Hradapraveçap.): IX, **31***ζ*, 1750 (*kriyābhyupāyair bahubhir Balir baddho mahātmanā*).—§ 615*u* (Skanda): IX, **46**, 2700 (*Bāṇo nāmātha Daiteyo Baleḥ putro mahābalaḥ*).—§ 639 (Strīvilāp.): XI, **23**, 646 (*Çakrasya Balinā yathā*).—§ 641 (Rājadh.): XII, **90**, 3385 (*Vairocano Baliḥ*; on account of his hatred of the brahmans, Çrī deserted him).—§ 656 (Khaḍgotp.): XII, **166***γ*, 6146.—§ 659 (Mokshadh.): XII, **180***α*, 6692.—§ 671 (do.): XII, **223**, 8059 (*Vāsavasya ca saṃvādaṃ Baler Vairocanasya ca*).—§ 671*b* (Bali-Vāsava-s.): XII, **223**, 8060, 8061, 8063, 8064, 8065, 8067, 8068, 8070, [8082 (*Asurādhipa*)], (8083); **224**, 8090, (8092), 8117 (*Vairocano Baliḥ*), 8138; **225**, 8149, 8150, (8151), 8152, 8154 (*Vairocano Baliḥ*), 8156 (*Balinaḥ kṛte*), 8158, 8159, 8177, (8178), 8181, [8182 (*mahāsura*)], 8185 (*Daityendro Baliḥ*), 8186.—§ 673*b* (do.): XII, **227**, 8218 (*Bali-Vāsava-saṃvādaṃ*), 8223 (*Baliṃ Vairocaniṃ*), 8224, [8227 (*Vairocane*)], 8232 (*Balir Vairocano*), (8233), [8319 (*Vairocane*), 8324 (*Asura*)].—§ 717*b* (Nārāyaṇīya): XII, **340***κ*, 12943 (*Virocanasya balavān Baliḥ putro mahāsuraḥ*), 12947 (*Baliñ caiva karishyāmi Pātāla-talavāsinaṃ | Dānavañ ca Baliṃ çreshṭham abadhyaṃ sarvadaivataiḥ*, says Nārāyaṇa), 12958 (*tataḥ sutaṃ Baler jitvā Vāṇam bāhusahasriṇam*).—§ 723 (Ānuçāsan.): XIII, **6***α*, 329 (*Balir Vairocanir baddho dharmapāçena daivataiḥ*; by Vishṇu's prowess he was made to dwell in Pātāla).—§ 742 (do.): XIII, **39***α*, 2238.—[§ 749 (do.): XIII, **90**, 4290 (*Asurendrāya*; what is given in wrath and what is destitute of faith, all this Brahmán made the share of the Asura chief).]—§ 754 (do.): XIII, **98**, 4686 (*Çukrasya ca Baleç caiva saṃvādaṃ vai mahātmanoḥ*), 4687 (*Baler Vairocanasyeha trailokyam anuçāsataḥ*), [4688 (*Asurādhipaḥ*)], (4691), [4741 (*Asurendrāya*)].—§ 766 (do.): XIII, **126**, 6016 (*vāmanaṃ rūpam āsthāya jito rājā mayā Baliḥ*).—§ 772*k* (Agastya): XIII, **156**, 7274.

Bali[2] (the king who rescued Dīrghatamas). § 170 (Dīrghatamas): I, **104**, 4208, 4209, 4217, 4221.

Bali ~ Sudeshṇā ~ Dīrghatamas ~ çūdrā

Aṅga. Vaṅga. Kaliṅga. Puṇḍra. Suhma ‖ Kakshīvat + 10 sons

Bali[3]. § 264 (Sabhākriyāp.): II, **4***α*, 105 (among the ṛshis and kings present when Yudhishṭhira entered his palace).

[Bali-Vāsava-saṃvāda(ḥ)] ("the discourse between Bali and Indra"). (*α*) § 671*b* (Mokshadh.): One day, after having subjugated all As., *Indra* asked *Brahmán* where *Bali* now was, he who was *Vāyu*, etc. (*α*). *Brahmán* said that *Bali* might now have taken his birth among camels or bulls, etc., and be staying in a deserted house; he told *Indra* not to slay him, but to ask him for instruction in morality. *Indra* roamed over the earth on *Airāvata*, and found *Bali* in a deserted house in the form of an ass. *Indra* scoffed at him, and asked if he did not grieve, and where his 42,000 *Gandharvas* had gone who in former days used to dance before him, and also about the garland given to him by *Brahmán*. *Bali* said: "When thou becomest like me, thou wilt not indulge in speech like this" (XII, **223**). *Bali* said that D., men, P., G., snakes, and Rā. were under his sway in days gone by, and that all creatures used to flatter him; but he did not grieve at all; in reality it is Time that creates and destroys all things, though living creatures brag of doing this or that; "this royal glory (*rājya-çrī*) . . . does not dwell long in one place; she had dwelt in thousands of *Indras* before thee, who were very much superior to thee; . . . knowing thee to be full of vanity, she will very soon desert thee" (XII, **224**). *Indra* saw *Çrī*, adorned with head-plumes, etc., issue out of *Bali*, who did not know whether she was an As. damsel or a celestial one or a human one; *Indra* asked her who she was, as she stood there like *Māyā* herself; she said: "*Virocana* did not know me; *Bali* does not know me; the learned called me *Duḥsahā* ('difficult to be borne'), etc. (*β*); thou knowest me not, O *Indra*, nor does any one of the deities know me; nor the Creator (*Dhātā*), nor the Ordainer (*Vidhātā*) rules over me; it is *Time* that moves me from one place to another; do not disregard *Bali*. *Bali* has fallen off from truth, etc.; formerly he was devoted to the *brahmans*, etc.; but latterly he began to cherish feelings of animosity towards the *brahmans* and touched clarified butter with soiled hands; therefore I desert him and shall henceforth dwell in thee; there is none among D., G., As., or Rā. that can keep me for ever." Requested by *Indra*, she told him how she might be able to reside in him permanently, dividing herself into four parts, according to the ordinance laid down in the *Vedas*: one to be established on earth, one in the waters, one in Fire, one among the good, while *Indra* should continue to protect her. *Bali* said that when the Sun would shine only upon the region of *Brahmán* in the middle of *Sumeru*, then a great battle between the gods and the *Asuras* would again occur, and in that fight *Bali* would certainly vanquish them all. *Indra* said that *Brahmán* had commanded him never to kill him; "never will come the day when the Sun will shine only from the meridian (*madhyataḥ sthitaḥ*); *Brahmán* has before this laid down the laws that regulate the Sun's motions . . . ." *Bali* proceeded towards the South; *Indra* proceeded towards the North and ascended the skies (XII, **225**).—(*b*) § 673*b* (Mokshadh.): *Bhīshma* said: After the battle between the gods and the *Asuras*, in which a large number of Dai. and Dā. fell, *Bali* became king. He was deceived by *Vishṇu*, who once more established his sway over all the worlds. *Indra* was once more invested with the sovereignty of the gods, etc.; the three worlds once more swelled with prosperity, and *Brahmán* became glad of heart. At that time *Indra*, accompanied by R., V., Á., A., D.-r., G.,

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Si., etc., seated on the four-tusked *Airāvata*, made a progress through all the worlds. Once he saw *Bali Vairocani* within a certain mountain cave on the sea-shore. *Bali* showed no signs of sorrow or agitation. *Indra* asked him how it was that he was so unmoved; "thou art bound with *Varuṇa's* noose and hast been struck with my thunderbolt." *Bali* said: "What I am now, thou wilt be in the future," explaining that only time (not merit) rules the destiny of men; "that thou regardest thyself as the actor is the root of all sorrow"; "in the course of time many thousands of *Indras* and of deities have been swept away *yuga* after *yuga*, and will be swept away in future . . . , just as *Pṛthu*, etc. (*a*)," though they were devoted to the *Vedas* and *Vedic* rites, etc., and though all of them were the offspring of *Daksha's* daughters; "those 1,000 [celestial years], that are the measure of thy sway, will surely come to an end"; "Ā., R., Sā., V., and M. were all vanquished by me," etc. *Indra's* panegyric on *Bali*. *Indra* left the spot and was praised by the M.-ṛ.; *Fire* once more began to bear the libations [to the gods], etc. (XII, **227**).

Balīha (pl. °*āḥ*) (a people). § 562 (Bhagavadyānap.): V, **74***γ*, 2730 (*Arkajaç ca Balīhānāṃ* [*kulapāṃsanaḥ*]).

Balin = Çiva (1000 names[2]).

Balīna (an Asura). § 130 (Aṃçāvat.): I, **67**, 2679 (°*ottamaḥ*, incarnated as Paunḍramātsyaka).

Balīvāka (B. °*lī*°). § 264 (Sabhākriyāp.): II, **4***a*, 108.

Bali-Vāsava-saṃvāda, v. before Balīhāḥ.

Ballava, the name which Bhīmasena Pāṇḍava gave himself when dwelling with king Virāṭa: IV, 28, †237, †238, 363, 560, 565, 1020, 1370, 2291; V, 5472.

Ballavāḥ (B.), v. *Mallavāḥ* (C.), a people.

Balotkaṭā (a Mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2641.

Bāṇa[1] (an Asura, son of Bali). § 91 (Aṃçāv.): I, **67**, 2528 (*Mahāsura*; a follower of Rudra, and also called Mahākāla; cf. Daitya, pl.).—§ 561 (Yānasandhip.): V, **62**, †2421 (*Vāṇasya Bhaumasya ca Karṇa hantā . . . Vāsudevaḥ*).—§ 567 (Bhagavadyānap.): V, **130***ξ*, 4412 (*Vāṇaç ca nihataḥ saṅkhye* by Kṛshṇa).—§ 615*u* (Skanda): IX, **46**, 2700 (v. Bali; he sought refuge in the Krauñca mountain).—§ 673*b* (Bali-Vāsavas.): XII, **227***a*, 8264.—§ 717 (Nārāyaṇīya): XII, **340**, 12957, 12958 (*tataḥ sutaṃ Valer jitvā Vāṇaṃ bāhusahasriṇaṃ*).

Bāṇa[2] (a warrior of Skanda's). § 615*u* (Skanda): IX, **45***η*, 2569.

Bāṇahasta = Çiva (1000 names[2]).

Bandhakartṛ = Çiva (1000 names[2]).

Bandhana = Çiva (1000 names[2]).

Bandhana(ḥ) Asurendrāṇāṃ = Çiva (1000 names[2]).

Bāndhava, Ma°pu°st°.

Barbara, pl. ([a] barbarous people[s]). § 223 (Vāsishṭha): I, **175**, 6684.—§ 280 (Bhīmasena): II, **29**, 1088 (vanquished by Bhīmasena).—§ 285 (Nakula): II, **32**, 1199 (vanquished by Nakula).—§ 295 (Dyūtap.): II, **51**, 1843 (among the peoples who brought tribute to Yudhishṭhira).—§ 342 (Indralokābhigam.): III, **51**, 1989 (among the peoples who were present at Yudhishṭhira's rājasūya).—§ 515 (Karṇadigvijaya): III, **254**, 15254.—§ 574 (Jambūkh.): VI, **9***μ*, 364 (in Bhārata-varsha).—§ 599 (Jayadrathavadhap.): VII, **119**, 4716, 4722 (*ββ*), 4747 (*γγ*); **121***εε*, 4819.—§ 641 (Rājadh.): XII, **65***θ*, 2429 (*Çavara*°).—§ 664 (Mokshadh.): XII, **207***θ*, 7560.—§ 739 (Ānuçāsan.): XIII, **35***ε*, 2158 (*Çavara*°).

Bārhadratha[1] (a certain Vedic section). § 560 (Sanatsujātap.): V, **44**, 1711 (Brāhman is not to be found in *B.*, Rathantara, etc.).

Bārhadratha[2] (patron. of Jarāsandha). § 273 (Ip. Jarāsūyārambhap.): II, **14**, 594 (°*sute*, i.e. Asti and Pr22 married by Kaṃsa).—§ 274 (do.): II, **15**, 651 (*B*°*o J*. *sandhaḥ*).—§ 277 (Jarāsandhavadhap.): II, **21**, 811 (pl.) (a race of Jarāsandha), 851; **22**, 863; **24**, 966 (°*puraṃ*, Rājagṛha).

Bārhaspata ("belonging to or named after Bṛhaspati") § 650 (Āpaddh.): XII, **142**, 5437 (*iti Vārhaspataṃ jñānaṃ provāca Maghavā svayaṃ*).—§ 746 (Ānuçāsan.): XIII, **76**, †3692 (*Vārhaspatīṃ bhāratīṃ*).

Bārhaspatya (= Bārhaspata). § 537 (Rāma-Rāvaṇa-y.): III, **285**, 16370 (*Vārhaspatyaṃ vidhiṃ kṛtvā*).—§ 608 (Karṇap.): VIII, **46**, 2149 (*Vārhaspatyaḥ . . . mahā-vyāhaḥ*).—§ 641 (Rājadh.): XII, **59**, 2205 (*Vārhaspatyaṃ yad ucyate*, i.e. the abridgement of Bāhudantaka, which was undertaken by Bṛhaspati).—§ 746 (Ānuçāsan.): XIII, **76**, †3688 (*Vārhaspatyaṃ vākyam*).

Barhin[1]. § 102 (Aṃçāvat.): I, **65**, 2554 (among the ten Devagandharvāḥ Prādheyāḥ).

Barhin[2]. § 775 (Ānuçāsan.): XIII, **166***γ*, 7664 (a ṛshi in the East).

Barhishad[1] (pl.) (a kind of Pitṛs or munis). § 267 (Yamasabhāv.): II, **8**, 341.—§ 684 (Mokshadh.): XII, **270***a*, 9650.—§ 717*b* (Nārāyaṇīya): XII, **349**, 13592 (*munayaḥ*).

Barhishad[2]**?** (a ṛshi). § 665 (Mokshadh.): XII, **208**, 7593 (*ṛshir Medhātitheḥ putraḥ Kaṇvo Barhishadas tathā*; is *Barhishadas* genitive? Westergaard proposes *Nārshadas*, a patron. of Kaṇva; BR. identifies him with Barhin[2]).—§ 770 (Ānuçāsan.): XIII, **151***ζ*, 7109 (do.; a Mānava; in the East).

Barhishada?, v. Barhishad[2].

Bāshkala (C. Vā°) (a son of Hiraṇyakaçipu). § 89 (Aṃçāvat.): I, **65**, 2526.—§ 130 (do.): I, **67**, 2645 (C. *Bāsk*°) (incarnated as Bhagadatta).

Bhadra[1] (pl. °*āḥ*) (a people). § 295 (Dyūtap.): II, **52**, 1870 (only B., C. has Madra°).—§ 515 (Karṇadigvijaya): III, **254**, 15256 (conquered by Karṇa).

Bhadra[2]. § 608 (Karṇap.): VIII, **56***νν*, 2739 (slain by Karṇa).

Bhadrā[1]. § 186 (Vyushitāçva): I, **121**, 4695 (*Bh*°*ā Kākshīvatī*, the queen of Vyushitāçva), 4698, (4699), 4711, 4713.

Bhadrā[2]. § 240 (Vaivāhikap.): I, **199**, 7352 (*yathā Vaiçravaṇe Bhadrā . . . tvaṃ bhava bhartṛshu*).

Bhadrā[3]. § 291 (Çiçupālavadhap.): II, **45**, 1570 (*esha . . . jahāra Bhadrāṃ Vaiçālīṃ mātulasya*).

Bhadrā[4] (daughter of Soma and wife of Utathya). § 772*j* (Utathya): XIII, **155**, 7241, 7259 (ravished by Varuṇa).

Bhadrā[5] (daughter of Vasudeva) = Subhadrā (q.v.).

Bhadrā[6] (a wife of Vasudeva's). § 793 (Mausalap.): XVI, **7**, 194.

Bhadraçākha (a form of Skanda). § 500 (Skandopākhyāna): III, **228**, 14390, 14400.

Bhadraçālavana, v. °śāla°.

Bhadrāçva (a "dvīpa"). § 574 (Jambūkh.): VI, **6***δ*, 207 (a dvīpa near Meru); **7**, 267 (*Meroḥ pārçvam ahaṃ pūrvaṃ vakshyāmy api yathātatham | tasya pūrvābhishekas tu Bh*°*sya . . . ; B. mūrdhābhi*°). In *Bh.* is a large forest of *bhadraçālas* and a huge tree *kālāmra*, which always has fruits and flowers, a *yojana* in height, adored by Si. and Cā.

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The men there are all white, with great energy and strength; the women of the complexion of lilies (*kumudavarṇāḥ*), very beautiful, etc.; they live 10,000 years. Drinking the juice of the *kālāmra*, they continue youthful for ever.—§ 623 (Rājadh.): XII, **14***a*, 407 (to the north of Meru; had been ruled by Yudhishṭhira).

Bhadrakālī[1] (a form of Durgā). § 576 (Bhagavadgītāp.): VI, **23**, 797 (in Arjuna's hymn to Durgā).—§ 695*b* (Dakshayajña-vināça): XII, **285**, 10327.

Bhadrakālī[2] (a Mātṛ). § 615*u* (Skanda): IX, **46***o*, 2629.

Bhadrakāra (pl. °*āḥ*) (a people). § 273 (Rājasūyārambhap.): II, **14**, 590.

Bhadrakarṇeçvara (a tīrtha). § 370 (Tīrthay.): III, **84**, 8017.

Bhadrakṛt = Skanda: III, 14632.

Bhadramanas. § 127 (Aṃçāvat.): I, **66**, 2624, 2627 (one of the nine daughters of Krodha and mother of Airāvata).

Bhādrapadā (two nakshatras, Pūrva- and Uttara-Bh°, with the junction stars *α* Pegasi and *γ* Pegasi or *α* Andromedæ, v. Sū° Si°). § 746 (Ānuçāsan.): XIII, **64**, 3282 (*Pūrva-Bhādrapadā-yoge*).—§ 759 (Ānuçāsan.): XIII, **110**, 5391 (*nābhiṃ Bhādrapade vindyāt*).

Bhādrapada (a month, the 5th of the solar year, the 6th of the luni-solar, Aug.–Sept., v. Sū° Si°). § 759 (Ānuçāsan.): XIII, **109**, 5381 (*māsi*).—§ 766 (do.): XIII, **126**, 6040 (*māsi*).

Bhadrasālavana (C. °*çāla*) ("a forest with beautiful *Shorea robusta*"). § 574*h* (Bhadrāçva): VI, **7**, 268.

Bhadratuṅga (a tīrtha). § 358 (Tīrthay.): III, **82**, 5022.

Bhadravaṭa ("the beautiful fig-tree," a locality). § 506 (Skandayuddha): III, **231**, 14542.—§ 507 (do.): III, **231**, 14625.

Bhaga[1] (an Āditya). § 88 (Aṃçāv.): I, **65**, 2523.—§ 191 (Arjuna): I, **123**, 4822.—§ 258 (Khāṇḍavadah.): I, **227**, 8268.—§ 266 (Çakrasabhāv.): II, **7**, 303 (in the palace of Indra). — § 615*u* (Skanda): IX, **45***γ*, 2507. — § 617 (Aishīkap.): X, **18**, 801 (had his eyes plucked out by Rudra), 807 (id.). — § 665 (Mokshadh.): XII, **208***β*, 7581.—§ 746 (Ānuçāsan.): XIII, **65***δ*, 3295.—§ 770 (do.): XIII, **151***γ*, 7092 (C. *Bhāgas*; enumeration of the 12 Ādityas).—§ 773*d* (Çiva): XIII, **161**, 7475 (had his eyes torn out by Rudra).—Cf. Bhaganetra°, etc.—Is often used to signify 'love,' etc. (e.g. XIV, 1184).

Bhaga[2] (the nakshatras Pūrvā and Uttarā Phālgunī). § 574 (Jambūkh.): VI, **3***a*, 81 (*Bhagaṃ nakshatram ākramya Sūryaputreṇa pīdyate*).

Bhaga[3] = the Sun. § 310*b* (Sūrya): III, **3**, 146 (in the enumeration of Dhaumya).

Bhaga[4] (a Rudra). § 108 (Aṃçāvat.): I, **66**, 2567 (son of Sthāṇu).—§ 191 (Arjuna): I, **123**, 4826 (enumeration of 13 Rudras).

Bhagadā (a mātṛ). § 615*u* (Skanda): IX, **46***o*, 2644.

Bhagadaivata ("whose divinity is Bhaga"). § 21 (Pramadvarā): I, **8**, 953 (*nakshatre*, i.e. Uttarā Phālgunī).—§ 759 (Ānuçāsan.): XIII, **106***β*, 5153 (°*māsa* = the month Phālguna).

Bhagadatta (king of Prāgjyotisha). § 11 (Parvas.): I, **2**, 531 (*Bh°o mahārājo yatra Çakrasamo yudhi | Supratikena nāgena sa hi çāntaḥ Kirīṭinā*).—§ 130 (Aṃçāvat.): I, **67**, 2645 (incarnation of the Asura Bāskala).—§ 232 (Svayaṃvarap.): I, **186***a*, 6992.—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 409 (*Kinnarāḥ çataças tatra dhanānām içvaraṃ prabhum | āsate cāpi rājāno Bhagadatta-purogamāḥ*).—§ 273 (Rājasūyārambhap.): II, **14**, 579 (the old friend of Yudhishṭhira's father; he has bowed to Jarāsandha, but loves Yudhishṭhira as a father).—§ 279 (Arjuna): II, **26**, 1001 (is vanquished by Arjuna; king of Prāgjyotisha; surrounded by Kirātas, Cīnas, and other warriors dwelling along the sea-coast; he was a friend of Indra and equal to Indra in battle; friend of the father of Arjuna and beloved by him), (1009); **27**, 1010.—§ 287 (Rājasūyikap.): II, **34**, 1268 (*Prāgjyotishaç ca nṛpatir Bhagadatto mahārathaḥ | sa tu sarvaiḥ saha mlecchaiḥ sāgarānūpavāsibhiḥ*).—§ 290 (Çiçupālavadhap.): II, **44***a*, 1538.—§ 295 (Dyūtap.): II, **51**, 1834 (*Prāgjyotishādhipaḥ çūro mlecchānām adhipo balī | Yavanaiḥ sahito rājā Bhagadatto mahārathaḥ*; among those who pay tribute to Yudhishṭhira), 1836 (do.; he brought *açmasāramayaṃ bhāṇḍaṃ çuddhadanta-tsarūn asīn*). — § 513 (Ghoshayātrāp.): III, **252**, 15163 (°*purogamāḥ*).—§ 515 (Karṇadigvijaya): III, **254**, 15241 (*Bhagadattañ ca nirjitya Rādheyo girim āruhat | Himavantaṃ . . . .*).—§ 554 (Sainyodyogap.): V, **4***γ*, 74 (*Bhagadattāya rājñe ca pūrvasāgaravāsine*).—§ 555 (do.): V, **19**, 584 (gave Duryodhana an akshauhiṇī, crowded with Cīnas and Kirātas).—§ 561 (Yānasandhip.): V, **66**$_{cc}$, 2502 (on the side of Duryodhana).—§ 571 (Ulūkadūt.): V, **160**, †5531 (°*mārutaṃ . . . purushodadhiṃ*).—§ 572 (Rathātirath.): V, **167**, 5804 (*Prāgjyotishādhipo vīro Bhagadattaḥ pratāpavān | gajāṅkuçadharaçreshṭho rathe caiva viçāradaḥ*; had formerly fought with Arjuna during many days; a friend of Indra; he will fight riding an elephant).—§ 576 (Bhagavadgītāp.): VI, **17***γ*, 672 (riding on his elephant), 673.—§ 578 (Bhīshmavadhap.): VI, **45**[15], 1717, 1718, 1719; **51***φ*, 2107.—§ 580 (do.): VI, **56***β*, 2406.—§ 581 (do.): VI, **64**[15], 2852, 2858, 2863, 2869 ([15]), 2870, 2873 ([17]), 2879; **65***ν*, 2929.—§ 583 (do.): VI, **76***ι*, 3330.—§ 584 (do.): VI, **83**[3], 3663, 3665, 3670.—§ 585 (do.): VI, **87**, 3854; **89***λ*, 3934; **95**, 4247, 4255 (on his elephant Supratīka), 4256, 4263, 4268, 4275, 4282, 4293, 4305, 4312, 4320, 4321 (ξξ); **96***ηη*, 4339, 4358.—§ 586 (do.): VI, **99***β*, 4503; **102***κ*, 4667.—§ 587 (do.): VI, **108**, 5006*δ*, 5051; **111**, 5146, 5149 (*Prāgjyotisho rājā Mādhavasya mahad dhanuḥ | ciccheda*, etc.); **113***ι*, 5239, 5243, 5260, 5273, 5276; **116**, 5429; **119***γ*, 5583.—§ 590 (Droṇābhishekap.): VII, **14**, 534, 535, 536.—§ 592 (Saṃçaptakav.): VII, **26**, 1158, 1161 (*Prāgjyotishaṃ*), 1165, 1166, 1174, 1175, 1189; **27**, 1196, 1203, 1206, 1225; **28**, 1246, 1248, 1249, 1250; **29**, 1256, 1260, 1261, 1267, 1273, 1291 (*mahāsuraṃ*), 1292, 1295, 1297 (is slain by Arjuna), 1298 (do.); [**30**, 1302: *hatvā Prāgjyotishaṃ Pārthaḥ pradakshiṇam avartata*].—§ 599 (Jayadrathavadhap.): VII, **147**, 6387 (has been slain).—§ 600 (Ghaṭotkacavadhap.): VII, **158***ω*, 7036.—§ 603 (Nārāyaṇāstramokshap.): VII, **197**, 9120 (has been slain by Arjuna, though he was the friend of Arjuna's father). — § 604 (Karṇap.): VIII, **5**, 105, 118 (°*suto*, has been slain by Nakula).—§ 605 (do.): VIII, **18**, 688.—§ 608 (do.): VIII, **72**, 3612 (*vvv*).—§ 609 (Çalyap.): IX, **2***ζ*, 72, 89.—§ 611 (do.): IX, **24**, 1300 (*νν*).—§ 613 (Gadāyuddhap.): IX, **32**, 1836.—§ 615 (do.): IX, **64**, 3613 (*εε*).—§ 619 (Strīvilāp.): XI, **23**, 644 (*Çailālayo . . . gajāṅkuçadharaḥ çreshṭhaḥ*).—§ 620 (Çrāddhap.): XI, **26**, 790 (*β*).—§ 785 (Anugītāp.): XIV, **76**, 2198 (in Prāgjyotisha, Bhagadatta's son Vajradatta was vanquished by Arjuna).—§ 787 (Āçramavāsap.): XV, **20**, 547 (*Çailālayo rājā Bhagadattapitāmahaḥ*, had gone to the seat of Indra).—§ 789 (Putradarçanap.): XV, **32***o*, 877 (*Jarāsandhir, Bh°o, Jalasandhaç ca . . .*).

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Bhagadattaja = Vajradatta: XIV, 2189.
Bhagadattasuta = Vajradatta: XIV, 2177, 2208.
Bhagadattātmaja = Vajradatta: XIV, 2175, 2190, 2220.
Bhagaghna = Çiva: VII, 9538.
Bhagahan = Vishṇu: XIII, 7009 (1000 names).
Bhagahārin = Çiva: XIII, 1190 (1000 names[1]).
Bhāgakara = Çiva: XIII, 1197 (1000 names[2]).
Bhagākshihan = Çiva: XII, 6169.
Bhaganandā (a mātṛ). § 615*u* (Skanda): IX, 46*o*, 2629.
Bhaganetraghna = Çiva: XIII, 6565, 6806.
Bhaganetrahan = Çiva: II, 420; III, 1649.
Bhaganetrahara = Çiva: I, 4371, 7970; X, 249 (*Haraṃ*); XII, 10344, 13149.
Bhaganetranipātana = Çiva: III, 1624, 15857; VII, 3465.
Bhaganetrāṅkuça = Çiva: XII, 10423 (1000 names[1]).
* **Bhagavadbhakta** (pl. °*āḥ*) ("adoring the Exalted one"). § 248 (Arjunavanavāsap.): I, **214**, 7777.
Bhagavadgītā ("the song of the Exalted one"). § 10 (Parvas.): I, **2**, 338 (*parva*, i.e. Bhagavadgītāparvan).
[Bhagavadgītāparvan(°va)] ("the section including the song of the Exalted one," the 69th of the minor parvans of Mhbhr.; cf. Bhagavadgītā). § 576: *Sañjaya* informs *Dhṛtarāshṭra* of *Bhīshma*'s fall in battle (VI, **13**). *Dhṛtarāshṭra*'s lament and inquiries (VI, **14**). *Sañjaya*, praising *Vyāsa* for his *yoga*-power, i.e. the celestial vision (description) he had given him, began his discourse on the battle. *Duryodhana* gave *Duḥçāsana* instructions about the protection of *Bhīshma* from *Çikhaṇḍin* (VI, **15**). The two hosts arrayed at sunrise (description). *Çakuni*, etc. (*a*), stood each at the head of an *akshauhiṇī*; the 11th under *Bhīshma* (description) stood in advance of the whole army. The *Sṛñjayas*, headed by *Dhṛshṭadyumna*, looked [beholding *Bhīshma*] like small animals beholding a lion (VI, **16**). On that day *Soma* approached the region of the *Pitṛs*. Omens. Every morning *Bhīshma* and *Droṇa* prayed for victory for the *Pāṇḍavas*, though they must fight for *Dhṛtarāshṭra* according to their pledge: *Bhīshma* briefly addressed the *Kuru* army, mentioning *Nābhaga*, etc. (*β*), as examples. *Karṇa*, with his friends and relatives, laid aside his weapons owing to *Bhīshma*. Description of the proceedings of the army, especially of *Bhīshma*, etc. (*γ*) (VI, **17**). *Duḥçāsana*, etc. (*δ*), protected *Bhīshma* from behind, etc. (VI, **18**). *Yudhishṭhira* told *Arjuna*, according to the words of the M.-ṛ. *Bṛhaspati*, to array the troops in needle-mouthed (*çucīmukha*) array. *Arjuna* said that he would make a *Vajra* array, which was designed by *Indra*; they would all seek shelter with *Bhīma*. The leaders were *Bhīmasena*, etc. (*ε*). Omens (VI, **19**). When the sun rose the *Kauravas* stood facing the west, the *Pāṇḍavas* facing the east. Disposition of the two armies: *Duryodhana*, etc. (*ζ*) (VI, **20**). *Yudhishṭhira* sorrowfully addressed *Arjuna*, who consoled him with his truth, righteousness, etc., which *Nārada*, *Bhīshma*, and *Droṇa* knew, and which were a powerful aid towards victory according to *Brāhman*'s words to *Indra*, etc., on the occasion of the battle between the gods and the *Asuras*; "victory clings to Kṛshṇa"; it was by choosing him that the gods under *Indra* had vanquished the *Asuras* (VI, **21**). Disposition of the troops in the *Pāṇḍava* army: *Çikhaṇḍin*, etc. (*η*) (VI, **22**). At *Kṛshṇa*'s instance *Arjuna* recited a hymn to *Durgā*. *Durgā* appeared and gave him assurances of victory. Merits of this hymn (VI, **23**). The combatants of both armies were cheerful, etc. (VI, **24**). Before *Droṇa*, *Duryodhana* compared the combatants of the *Pāṇḍava* army: *Bhīma*, etc. (*θ*), with his own; *Droṇa*, etc. (*ι*). *Kṛshṇa*, etc., blew *Pāñcajanya*, etc. (*κ*). *Arjuna* asked *Kṛshṇa* to place his chariot between the two armies, so that he might see who were assembled to fight. Beholding his relatives, etc., *Arjuna* was filled with compassion and overcome with despondency, and refused to fight (VI, **25**). *Kṛshṇa* appealed to *Arjuna* to shake off his despondency, but in vain. *Kṛshṇa* then declared to *Arjuna* the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to comply with the duties of his order by fighting fairly, and to apply himself to work for work's sake, and not for the sake of its results. *Kṛshṇa* spoke of contemplation (VI, **26**); on the *Sāṅkhyas* and *Yogins*; on devotion to work (VI, **27**); on his reiterated births; on the best way (VI, **28**); on abandonment of actions and application to actions; he has the right view who considers *Sāṅkhya* and *Yoga* as one (VI, **29**); on the means of rising to devotion (VI, **30**); on *Kṛshṇa* identified with *Brāhman* (VI, **31**); on the nature of Brāhman (VI, **32**); on *Kṛshṇa* as the pervader of the whole universe, and as the enjoyer of all sacrifice (VI, **33**); on *Kṛshṇa* as the source of the gods, etc. *Arjuna* believed what *Kṛshṇa* said, and what also had been said by all the R., and the D.-ṛ. *Nārada*, and *Asita Devala* and *Vyāsa*. *Kṛshṇa* declared his divine perfections to *Arjuna* (VI, **34**), and disclosed his supreme sovereign form; he was praised by *Arjuna* (VI, **35**); he discoursed on the two kinds of worshippers (VI, **36**); on the body and the soul, etc., the supreme object of knowledge (VI, **37**); on the three *guṇas* (Goodness, Passion, and Darkness) (VI, **38**); on the symbolical *Açvattha* (VI, **39**); on godlike and demoniac natures and births (VI, **40**); on the threefold nature of faith (VI, **41**); on renunciation and abandonment. —*Arjuna*'s delusion is destroyed, and he once more takes up the *Gāṇḍīva* (VI, **42**).
Bhagavadyāna(ṃ) ("the journey of Kṛshṇa"). § 10: I, **2**, 331, i.e. Bhagavadyānaparvan.
Bhagavad-yāna(ṃ) ("the departure of Kṛshṇa"). § 262 (Sabhākr.): *Kṛshṇa*, after some time, desirous of beholding his father, left *Khāṇḍavaprastha*, having taken leave of *Pṛthā*, *Subhadrā*, *Kṛshṇā*, and *Dhaumya*. The *Pāṇḍavas*, etc., followed him half a *yojana*, *Yudhishṭhira* causing *Dāruka* to stand aside and, himself taking the reins, riding on *Kṛshṇa*'s golden chariot with *Garuḍa* on the banner, and yoked with *Çaivya* and *Sugrīva*. Then he caused them to retire, and with *Sāttvata* (PCR. has *Sātyaki*) and *Dāruka* reached *Dvārakā*, worshipped by *Ugrasena*, etc.; and having embraced *Pradyumna*, *Çāmba*, *Niçatha*, *Çārudeshṇa*, *Gada*, *Aniruddha*, and *Bhānu*, and having worshipped *Āhuka* and (? BR. here takes *Āhuka* to be the name of his father) his old father and mother and *Bala*, he entered the dwelling of *Rukmiṇī*. *Yudhishṭhira* at *Indraprastha* sported with *Draupadī*, dismissing all his friends, brothers, and sons (II, **2**).
[Bhagavadyānaparvan] ("the section relating to the journey of Kṛshṇa," the 62nd of the minor parvans of Mhbhr.; cf. Bhagavadyāna). § 562: *Yudhishṭhira* spoke to *Kṛshṇa* about the mission of *Sañjaya* and the wickedness of *Duryodhana* and *Dhṛtarāshṭra*; though he was supported by the *Kāçis*, etc. (*a*), he asked for only five villages (*Avisthala*, etc., *β*) or towns, and complained of the cruel duties of the *kshattriya* order. *Kṛshṇa* said he was willing to go to the *Kuru* court in order to negotiate a peace, and *Yudhishṭhira*, after some hesitation, agreed to the proposal (V, **72**). *Kṛshṇa* mentioned the offences of the *Kauravas*, and said that he thought war to be certain; all the omens pointed in that

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direction; therefore *Yudhishṭhira* should collect everything needed for battle (V, 73). *Bhīma* told *Kṛshṇa* to speak mildly and not threaten the *Kurus* with war. "Just as, when *Dharma* became extinct, *Kali* was born in the race of the *Asuras*, who flourished with prosperity and blazed with energy, so was *Udāvarta* born among the *Haihayas*, etc. (γ). These vile individuals sprang up, at the end of each *yuga*, in their respective races for the destruction of their kinsmen; so has *Duryodhana* been born at the end of the *yuga* among us the *Kurus*. *Yudhishṭhira* and *Arjuna* too are averse from war" (V, 74). *Kṛshṇa* scoffed at *Bhīma* for his unusual mildness, though he had sworn, as the sun journeyed around *Meru*, to slay *Duryodhana* with his mace (V, 75). *Bhīma* mentioned his well-known valour, and said that he was for bearing their injuries, only for fear lest the *Bharata* race might be extirpated (V, 76). *Kṛshṇa* explained that he had only spoken through affection (V, 77). *Arjuna* told *Kṛshṇa* to strive sincerely to bring about peace; for he was able to do whatever he would; but if *Kṛshṇa* deemed the destruction of the *Kurus* to be preferable, "let it be effected soon"; he mentioned the offences of *Duryodhana* towards themselves and *Draupadī*. At all events, *Kṛshṇa* best knew what was for their good (V, 78). *Kṛshṇa* said he would try to bring about what was beneficial to both the *Pāṇḍavas* and the *Kurus*; to make peace was within his power; he would do all that could be done by human exertion, but he could not control destiny; *Duryodhana*, etc. (δ), would never make peace by giving up the kingdom; many a time he had tried to withdraw *Kṛshṇa* from *Arjuna*; about a year ago, on the occasion of attacking *Virāṭa's* kine, *Bhīshma* had solicited *Duryodhana* about this very peace (V, 79). *Nakula* told *Kṛshṇa* to act according to his own opinion, disregarding all he had heard. Their attachment for the kingdom was now greater than ever, as nobody could encounter *Yudhishṭhira*, etc. (ε). He should first speak mildly and then threaten *Duryodhana*. He did not doubt that he would accomplish his object, for *Vidura*, etc. (ζ), would understand him (V, 80). *Sahadeva* said that *Kṛshṇa* ought to provoke a war, because of the insults to *Draupadī*. *Sātyaki* approved of this, and thus did all the heroes present (V, 81). *Kṛshṇā* approved of the words of *Sahadeva* and *Sātyaki*, mentioned weeping the injustice of the *Dhārtarāshṭras*, and that they had refused to give even five villages, *Avisthala*, etc. (ζ), and was of opinion that there was no necessity for going thither in order to make peace. *Kṛshṇa* consoled her: "Thou wilt soon see thy husbands slay their enemies, and crowned by prosperity" (V, 82). *Arjuna* once more besought *Kṛshṇa* to try to make peace. On the next morning, at the *Maitra* hour, in the month of *Kaumuda* (Kārttika), under the constellation *Revatī*, at the season of dews, Autumn having departed (description), *Kṛshṇa* caused *Çini's* grandson *Sātyaki* to prepare his chariot (description); they yoked to it *Çaibya*, *Sugrīva*, *Meghapushpa*, and *Balāhaka*. *Garuḍa* came and perched on the flagstaff. And taking *Sātyaki* also upon it, he set out under auspicious omens; *Vasishṭha*, etc. (η), and D.-ṛ. and B.-ṛ. (*devabrahmarshayaç caiva*) walked around him (*pradakshiṇam avartanta*). *Yudhishṭhira*, etc. (θ), followed him on the way, and told him to salute *Kuntī*, etc. (ι). *Arjuna* said he was for peace, but if *Duryodhana* would not give them what they demanded, he would annihilate the *Kshattriya* race. *Bhīma* uttered a terrible shout, so that the bowmen trembled in fear, and steeds and elephants were seen to void urine and fæces. When all the kings had desisted following him, *Kṛshṇa* set out with *Dāruka*. On his way he met with some *Ṛshis*, and *Jamadagni's* son, the friend of *Brahmán* (*Surāsurapateḥ*), told him that the D.-ṛ., *brahmans*, and R.-ṛ., who had witnessed the former feats of gods and *Asuras* (*devāsurasya drashṭāraḥ purāṇasya*), had come to see and hear the assemblage at *Hāstinapura* (V, 83). Ten chariot-warriors followed in *Kṛshṇa's* train, and 100 foot-soldiers and attendants by hundreds, carrying provisions in abundance. Sinister omens occurred over *Hāstinapura*; but where *Kṛshṇa* passed everything became auspicious. At *Vṛkasthala* he passed the night (V, 84). Meanwhile *Dhṛtarāshṭra*, having heard from his spies that *Kṛshṇa* was coming, respectfully addressed *Bhīshma*, etc. (κ), and said to *Duryodhana* and his counsellors that *Kṛshṇa* ("the lord of all creatures," etc.) should be received with the greatest honour; "let pavilions be set up on the road," etc. *Bhīshma*, etc., approved of it, and *Duryodhana* made the arrangements. But *Kṛshṇa* did not even glance at it (V, 85). When *Kṛshṇa* was staying at *Vṛkasthala* and intended to come to *Hāstinapura* the next morning, *Dhṛtarāshṭra* spoke to *Vidura* about how he intended to treat *Kṛshṇa* in order to honour him (V, 86). *Vidura* blamed *Dhṛtarāshṭra* for his insincerity; "the right hospitality to be offered to *Kṛshṇa* is to make peace with the *Pāṇḍavas*, and thou wilt not give them even five villages, and seekest only to separate *Kṛshṇa* from the *Pāṇḍavas*" (V, 87). *Duryodhana* said that it was of no use to bestow wealth and honour upon *Kṛshṇa*, as he could never be separated from the *Pāṇḍavas*, "and he will only think that we are worshipping him out of fear." *Bhīshma* advised them to do as *Kṛshṇa* would say. *Duryodhana* declared that he would imprison *Kṛshṇa*. *Dhṛtarāshṭra* and all his counsellors became deeply afflicted, especially as *Kṛshṇa* came as an ambassador. Inflamed with rage, *Bhīshma* rose and left the place (V, 88). The next morning *Kṛshṇa* rose at daybreak and arrived in *Hāstinapura*, and was solemnly received by all the *Dhārtarāshṭras* (except *Duryodhana*), etc. (λ), and the citizens (description). Having saluted *Dhṛtarāshṭra*, etc. (μ), he went to the abode of *Vidura* (V, 89). In the afternoon he visited *Kuntī*, who wept for her sons, comparing *Yudhishṭhira* to *Ambarīsha*, etc. (ν), mentioning the feats of *Bhīmasena* (ο), comparing *Arjuna* to *Kārtavīrya*, etc. (π), and also inquiring about *Sahadeva* and *Nakula*, and likewise about *Draupadī* (whom she had not seen for fourteen long years), mentioning how she was dragged by *Duḥçāsana*, while *Bāhlika*, etc. (ρ), grieved; but especially she praised *Vidura*. "Full 14 years have gone since *Duryodhana* first exiled my son." She mentioned the invisible voice on the night of *Arjuna's* birth, and trusted to *Dharma* and the Creator and *Kṛshṇa*. She asked *Kṛshṇa* to tell her sons that she besought them to avenge themselves and *Draupadī*, as even death was better than a life gained by meanness. *Kṛshṇa* consoled her, and then departed for *Duryodhana's* mansion (V, 90). *Kṛshṇa* entered *Duryodhana's* palace (description), where he also beheld *Duḥçāsana*, *Karṇa*, and *Çakuni*. *Duryodhana* asked him to dine at his house; but *Kṛshṇa* did not accept the invitation, because he hated the *Pāṇḍavas*, and went to *Vidura's* abode, where *Droṇa*, etc. (σ), came to him (V, 91). *Vidura* warned *Kṛshṇa* against *Duryodhana*, who would never make peace, because he trusted *Bhīshma*, etc. (τ), and distrusted *Kṛshṇa* (V, 92). *Kṛshṇa* said that he knew *Duryodhana*; but great would be the merit earned by him who liberates the whole earth from the noose of death; and even if he should meet failure, the merit of that intended act would become his;

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"moreover, I have come here in order that unrighteous, foolish, and inimical persons shall not afterwards be free to say that *Kṛshṇa* made no attempt to restrain them from slaughtering one another, though he was competent to do so." Then he laid himself down for sleep (V, **93**). In the morning *Duryodhana* and *Çakuni* came and invited him to go to the council where *Dhṛtarāshṭra* and *Bhīshma*, etc., were present; he rode thither in his chariot with *Dāruka*, putting on his gem *Kaustubha*, and being protected by the *Vṛshṇis*, and he was followed by *Vidura* in his own chariot, and by *Duryodhana* and *Çakuni* in one chariot, and by *Sātyaki* and *Kṛtavarman* and the other chariot-warriors of the *Vṛshṇi* race in chariots and on steeds and elephants (description). Then he entered the court with *Vidura* and *Sātyaki*; before him sat *Karṇa* and *Duryodhana*, behind him the *Vṛshṇis* with *Kṛtavarman*. *Bhīshma*, *Droṇa*, etc., with *Dhṛtarāshṭra* rose up in his honour, etc. He beheld the *Ṛshis* staying in the skies with *Nārada* at their head, and caused *Bhīshma* to offer them seats. *Duḥçāsana* gave a seat to *Sātyaki*, and *Viviṃçati* one to *Kṛtavarman* (V, **94**). *Kṛshṇa* spoke of the just complaints and claims of the *Pāṇḍavas*, and said that with them as his allies *Dhṛtarāshṭra* would become invincible, having *Bhīshma*, etc. (*ν*). "Let not the peoples of the earth be exterminated! If thou regainest thy natural disposition, the earth may continue to be peopled as now." All the kings there present highly applauded the words of *Kṛshṇa* in their hearts, but none of them ventured to say anything in the presence of *Duryodhana* (V, **95**).—§ 563: *Jāmadagnya* then told Dambhodbhavopākhyāna (q.v.). "Great, indeed, was that feat of old achieved by *Nara*. *Nārāyaṇa* again became superior to *Nara* in consequence of many additional qualities. Therefore, O king, before such weapons as *Kākudika*, etc. (*φ*), are placed on the string of the *Gāṇḍīva*, go thou to *Dhanañjaya*, laying aside thy pride!" These weapons have other names corresponding to the eight passions (lust, wrath, etc.; description) (V, **96**).—§ 564: Mātalīyopākhyāna (q.v.).—§ 565: After *Kaṇva* had spoken, *Kṛshṇa*, *Bhīshma*, and *Nārada* in vain admonished *Duryodhana*. *Nārada* related the old story Gālavacarita (q.v.), and—§ 566: The fall of *Yayāti* (q.v.).—§ 567: *Dhṛtarāshṭra* complained that *Duryodhana* never listened to his, etc. (*α*), words, and asked *Kṛshṇa* to admonish him. *Kṛshṇa* reminded *Duryodhana* of what was agreeable to *Dhṛtarāshṭra*, etc. (*β*), and warned him against *Duḥçāsana*, etc. (*γ*). *Bhīshma*, etc. (*δ*), could not fight against *Bhīma* and *Arjuna*, who had vanquished D., G., Y., As., and Pn. at *Khāṇḍavaprastha*; who encountered many at *Virāṭa's* city, etc. (*ε*) (V, **124**). *Bhīshma*, *Droṇa*, *Vidura*, and *Dhṛtarāshṭra* recommended *Duryodhana* to follow the counsels of *Kṛshṇa* (V, **125**). *Bhīshma* and *Droṇa* warned *Duryodhana* against *Kṛshṇa*, etc. (*ζ*) (V, **126**). *Duryodhana* complained that *Kṛshṇa* always censured him; in the match of dice blame could not be attached to him. He quoted this saying of *Mātaṅga*, "one should always keep himself erect . . ." (V, **127**). *Kṛshṇa* indignantly answered *Duryodhana*, mentioning his offences against the *Pāṇḍavas*, *Vāraṇāvata*, etc. (*η*). *Duḥçāsana* said to *Duryodhana* that the *Kauravas* would bind him, and *Bhīshma*, *Droṇa*, and *Dhṛtarāshṭra* would make *Duryodhana*, *Karṇa*, and *Duḥçāsana* over to the *Pāṇḍavas*. Disregarding *Vidura*, etc. (*θ*), *Duryodhana* went out of the court in anger. *Kṛshṇa* blamed them for not having forcibly seized and bound *Duryodhana*; "I think the time has come for doing this"; he reminded them of how he had himself slain *Kaṃsa*, and then installed *Ugrasena* on the throne, for the benefit of all the *Yādavas*, *Andhakas*, and *Vṛshṇis*; and that when the gods and *Asuras*, etc. (*ι*), were arrayed for battle *Parameshṭhin* had commanded *Dharma* to bind the *Daiteyas* and the *Dānavas* and make them over to *Varuṇa*, who having bound them with *Dharma's* noose and also with his own, kept them within the depths of the ocean. In the same way they ought to bind *Duryodhana*, etc. (*κ*) (V, **128**). *Dhṛtarāshṭra* caused *Vidura* to fetch *Gāndhārī*, who blamed *Dhṛtarāshṭra*, because he had by his indulgence caused *Duryodhana* now to be the slave of delusion and incapable of being turned back; she then caused *Vidura* to fetch *Duryodhana*, whom she rebuked severely and asked to obey the words of his well-wishers *Dhṛtarāshṭra*, etc. (*λ*); *Bhīshma* and *Dhṛtarāshṭra* and *Bāhlīka* [formerly] gave the *Pāṇḍavas* their share from fear of a disunion. If *Bhīshma*, etc. (*μ*), became enraged the population of the earth would be exterminated. The affection of *Bhīshma*, *Droṇa*, and *Kṛpa* towards the *Pāṇḍavas* and the *Dhārtarāshṭras* was equal; "it is never seen in this world that men acquire wealth by avarice" (V, **129**). Disregarding the words of his mother, *Duryodhana* again went away in anger, and began to consult with *Çakuni*, and *Duryodhana*, etc. (*ν*), resolved upon seizing *Kṛshṇa*; then the *Pāṇḍavas* with the *Somakas* would become depressed. *Sātyaki* knew it, caused *Kṛtavarman* to array the troops at the entrance of the court, and informed *Kṛshṇa*, *Dhṛtarāshṭra*, and *Vidura*, but laughed at the project. *Vidura* told *Dhṛtarāshṭra* that the last hour of all his sons was at hand. *Kṛshṇa* said to *Dhṛtarāshṭra* that if his sons perpetrated such a deed *Yudhishṭhira's* object would be accomplished, "for this very day, seizing them with all who follow them, I can make them over to the *Pāṇḍavas*; I will not, however, commit any such censurable deed that can proceed only from wrath and a sinful understanding." *Dhṛtarāshṭra* once more caused *Vidura* to fetch *Duryodhana* with his brothers, etc., and rebuked them; "dost thou not know *Kṛshṇa*, who is incapable of being defeated in battle by D., men, G., As., and U.?" *Vidura* reminded *Duryodhana* that at the gates of *Saubha* the monkey *Dvivida* covered *Kṛshṇa* with a shower of stones, but could not seize him; nor could *Naraka* with all the *Dānavas* at *Prāgjyotisha*; slaying *Naraka*, *Kṛshṇa* brought away 1,000 damsels and married them all. In the city of *Nirmocana* 6,000 mighty *Asuras* failed to seize him with their nooses. He also mentioned *Pātanā Çakunī*, etc. (*ξ*) (V, **130**). *Kṛshṇa* reminded *Duryodhana* that he was not alone, and from his body issued myriads of gods, etc. (*ο*); all the kings were terrified and closed their eyes, except *Bhīshma*, *Droṇa*, *Vidura*, *Sañjaya*, and the *Ṛshis*; for *Kṛshṇa* gave them celestial sight, etc. Then he went out with *Sātyaki* and *Kṛtavarman*. The *Ṛshis* *Nārada*, etc., vanished. He found *Dāruka* waiting with his chariot (description) drawn by *Çaibya*, and *Kṛtavarman*, who had mounted his chariot. *Dhṛtarāshṭra* excused himself, saying that he was powerless. *Kṛshṇa* bade farewell to *Dhṛtarāshṭra*, etc. (*π*), and set out, followed by *Bhīshma*, etc. (*ρ*), to the abode of *Kuntī* (V, **131**). *Kuntī* asked him to admonish *Yudhishṭhira* to attend to the duties of his own order, and not contemplate virtue alone ("thy virtue is decreasing greatly"), citing *Mucukunda* (*b*). It is the king that creates the *Kṛta*, *Tretā*, or *Dvāpara* age; if he creates the *Kṛta* age, he enjoys heaven exceedingly; if he creates the *Tretā*, he enjoys heaven, but not exceedingly; if he causes the *Dvāpara* age to set in, he enjoys heaven according to his due; if he promotes the *Kali* age, he will reside in hell for countless

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years. "That understanding according to which thou art now acting, is not in accordance with the intentions of *Pāṇḍu*, or myself, or thy grandsire, when we uttered blessings on thee before," etc. (V, 132). "In this connection is cited an old story: § 568. Vidulāputraçāsana" (q.v.).—§ 569: *Kuntī* asked *Kṛshṇa* to remind *Arjuna* of the voice heard at his birth (that he should rival *Indra*, vanquish the *Kurus*, conquer the earth aided by *Bhīma*; slay the *Kurus* in battle with *Kṛshṇa* as his ally, and recover his share in the kingdom, and, with his brothers, perform three great sacrifices); to *Bhīma* he should say that "the time has come for that in view of which a *kshattriya* lady brings forth a son"; *Kṛshṇā* he should praise for her behaviour towards the *Pāṇḍavas*; he should remind *Nakula* and *Sahadeva*, that they must not forgive the insults towards *Draupadī*, that was worse than the defeat at dice and the exile; *Arjuna* should always tread in the path pointed out by *Draupadī*; *Bhīma* and *Arjuna* are a pair of *Yamas* capable of slaying the very gods; they should revenge the harsh words said by *Duḥçāsana* to *Bhīma*. *Kṛshṇa* bade farewell to *Bhīshma*, etc., took *Karṇa* upon his chariot and set out with *Sātyaki*, deliberating with *Karṇa* for a long time. Then he dismissed *Karṇa*, and driven by *Dāruka* the steeds soon reached *Upaplavya*. The *Kurus* assembled and talked about *Kṛshṇa* (V, 137). *Bhīshma* and *Droṇa* reminded *Duryodhana* of what *Kuntī* had said to *Kṛshṇa*, and the exploits of *Arjuna*; they recommended peace; fearful omens appeared (V, 138). *Duryodhana* was cheerless and silent. *Bhīshma* complained. *Droṇa* said that his affection for *Arjuna* was greater than for *Açvatthāman*; *Duryodhana* ought to have followed the counsels of the elders; *Yudhishṭhira* was invincible; the *Pāṇḍavas* had procured wealth from *Kubera's* abode; "the periods of our lives have run out"; etc. (V, 139). Requested by *Dhṛtarāshṭra*, *Sañjaya* related the conversation between *Kṛshṇa* and *Karṇa* (see the note of PCR.). *Kṛshṇa* disclosed to *Karṇa* that he was virtually the son of *Pāṇḍu*, and on the side of his father was related to the *Pāṇḍavas*, on the side of his mother to the *Vṛshṇis*. He ought to come with him to the *Pāṇḍavas*, being the elder brother of *Yudhishṭhira*, and be installed as king by *Dhaumya*, etc. (*α*), *Yudhishṭhira* being his heir-presumptive and ruling the kingdom under him; "during the sixth period *Draupadī* also will come to thee"; "let the *Draviḍas*, etc. (*β*), walk before thee" (V, 140). *Karṇa* admitted that he was virtually the son of *Pāṇḍu*, *Kuntī* having, while a maiden, born him to *Sūrya* and then abandoned him. But the *Sūta Adhiratha* had taken him to his home; from her affection for him *Rādhā's* breasts were filled with milk that very day, and she held his urine and fæces; "how can one like us . . . . deprive her of her *piṇḍa*?" *Adhiratha* regarded *Karṇa* as a son, and *Karṇa* regarded *Adhiratha* as a father; he had caused all the rites of infancy to be performed on *Karṇa* according to the scriptures; he had caused the name *Vasusheṇa* to be bestowed upon him by the *brahmans*; when *Karṇa* attained to youth he married wives according to *Adhiratha's* selection; with them he had begotten sons and grandsons. Through *Duryodhana* he had enjoyed sovereignty for thirteen years. His many sacrifices had always been with *Sūtas*, as had also his family rites and marriage rites. It was only after having got hold of *Karṇa* that *Duryodhana* had decided upon war with the *Pāṇḍavas*, *Karṇa* having been chosen as the antagonist of *Arjuna*. Their discourse ought to be kept secret, lest *Yudhishṭhira* should refuse to accept the kingdom; and "if the empire becomes mine I shall certainly make it over to *Duryodhana* only." He praised *Yudhishṭhira*, etc. (*γ*), and the weapons of *Arjuna* (*δ*), comparing the combat to a sacrifice; and *Bhīma's* drinking the blood of *Duḥçāsana* to the *Soma*-drinking, etc. (V, 141). *Kṛshṇa* said the victory of the *Pāṇḍavas* was very certain; he described *Arjuna's* banner, made by *Bhaumana* by celestial illusion; his *Aindra*, *Āgneya*, and *Māruta* weapons, etc.; "then all signs of the *Kṛta*, *Tretā*, and *Dvāpara* ages will disappear." He forebade *Bhīmasena's* dancing, having quaffed the blood of *Duḥçāsana*, etc. (*ε*). "Returning hence, say to *Bhīshma*, etc. (*ζ*), that the present month is a delightful one; 7 days hence it will be the day of the new moon, presided over by *Indra*; let the battle commence then" (V, 142). *Karṇa* ascribed the approaching destruction to *Çakuni*, etc. (*η*), and mentioned diverse sinister visions of planets (*θ*), etc., and he had seen in a vision, foreboding victory, *Yudhishṭhira*, etc. (*ι*), and the inverse respecting *Bhīshma*, etc. (*κ*). "*Karṇa* embraced *Kṛshṇa*, descended from his chariot, and riding in his own chariot, which was decked with gold, came back with us" (V, 143). *Vidura* approached *Kuntī* and spoke of the state and disposition of *Yudhishṭhira*, etc. (*λ*), and the allies of *Yudhishṭhira* (*μ*). *Kuntī* thought with grief on those who were going to fight (*ν*). Especially she was afraid of *Karṇa*; she recollected the boon of *Durvāsas* and its consequences (*ξ*). She went to *Karṇa*, who was standing performing his prayers on the bank of *Gaṅgā* with his face turned towards the east and his arms upraised; and she stayed behind him, waiting for the completion of his prayers. Then, turning round, he beheld *Kuntī* (V, 144). *Kuntī* disclosed to *Karṇa* his birth, mentioned the justice of the *Pāṇḍava* cause and the injustice of *Duryodhana's*, and besought him to join the *Pāṇḍavas* (V, 145). *Sūrya* corroborated the words of *Kuntī*. But *Karṇa* represented to her the great injury she had done him; he could not now frustrate the hope of the *Kauravas*; but "except *Arjuna* thy other sons shall not be slain by me." They then left the spot, turning into different directions (V, 146). At *Upaplavya Kṛshṇa* represented to the *Pāṇḍavas* all that had happened at *Hāstinapura*. In the night, *Yudhishṭhira* again brought *Kṛshṇa* into their midst, and caused him to repeat what had been said by *Bhīshma*, etc. (*o*); *Bhīshma* had related his own life (*π*); he mentioned a duel with *Rāma* [*Jāmadagnya*], where *Vicitravīrya* fled, having been deserted by his subjects; upon *Vicitravīrya's* death anarchy prevailed in the kingdom, and *Indra* did not give a drop of rain; afflicted by hunger and maladies (very few of them were still alive), the subjects then asked *Bhīshma* —in vain—to ascend the throne; "when *Pāṇḍu* became king, his sons must obtain their paternal inheritance" (V, 147). *Droṇa* had related the life of *Pāṇḍu*. *Vidura* had asked *Bhīshma* to go to the woods with him and *Dhṛtarāshṭra*, or to bind *Duryodhana* and rule the kingdom with the *Pāṇḍavas*. *Gāndhārī* proved that the kingdom by right belonged to the *Pāṇḍavas* and their sons and grandsons, and to no others (V, 148). *Dhṛtarāshṭra* had repeated to *Duryodhana* the genealogy of the *Kuru* race from *Soma*, mentioning especially that *Yayāti* (*b*) had placed his youngest son *Puru* on the throne; and that *Devāpi's* installation was forbidden by the *brahmans* and all aged persons because of a skin disease (leprosy, Nīl.), and as *Bāhlika* abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, *Çāntanu*, the youngest of the three brothers, became king. "Being defective of a limb, I was likewise excluded

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by *Pāṇḍu*; at his death the kingdom must pass to his sons . . . . thou art not the son of a king, and therefore hast no right to the kingdom" (V, **149**). *Kṛshṇa* continued his relation; *Duryodhana* had repeatedly instructed the kings, saying: "To-day is *Pushya* [in conjunction with the moon]; march ye." "Eleven *akshauhiṇīs* have been assembled headed by *Bhīshma* (with the device of the palmyra in his banner)" (V, **150**).

***Bhagavat** ("illustrious, holy") is often applied to the names of persons (gods and men) of high merit, especially religious merit, or used to design them alone.—(*a*) The Most High: I, 7777 (°*bhaktāḥ*); III, 13936; V, 1596, 1740, 1742, 1744, 1746, 1748, 1750, 1752, 1754, 1756, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783; XII, (13095, *Çrī*°), 13097, 13098, (13102, *Çrī*°), 13122, (13136, *Çrī*°), (13189, *Çrī*°), (13278, *Çrī*°), (13295, *Çrī*°), 13307 (Nārāyaṇa), 13313 (Hari), 13318 (= Nārāyaṇa), 13325 (= Kṛshṇa), 13350 (*Paramātmā*), 13358 (do.), 13370 (*Hariḥ*), 13372 (*Purushottamaḥ*), 13393, 13405 (Nārāyaṇa), 13425 (Vishṇu), 13428 (°*ākhyānaṃ*, *Hariṃ*), 13449 (*Paramātmanaḥ*), 13473 (*Anādinidhano, Parameshṭhī*), 13496 (*Purushaḥ sarvatomukhaḥ*), 13547 (*Hariḥ*), 13554 (i.e. Kṛshṇa as reciting Bhagavadgītā), 13658, 13663, 13672 (*Madhusūdanaḥ*), 13678 (*Hariḥ*), 13706, 13762 (Purusha).—Cf. Kṛshṇa, Vishṇu, Nārāyaṇa.—(*b*) Kṛshṇa: I, 331 (°*yānaṃ*); II, 25; III, 15542; V, 2534, 2535, (2666, *Çrī*°), (2822, *Çrī*°), (2924, *Çrī*°), 3042 (*trayāṇām api lokānāṃ bhagavān prapitāmahaḥ*), (3308, *Çrī*°), 4435 (voc.), 4966; VI, (933, *Çrī*°), (987, do.), (994), (998), (1037, *Çrī*°), (1065), (1104), (1112), (1144), (1170), (1205), 1218 (voc.), 1221 (voc.), (1223), (1251), (†1278), (†1293), (1298), (1303), (1323), (1356), (1377), (1403), (1428), (1456), 2973; VII, 2699 (voc.); VIII, 3440 (voc.); XIII, 613; XIV, 355 (*Vishṭarasravasā*), 412, (931, *Çrī*°), (933, do.), (1550, do.).—Cf. the Most High, Vishṇu, Nārāyaṇa.—(*c*) Vishṇu: III, 10140 (voc.), 13493, (13571), (13578, *Çrī*°); V, 3695, 3700 (voc.); XIII, 6949 (1000 names), 7009 (1000 names).—Cf. the Most High, Kṛshṇa, Nārāyaṇa.—(*d*) Nārāyaṇa: VII, 9010, 9017.—Cf. the Most High, Kṛshṇā, Vishṇu.—(*e*) Brahmán: I, 2503, 7701 (?); III, 12191; V, 4107 (voc., *Pitāmaha*), 4109 (do.); VIII, 4439; XII, 13726 (*Pitāmahaḥ, Prajāpatiḥ*), 13729, 13730.—(*f*) Çiva: I, 7832, 8123, 8124; V, 7393 (voc.); VII, 6041 (voc.); VIII, 4445 (*Vṛshabhadhvajaḥ*), †4569 (*Kirāta-rūpī*); XIII, 603, 612, 615, 661, 665, 667, 675, 676, 681, 690, 693, 733, 743, 780, 795, 836, 841, 878, 919, 920, 930, 931, (932, *Çrī*°), 939, etc., (1106, *Çrī*°), 1147, 1242 (1000 names[2]), 1267 (ib.), (6390, *Çrī*°), (6419), (6485, *Çrī*°), 7499, 7501; XIV, 186, 191.—(*g*) Indra: V, 325, 446; XIII, 765, 803.—(*h*) Agni, q.v.—(*i*) Kubera: VIII, †4514 (*Yaksharāṭ*).—(*j*) Dharma: XVII, †89.—(*k*) Nārada: III, ††13314, ††13316, ††13317; V, 4121 (voc.).—(*l*) Kaṇva: V, 3676 (voc.).—(*m*) Dhṛtarāshṭra: V, 2897 (*çvaçuro*).

Bhāgavata ("belonging to or named after Vishṇu or Kṛshṇa, etc., an adorer of Bhagavat"). § 717*c* (Upariçara): XII, **336**, 12718 (*tad Bhāgavataṃ sarvam iti tat prokshitaṃ sadā*); **338**, 12818 ("devoted to Nārāyaṇa").—§ 717*b* (Nārāyaṇīya): XII, **341**, 13008 (Parameçvara is devoted to Bhagavat—*Bhāgavata*); **344**, 13358 (Paramātman is *Bhāgavata-priyaḥ*-, i.e. loves the adorers of Bhagavat); **345**, 13387 (*Sāṅkhyā Bhāgavataiḥ saha*).

Bhāgin = Çiva (1000 names[2]).

Bhagīratha (descendant of Sagara). § 5 (Anukram.): I, **1**, 221.—§ 61 (Sarpasattra): I, **55***β*, †2112.—§ 232 (Svayaṃvarap.): I, **186**, 7001 (*α*).—§ 263 (Sabhākriyāp.): II, **3**, 67.—§ 267 (Yamasabhāv.): II, **8**, 322 (in the palace of Yama).—§ 274 (Rājasūyārambhap.): II, **15**, 649.—§ 296 (Dyūtap.): II, **53**, 1929.—§ 323 (Dvaitavanapr.): III, **25**, 956.—§ 376 (Tīrthay.): III, **85**, 8269 (Nārada exhorts Yudhishṭhira to seek renown by visiting the tīrthas, as *Bh.*, etc.).—§ 377 (Dhaumyatīrth.): III, **87**, 8310 (on the bank of Gaṅgā *Bh.* brought many sacrifices).—§ 378 (Tīrthay.): III, **92**, 8444 (Lomaça exhorts Yudhishṭhira to visit the tīrthas in order to be "liberated," as *Bh.*, Gaya, Yayāti, etc.); **94**, 8504.—§ 386 (Agastyop.): III, **106**, 8826.—§ 387 (Sagara): III, **106**, 8828 (°*pratiçrayāt*).—§ 389 (Gaṅgāvataraṇa): III, **107**, 9918 (son of Dilīpa); **108**, 9940 (Gaṅgā promises him to descend in order to purify his forefathers), 9944 (practises austerities on Kailāsa); **109**, 9947 (°*vacas*; Çiva promises him to sustain the Gaṅgā), 9950, 9959 (Gaṅgā descends), 9961 (fills up the Ocean with the Gaṅgā, whom he made his daughter).—§ 573 (Ambop.): V, **178**, 7096 (°*sutā nadī*, i.e. Gaṅgā).—§ 574 (Jambūkh.): VI, **6**, 238 (*Bh.* dwelled for many years at Bindusaras after having seen Gaṅgā).—§ 595 (Shoḍaç.): VII, **60**, 2249, 2256, 2258; *Bh.* (*Aikshvākaṃ*, v. 2256) caused the shore of Gaṅgā Bhāgīrathī to be covered by flights of steps (*sopānaiḥ*) made of gold; he presented the brahmans with 1,000,000 of damsels decked with ornaments of gold, etc. (description). It is related how Gaṅgā became his daughter and then his "son" (see the note of PCR., p. 173); G. sang all this before Ṛ., D., and men. At last he ascended to Brahmaloka through the grace of the brahmans (v. 2260, v. Nīl.).—§ 599 (Jayadrathav.): VII, **94**, 3450 (*c*) (a rājarshi).—§ 604 (Karṇap.): VIII, **5***ζ*, 117 (*rājā Bh*°*o vṛddho*, has been slain).—§ 632 (Shoḍaçarāj.): XII, **29**, 956, 962 (*Aikshvākuṃ*).—§ 658*b* (Kṛtaghnop.): XII, **170**, 6345 (°*rathākrāntadeçān*).—§ 734 (Ānuçāsan.): XIII, **26**, †1851 (brought down Gaṅgā having gratified all D. by terrible austerities).—§ 746 (do.): XIII, **76***ι*, 3689.—§ 758 (do.): XIII, **103**, 4909 (°*sya saṃvādaṃ Brahmaṇaç ca*), 4910 (transcended the world of the gods, that of kine, and that of the ṛshis), 4911, 4912, (†4913), 4950 (*rājānaṃ*).—§ 767 (do.): XIII, **137***a*, 6270 (*rājarshiḥ*; attained to the imperishable worlds by giving his daughter Haṃsī to Kautsa), 6271 (attained to the highest worlds by giving 100,000 cows with calves to Kohala).—§ 775 (do.): XIII, **166***η*, 7677.—§ 795 (Svargāroh.): XVIII, **3***ο*, 107.

Bhagīratha-sutā = Gaṅgā: V, 7096.

Bhāgīrathī ("the daughter of Bhagīratha," i.e. Gaṅgā): I, 372, 599 (°*putrāt . . . Bhīshmāt*), ††3800 (Çāntanu married *Gaṅgāṃ Bhāgīrathīm* and begat upon her Devavrata or Bhīshma), 3989, 5509, 5845, 6351, 6447, 6459 (°*jalaṃ*), 6917 (°*tīrāt*), †7283; II, 68 (*Gaṅgāṃ*), 370 (*nadīṃ*); III, 4033 (°*tīre*), 8141, 8156, 8319 (*Mahendro . . . yatra Bhāgīrathī puṇyā sarasy—Maṇikarṇik'-ākhye* Nīl.—*āsīd Yudhishṭhira*), 8646 (*puṇyā deva-Gandharva-sevitā*), 10722, 10724, 11054 (*Nara-Nārāyaṇa-sthānaṃ Bhāgīrathyopaçobhitaṃ*), 11063 (*sutīrthāñ ca çītāṃ vimalapaṅkajāṃ*, etc.), 11065 (°*puṇyajale*); V, 4911, 7317 (the mother of Bhīshma); VI, 223 (*Gaṅgā*), 239 (*Gaṅgāṃ*), 5567 (*Bhīshmaṃ Bhāgīrathī-putraṃ*); VII, 2249 (*Gaṅgā*), 2254 (*tathā Bhāgīrathī Gaṅgā Urvaçī cābhavat purā*; became the daughter and "son" of king Bhagīratha); X, 659 (°*tīraṃ*); XII, 8 (do.), 961 (*Gaṅgā* sat on the lap of king Bhagīratha, therefore she was formerly [called] Urvaçī), 1118 (°*tīre*), 1350 (°*putraḥ*); XIII, 1702 (*Gaṅgā*), 1726, 1784 (*Gaṅgā*), 4070 (*Gaṅgā*), 6294 (°*putraḥ Bhīshmo*), 7777, 7780; XIV, 2415; XV, 510.

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(°*tīre*), 520 (do.), 527 (do.), 861, 871 (°*jalaṃ*), 901, 1083 (°*tīre*).

Bhāgīrathī-putra = Bhīshma: I, 599; VI, 5567; XII, 1350; XIII, 6294.

Bhāgīrathī-suta = Bhīshma: XIV, 24.

Bhaima (pl., patron.): III, †10268: *bhīmākramakartāro Bhīmavaṃçajā vā*: Schol.; VII, 4069 (*Bhaimān parijaghānāçu rathāṃs triçatam āhave*).

Bhaimaseni[1] = Divodāsa: V, 3960 (*Divodāsaḥ*).

Bhaimaseni[2] = Ghaṭotkaca: V, 5926 (*Haiḍimbaḥ*); VI, 1713, 2418 (C., *Bhaimi*°), 3668, 3671, 4065 (*Ghaṭotkacaḥ*), 4086, 4222 (*Ghaṭotkacaḥ*), 5106 (*rākshasaṃ*); VII, 4060, 4110, 4121, 4126, 6785, 6806, 6824, 6890, 7367, 7418, 7856, 7861, 7868, 7948, 7968, 7994, 8035, 8039, 8086, 8110, 8117, †8174, 8238 (*Ghaṭotkacaḥ*), 8333.

Bhaimi = Ghaṭotkaca: VII, 8101.

Bhaimī = Damayantī: III, 2083, 2200, 2217, 2225, 2239, 2253, 2267, 2283, 2320, 2355, 2376, 2382, 2411, 2493, 2507, 2585, 2595, 2603, 2663, 2681, 2729, 2744, 2857, 2973, 2994, 2999, 3008, 3042.

Bhairava. § 67 (Sarpasattra): I, 2158 (a Nāga of Dhṛtarāshṭra's race).

Bhaktānāṃ paramā gatiḥ = Çiva (1000 names[2]).

Bhaktavatsala[1] = Mahāpurusha. — Do.[2] = Vishṇu (1000 names).

Bhallāṭa (a mountain). § 280 (Bhīmasena): II, **30**, 1079 (conquered by Bhīmasena).

Bhāluki (a muni). § 264 (Sabhākriyāp.): II, **4***a*, 110.— § 266 (Çakrasabhāv.): II, **7**, 293 (in the palace of Indra).— § 324 (Dvaitavan.): III, **26***a*, 985.

Bhāṇḍāyani. § 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra).

Bhaṅga. § 64 (Sarpasattra): I, **57**, 2150 (a serpent of Takshaka's race).

Bhaṅgakāra[1]. § 154 (Pūruv.): I, **94**, 3741 (son of Avikshit).

Bhaṅgakāra[2]. § 252 (Subhadrāharaṇap): I, **219**, 7916 (present at the festival on the Raivataka mountain).

Bhāṅgāsuri = Ṛtuparṇa: II, 326 (in the palace of Yama); III, 2745, 2781, 2809, 2813, 2885, 2900, 2974, 3027.

Bhaṅgāsvana (a rājarshi). § 728*b* (Bhaṅgāsvanop.): XIII, **12**, 529, 530, 557.

[Bhaṅgāsvanopākhyāna(ṃ)] ("the episode relating to Bhaṅgāsvana"). § 728*b* (Ānuçāsanik.). *Bhīshma* said: In days of yore lived R.-ṛ. *Bhaṅgāsvana*, who, being childless, from desire of obtaining issue performed the *Agnishṭuta*, that is disliked by *Indra*, but is approved of by men desirous of offspring, in order to purge themselves of their sins (*prāyaçcitteshu*, v. the note of PCR., p. 44). He had 100 sons. *Indra* began to look for an occasion against him. Once, on a hunting expedition, he was bewildered by *Indra*, and, afflicted with thirst, he plunged into a lake after having caused his horse to drink, and found himself changed into a woman. He took leave of his wives and children and retired to the woods, joined an ascetic and bore him 100 sons, whom he took to his former children, and made them all enjoy the kingdom as their joint property. Filled with rage, *Indra*, in the form of a brahman, repaired to *Bhaṅgāsvana's* capital, and, referring them to the example of the gods and the *Asuras* (the children of *Kaçyapa*), caused the half-brothers to slay each other. Then, in the form of a brahman, he came to the spot where *Bhaṅgāsvana* lived as an ascetic lady, afflicted with grief, and told him that he was *Indra*, and why he was angry, but was gratified and granted him a boon. He asked that those sons of his should revive that were born by him as a woman, because the affection entertained by a woman is much greater than that which is entertained by a man. *Indra* revived all his children, and told him to choose whichever sex he liked, that of woman or that of man. He chose to remain a woman, because in sexual intercourse the pleasure that women enjoy is always much greater than what is enjoyed by men. *Indra* proceeded to heaven (XIII, **12**).

Bhānu[1]. § 102 (Aṃçāvat.): I, **65**, 2555 (a Devagandharva Prādheya).

Bhānu[2] (= the Sun): I, 42, 1103 (or 1098), 1273; III, 154 (in the enumeration of Dhaumya), 191; *XII, 150; XVIII, 162.

Bhānu[3] = Çiva (1000 names[1]).—Do.[4] = Vishṇu (1000 names).

Bhānu[5] (a man). § 262 (Bhagavadyāna): II, **2**, 56 (*Bhānuñ ca Janārdanaḥ*).—§ 402 (Tīrthay.): III, **120**, 10277.—§ 452 (Mārkaṇḍeyas.): III, **183**, †12584.

Bhānu[6]. § 552 (Goharaṇap.): IV, **56***ζ*, 1769 (regarded the battle from a vimāna).

Bhānu[7] (a son of Aṅgiras). § 491 (Āṅgirasa): III, **220**, 14164 (*Bhānur Aṅgiraso dhīraḥ putro*).—§ 493 (do.): III, **221**, 14183 (*Bhānuñ cāpy Aṅgirāḥ sṛjat*, called by the brahmans Bṛhadbhānu), 14184 (*Bhānor bhāryā suprajā tu Bṛhadbhāsā tu sūrya-jā*), 14186 (*tam Agniṃ Baladaṃ prāhuḥ prathamaṃ Bhānutaḥ sutaṃ*), 14187 (*Agniḥ sa Manumān nāma dvitīyo Bhānutaḥ sutaḥ | darçe ca paurṇamāse ca yasyeha havir ucyate*), 14189 (*Agnir Agrāyaṇo nāma Bhānor evānvayas tu saḥ*), 14190 (*cāturmāsyeshu nityānāṃ havishāṃ yonir Agrahaḥ | caturbhiḥ sahitaḥ putrair Bhānor evānvaya Stubhaḥ*), 14191 (*Niçā tv ajanayat kanyām Agnī-shomāv ubhau tathā | Bhānor evābhavad bhāryā sushuve pañca pāvakān*).

Bhānudeva. § 608 (Karṇap.): VIII, **48***ν*, 2248 (slain by Karṇa).

***Bhānumat**[1] (= the Sun): I, †3665; III, 16949; XIV, 892 (*Bhānumantam iva grahaḥ*); XV, 832.

Bhānumat[2]. § 579 (Bhīshmavadhap.): VI, **54**[II], 2268 (king of the Kaliṅgas, fights Bhīma), 2273 (slain by Bhīma).

Bhānumatī[1] (daughter of Kṛtavīrya). § 156 (Pūruv.): I, **95**, 3768 (wife of Ahaṃyāti and mother of Sarvabhauma).

Bhānumatī[2] (daughter of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14124.

Bhānusena. § 608 (Karṇap.): VIII, **48**, 2260 (a son of Karṇa slain by Bhīma).

Bhara (an Agni). § 493 (Āṅgirasa): III, **222**, 14213 (= Bharata, Nīl.; *agnishṭome ca niyataḥ kratuçreshṭho Bharasya tu*).

Bhārabhṛt = Vishṇu (1000 names).

Bharadvāja[1] (a ṛshi). § 22 (Pramadvarā): I, **8***a*, 962.— § 83 (Ādivaṃçāvat.): I, **63**, 2434 (*Bharadvājasya ca skannaṃ droṇyāṃ çukram avardhata | maharsher ugratapasas, tasmād Droṇo vyajāyata*).—§ 151 (Pūruv.): I, **94**, 3712 (helped Bharata to get a son Bhumanyu).—§ 191 (Arjuna): I, **123**, 4807 (one of the seven maharshis).—§ 200 (Droṇa): I, **130**, 5102 (*bhagavān ṛshiḥ*), 5103, 5105 (the birth of Droṇa), 5107 (gave the Āgneya weapon to Agniveça).—§ 201 (Drupada): I, **130**, 5109 (°*sakhā . . . Pṛshato*), 5112 (*bhagavān*, "went to Heaven"), 5124 (°*āt samutpannaṃ Droṇaṃ*).— § 202 (Droṇa): I, **131**, 5183.—§ 217 (Caitrarathap.): I, **166**, 6328, 6333 (C., *Bha*°), 6336 (°*suto* = Droṇa).—§ 221 (do.): I, **170**, 6464 (Bṛhaspati gave him the Āgneya weapon), 6465 (Agniveça received the Āgneya weapon from *Bh.*).— § 279 (Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmán).—§ 376 (Tīrthay.): III, **85**, 8264 (among the

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ṛshis who expected Yudhishṭhira at the tīrthas). — § 384 (Agastyop.): III, **102**, 8741 (*°āçrame*).—§ 414 (Yavakrītop.): III, **135**, 10703 (*Bh°ç ca Raibhyaç ca sakhāyau sambabhūvatuḥ*), (10735).—§ 416 (do.): III, **137**, 10772 (cursed Raibhya), 10780, 10790 (burned the corpse of his son and thereupon himself). — § 417 (do.): III, **138**, 10812 (was revived by Arvāvasu).—§ 545 (Pativratāmah.): III, **298**, 16873 (consoled Dyumatsena).—§ 561 (Yānasandhip.): V, **55***μ*, 2191 (*brahmarsheç ca Bharadvājāt Droṇo droṇyām ajāyata*).—§ 570 (Sainyaniryāṇap.): V, **15***β*, 5110 (Drupada has learned the art of arms from *Bh.*).—V, 5783 (*°ātmajaḥ* = Droṇa).—VI, 526 (*°ātmaje* = Droṇa), 640 (do.).—§ 580 (Bhīshmavadhap.): VI, **56**, 2404 (*Bh.* and Kṛtavarman were in the eyes of Bhīshma's Garuḍa-vyūha; so both C. and B., but we ought certainly to read *Bhāradvājaḥ*).—§ 602 (Droṇavadhap.): VII, **190***ν*, 8727 (only B., C. has *Bhā°*).—§ 615*y* (Badarapācana): IX, **48**, 2763 (father of Çrutāvatī).—§ 615*aa* (Çrutāvatī): IX, **48**, 2826 (*viprarsheḥ*), 2828 (*mahāmuniḥ*). — § 656 (Khaḍgotp.): XII, **166***δ*, 6200.—§ 660 (Mokshadh.): XII, **182**, 6769, 6770, 6774.—§ 660*b* (Bhṛgu-Bharadvājas.): XII, **182**, 6787, (6801); **183**, (6808); **184**, (6821), (6826); **185**, (6866); **186**, (6883); **187**, (6900), (6909); **188**, (6935); **189**, (6950); **190**, (6977); **191**, (6984), (6988), (6990); **192**, (7009), 7030.—§ 665 (Mokshadh.): XII, **208***ι*, 7593 (among the ṛshis of the North).—§ 667 (do.): XII, **210**, 7662 (knows the science of arms).—§ 677 (do.): XII, **232**, 8481 (*viprarsheḥ*).—§ 702 (do.): XII, **293***a*, 10762.—§ 717*b* (Nārāyaṇīya): XII, **343**, VIII), 13218.— § 734 (Ānuçāsan.): XIII, **26***a*, 1763.—§ 736*b* (Vītahavyop.): XIII, **30**, 1962 (*āçramapadam °sya*; priest of Divodāsa), 1963 (*jyeshṭhaḥ putro Bṛhaspateḥ*), 1967, 1971.—§ 739 (Ānuçāsan.): XIII, **34***γ*, 2126 (vanquished the Vītahavyas and the Ainas).—§ 750*b* (Bisastainyop.): XIII, **93***a*, 4416, (4441), (4466), (4488), (4519). — § 751*b* (Çapathavidhi): XIII, **94***a*, †4551 (C. *Bhā°*), (4581).—§ 770 (Ānuçasan.): XIII, **151**, 7116 (*sa° Gautamaḥ*; the fifth of the seven *Dhaneçvarasya guravaḥ*, dwells in the North).—§ 775 (do.): XIII, **166**, 7670 (among the learned brahmans in the North).—§ 782*g* (Guruçishyasaṃvāda): XIV, **35***δ*, 960 (*Prajāpati°au*).

Bharadvāja[2] (a Fire). § 490 (Āṅgirasa): III, **219**, 14134 (son of Çaṃyu), 14138 (married to Vīrā and father of Vīra).

Bharadvāja[3] (pl. *°āḥ*) (a people). § 374 (Jambūkh.): VI, **9**, 376 (*Ātreyāḥ sa-Bharadvājāḥ*; in Bhāratavarsha).

Bhāradvāja[1]. § 648*b* (Kaṇikop.): XII, **140**, 5249 (*Bhāradvājasya saṃvādaṃ rājñaḥ Çatruñjayasya ca*), 5250.—§ 250*b* (Nārītīrtha): I, **216**, 7842 (*°sya tīrtha, pāpapraçamanaṃ mahat*).—VII, 8727 (a ṛshi) (*Bhā°*, B.).

Bhāradvāja[2] = Yavakrīta: III, 10700, 10701.

Bhāradvāja[3] (descendant of Bharadvāja): XIII, †4551 (*Bhā°*, B.), †7158; XVII, 12.

Bhāradvāja[4] = Droṇa: I, †176, †188, 2705, 5096, 5108, 5117, 5121, 5123, 5126, 5134, 5135, 5145, 5147, 5208, 5213, 5305, 5315, 5319, 5349, 5404, 5474, 5526, 6341, 6352, 6353, 6379, 6381, 6389, 6408, 6499, 7536; II, 2264; III, 1683; IV, 1287, 1651, 1828, 1833, 1846, 1852, 1856, 1874, 2056; V, 1961, 4963, 5786, 7607; VI, 1595, 2104, 2201, 2203, 2205, 2208, 2212, 2225, 2230, 2394, 2432, 2879, 2883, 3072, 3078, 3079, 3211, 3292, 3305, 3307, 3308, 3387, 3402, 3555, 3590, 3596, 3599, 3601, 3849, 3853, 3953, 4190, 4206, 4638, 4644, 4645, 5110, 5189, 5715; VII, 178, 201, 230, 259, 279, 281, 435, 467, 493, 644, 648, 792, 795, 796, 820, 881, 883, 920, 924, 946, 1028, 1455, 1462, 1507, 1512, 1513, 1515, 1620, 1624, 1645, 1654, 1665, 2646, 3097, 3115, 3243, 3256, 3495, 3543, 3644, 3787, 3965, 3990, 4010, 4134, 4137, 4141, 4143, 4144, 4155, 4157, 4158, 4252, 4255, 4259, 4261, 4293, 4484 (*°sutaḥ* = *Açvatthāman*), 4557, 4608, 4652, 4660, 4665, 4856, 4860, 4864, 4893, 4904, 4910, 4918, 4933, 5020, 5048, 5049, 5050, 5053, 5068, 5069, 5072, 5087, 5230, 6291, 6292, 6687, 6698, 6762, 6769, 6954, 6966, 7205, 7217, 7259, 7344, 7351, 7438, 8310, 8369, 8442, 8491, 8553, 8719, 8721, 8724, 8761, 8782, 8790, 8821, 8824, 8827, 8828, 8840, 8862, 8865 (*Bhā° sya cātmajaḥ*, i.e. *Açvatthāman*), 8866, 8871, 8878, 8879, 8885, 8900, 9313 (*°sutaṃ*, i.e. *Açvatthāman*); VIII, 165, 188, 1043, 3677; IX, 75 (*Bhīsmaḥ pitāmahaç caiva, Bhāradvājo, 'tha Gautamaḥ . . .*), 124 (*Bhāradvājasya cātmajaḥ*), 627 (*Bhāradvājasya hantāraṃ Dhṛshṭadyumnaṃ*), 740; XII, 2094 (*bhagavān*), 5249, 5250.

Bhāradvāja[5] = Açvatthāman: I, 574 (*°guru* = Droṇa); X, 349, 367, 368, 681.

Bhāradvājaguru = Droṇa: I, 574.

Bhāradvājasuta = Droṇa: I, 6336.

Bhāradvājasuta = Açvatthāman: VII, 4484.

Bharadvājātmaja = Droṇa: V, 5783; VI, 526, 640.

Bhāradvājī (a river). § 574 (Jambūkh.): VI, **9**λ, 336 (in Bhāratavarsha).

Bharaṇī (pl.) (a nakshatra, junction-star 35 or 41 Arietis, Sū° Si°). § 746 (Ānuçāsan.): XIII, **64**, 3286 (when giving kine and sesame to the brahmans, under *Bh.*, one obtains great fame and abundant kine in the next life).—§ 749 (do.): XIII, **89***a*, 4268 (by performing a çrāddha under *Bh.* one attains to longevity).—§ 759 (do.): XIII, **110**, 5394 (*Bh.* should be the head during the candravrata under Mūla).

Bharata[1] (Daushmanti). § 3 (Anukram.): I, **1**, 46 (his race is descended from Sahasrajyotis).—§ 5 (do.): I, **1***a*, 220 bis (has died).—§ 11 (Parvas.): I, **2**, 371 (son of Dushmanta and Çakuntalā; the Bhārata race is named after him).—§ 133 (Dushyanta): I, **69** (called Sarvadamana; became a cakravartin sārvabhauma), 2814.—§ 135 (Çakunt.): I, **74**, 3106 (etymology), 3118, 3122, 3123 (*Bharatād Bhāratī kīrtir*), 3124 (*°syānvavāye hi*), 3126 (*°sya vaṃçaṃ*).—§ 150 (Pūruv.): I, **94**, 3709 (*Dushyantād Bh°o jajñe*).—§ 151 (do.): I, **94**, 3710. With his three wives Bharata begat altogether nine sons, with whom he was not pleased, as they were not like him; their mothers therefore became angry and slew them (*ninyur Yamakshayaṃ*). Bharata then, performing great sacrifices, obtained from Bharadvāja a son named Bhumanyu, who became his heir-apparent; 3712.—§ 153 (Saṃvaraṇa): I, **94**, 3736 (pl. ? *°ādhyushitaṃ pūrvaṃ . . . purottamaṃ*).—§ 155 (do.): I, **94**, 3752 (*°syānvaye*).—§ 156 (do.): I, **95**, ††3782 (son of Dushyanta and Çakuntalā), ††3785 (*°tvaṃ*; married Kāçeyī Sārvasenī Sunandā, who bore him Bhumanyu).—§ 171 (Vicitravīryasutotp.): I, **105**, 4226 (*°vaṃçasya*).—§ 177 (Pāṇḍudigvijaya): I, **113**, 4461.—§ 202 (Droṇa): I, **131**, 5156 (*°ānvaye*).—§ 241 (Vidurāgamanap.): I, **202**, 7432.—§ 253 (Haraṇāharaṇap.): I, **221**, 7969 (*°ānvaye*).—§ 267 (Yama-sabhā-v.): II, **8**, 322 (in the palace of Yama).—§ 274 (Rājasūyārambhap.): II, **15**, 649.—§ 377 (Dhaumya-tīrthak.): III, **90**, 8379 (*rājā cakravartī*; performed 35 horse-sacrifices on the Yamunā).—§ 413 (Tīrthay.): III, **135**, 10692 (*Kardamilaṃ . . . Bharatasyābhishecanaṃ*). — § 516 (Duryodhanayajña): III, **257**, 15329.—§ 562 (Bhagavadyānap.): V, **90***ν*, 3146.—§ 595 (Shoḍaç.): VII, **68**: When a child in the forest *Bh. D.* (*Çākuntalaḥ*, v. 2387) bound the lions and checked the

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tigers, etc., whence he was called Sarvadamana, and his mother forbade him to torture animals. He performed 100 horse-sacrifices on the banks of the Sarasvatī, and 400 on the banks of the Gaṅgā; then once more 1,000 horse-sacrifices and 100 Rājasūyas, etc., etc.; he gave 10,000 billions of kine of the purest gold to Kaṇva. The gods with Indra and brahmans set up his sacrificial stake (of gold, 100 vyāmas in width). To brahmans he gave horses, elephants, etc.; 2377 (*Daushmantaṃ* — B. *Daushyantiṃ* — *Bharataṃ*), 2387 (*Çākuntalaḥ*).—§ 632*b* (Shoḍaçarājika; cf. § 595, Bharata): XII, **29**, 938 (*Daushmantiṃ Çākuntalaṃ*), 940 (*Daushmantiḥ*), 941, 942.—§ 656 (Khaḍgotpattik.): XII, **166***δ*, 6195 (*Daushmantiḥ*).—§ 721 (Viçvāmitrop.): XIII, **4**, 201 (*Bh°syānvaye*).—§ 746 (Ānuçāsanik.): XIII, **76***ι*, 3690 (*cakravartī*).—§ 761 (do.): XIII, **115***δ*, 5666, 5669.—§ 770 (do.): XIII, **151***μ*, 7128 (*triloke viçrutaṃ vīraṃ Bharataṃ ca prakīrttayet | gavāmayena yajñena yeneshṭaṃ vai Kṛte yuge | Rantidevaṃ mahādevaṃ kīrttayet paramadyutiṃ*).—§ 775 (do.): XIII, **166***η*, 7676 (*cakravartī*).—§ 778 (Açvamedhik.): XIV, **3**, 50 (*Daushmantiḥ Çākuntalaḥ*).—§ 795 (Svargārohaṇap.): XVIII, **3***θ*, 107.

Bharata[2] (Dāçarathi). § 525 (Rāmop.): III, **274**, 15878, 15879 (son of Daçaratha and Kaikeyī, and uterine brother of Rāma Dāçarathi).—§ 527 (do.): III, **277** (invested as yuvarāja, when Rāma was exiled), 15970, 15975.—§ 543 (Rāmarājyābhisheka): III, **295** (Rāma saw *Bh.* at Nandigrāma, and has the kingdom made over to him by *Bh.*), 16591, 16592, 16593, 16594, 16595.

Bharata[3] (two or more Fires). § 490 (Āṅgirasa): III, **219**, 14135, 14136, 14137 (*paurṇamāsyeshu sarveshu havishājyaṃ srucodyataṃ | Bharato nāmataḥ so 'gnir dvitīyaḥ Çamyutaḥ sutaḥ | tisraḥ kanyā bhavanty anyā yāsāṃ sa Bharataḥ patiḥ | Bharatas tu sutas tasya Bharaty ekā ca putrikā | Bharato Bharatasyāgneḥ pāvakas tu Prajāpateḥ | mahān atyartham ahitas tathā Bharatasattama*); **221**, 14176, 14177 (*gurubhir niyamair jāto Bharato nāma pāvakaḥ | agniḥ Pushṭimatir nāma tushṭaḥ pushṭiṃ prayacchati | bharaty esha prajāḥ sarvās tato Bharata ucyate*).—§ 493 (do.): III, **222**, 14213 (*dahan mṛtāni bhūtāni tasyāgnir Bharato 'bhavat*; v. Bhara).

Bharata[4] (pl. °āḥ) ("descendants of Bharata, or the people and race named *Bh.*"): I, 367 (*katheyaṃ . . . Bha°ānāṃ mahātmanāṃ*), 2308 (*°ānāṃ mahaj janma*), 2320 (do.), 2321 (= do.), 3126 (*°ānāṃ svastyayanaṃ*), 4270 (the royal house of Hāstinapura), 5160; II, 2396 (principally the Duryodhanists), 2560, 2650 (principally the Duryodhanists), 2690 (*°ānāṃ striyaḥ*, i.e. those of the Duryodhanists), 2695 (*°ānām abhūtaye*, i.e. do.), 2700 (= do.); III, 1114 (*°ānām abhūtaye*, principally the Duryodhanists), †1361 (those who were assembled in the hall of Dhṛtarāshṭra), †10245 (*°pradhānān*, principally the Duryodhanists), 15155 (*°ānāṃ kulodvaha* = Duryodhana), 17474 (*Pāṇḍavān*); IV, 912 (*Çantanavo Bhishmo Bharatānāṃ pitāmahaḥ*), 913, 1838 (principally the Duryodhanists), 2035 (*°ānāṃ pitāmahaḥ Bhishmo*); V, 2105 (principally the Duryodhanists), 2914 (*°striyaḥ*), 2966 (principally the Duryodhanists), 3399 (i.e. Pāṇḍavāḥ), 4211, 5651 (i.e. the Duryodhanists); VI, 37 (*°ānāṃ pitāmahaḥ*, i.e. Vyāsa), 497 (*Bhishmo . . . Bharatānāṃ pitāmahaḥ*), 1972 (*°ānāṃ pitāmahaḥ* = Bhīshma), 5687, 5736; VII, †59 (i.e. the Duryodh.), 76 (*°striyaḥ*, i.e. of the Duryodh.), 308 (*°striyaḥ*), 1023 (i.e. the Duryodh.), 1240 (do.), 3123; VIII, 738 (*°kshayaḥ*), 1252 (i.e. Pāṇḍavāḥ), †1971 (i.e. Pāṇḍavāḥ), 2866 (*°kshayaḥ*); IX, 122 (the Duryodh.), 1664 (= do., *°kshaye*); X, 681 (*°ānāṃ pitāmahaḥ*, i.e. Vyāsa); XI, 270 (*°striyaḥ*), 440 (id.), 479 (*°yoshitaḥ*), 680 (*°kshayaṃ*), 751 (*°striyaḥ*); XII, 1 (id.), 1588 (*°ānāṃ pitāmahaḥ*, i.e. Bhīshma), 1930 (*°ānāṃ pitāmahaṃ*, i.e. Bhīshma); XIII, 7729, 7768 (*°ānāṃ kulodvahaḥ*, i.e. Bhīshma), 7778 (*°strībhir*); XIV, 1505 (*Subhadrādyāḥ °ānāṃ striyaḥ*), 1549, 2010 (*°striyaḥ*), 2036 (id.), 2038 (*°siṃhānāṃ*); XVII, 46 (*°sattamāḥ*, i.e. Pāṇḍavāḥ).

Bhārata[1] (pl. °āḥ) (= Bharatāḥ): I, 3122 (*pūrve*), 3727 (the people of Bharata), 3731 (v. Saṃvaraṇa: "the *Bh.* dwelt in the forests on the banks of the Sindhu for 1,000 years"), 3732 (the people of *Bh.*), 3733, 3735 (the people of *Bh.*), 4107 (the people of Hāstinapura), 4156 (the people of *Bh.*), 4973 (principally the Duryodh.), 6431 (i.e. Pāṇḍavāḥ), 6439 (do.); II, 2096 (*°ānāṃ kulaghnaḥ* = Duryodhana), 2236, 2656 (i.e. the Duryodh.); III, †1363 (*°ānāṃ carāḥ*, i.e. of the Duryodh.), 11898; V, †684, †698, †885, 923 (*°ānāṃ pitāmahaṃ* = Bhīshma), 966 (*Bhāratānāṃ virodhāt*, i.e. the Pāṇḍavāḥ and the Duryodh.), †2575, 2671 (the Pāṇḍ. and the Duryodh.), 2726, 3009, 4294 (= the Duryodh.), 4298 (*Bhāratāndhaka-Vṛshṇayaḥ*), 4896 (i.e. the Duryodh.), 5314 (*pitāmahaṃ Bhā°ānāṃ* = Bhīshma); VI, 496 (*Bhā°ānāṃ pitāmahaḥ* = Bhīshma), 597 (*°ānām abhūd yuddhaṃ*, i.e. the Pāṇḍ. and the Duryodh.), 3084 (*°ānāṃ pitāmahaḥ* = Bhīshma), 3815 (do.), 4688 (do.), 5203 (*°ānāṃ camūṃ prati* = the Duryodh.), 5327 (*°ānāṃ pitāmahaṃ* = Bhīshma), 5436 (do.), 5677 (do.), 5703 (*°ānāṃ mahattamaṃ* = Bhīshma), 5704 (*°ānāṃ pitāmahe* = Bhīshma), 5733 (*°ānāṃ mahārathaṃ*, i.e. Bhīshma); VII, 96 (*Bhā°ānāṃ pitāmahaṃ*, i.e. Bhīshma), 1424 (*sarva°harshaṇaḥ* = Arjuna), 1736 (*°sainyānāṃ*, i.e. the Duryodh.), 1943 (*°vāhinīṃ*, i.e. the Duryodh.), 3043 (*°ānāṃ mahātmanāṃ*), 5015 (*°sainyasya*, i.e. the Duryodh.), 5640 (i.e. the Duryodh.), 5927 (do.), 6158 (do.), 7519 (*°ānāṃ mahārathaḥ*, i.e. Citrasena), †8155 (i.e. the Duryodh.); VIII, 3645 (*°ānāṃ mahārathau Bhīshma-Droṇau*), †3829 (*°ānāṃ balaṃ*, i.e. the Duryodh.), 4265 (*°ān daça*, i.e. ten Duryodh.), 4958 (*°ānāṃ patiṃ Duryodhanaṃ*), 4976 (i.e. the Duryodh.); IX, 1672; XII, 13680 (*Kuravo nāma*); XIII, 3690, 7756; XIV, 1809? (*Mahābhārata-yuddhaṃ tat*), 2109? (do.).

Bhārata[2] ("a descendant of Bharata"): I, 7446.

Bhārata[3], **°tī** (adj.): I, 371 (*°ṃ kulaṃ*), 534 (*°tī senā* = the army of the Kurus), 2233 (*°tīṃ kathāṃ* = Mahābhārata), 2324 (do.), 2759 (*°ṃ vaṃçaṃ*), 3122 (*°i kīrttir, °aṃ kulaṃ*), 3876 (*°ṃ kulaṃ*), 4271 (*°ṃ vaṃçaṃ*); II, 676 (*°te vaṃçe*), 1219 (*°ṃ puraṃ*); III, 1930 (*°tī camūḥ*, i.e. the Duryodh.); IV, 1241 (*°īṃ senāṃ*); V, 161 (*°te vaṃçe*), 2102 (*senā°tī*, i.e. the Duryodh.), 2315 (*°tī*, sc. *senā*, i.e. the Duryodh.), 4190 (*°īṃ*, sc. *lakshmīṃ*), 4811 (*Mahābhāratam āhavaṃ*); VI, 130 (*kīrtiça°i*), 4548 (*°tī mahācamūḥ* = the Duryodh.), 5229 (*°tīṃ*, sc. *senāṃ*, i.e. the Duryodh.), 5769 (*samitir . . . Bhārati*); VII, 28 (*°tī*, sc. *senā*), 1724 (*senāṃ Bhī°īṃ*, i.e. the Duryodh.), 3363 (*°īṃ senāṃ*, i.e. the Duryodh.), 3397 (do. = do.), 4205 (sc. *senāṃ*, i.e. the Duryodh.), 4216 (do. = do.), 4218 (do. = do.), 4873 (*senā*, i.e. the Duryodh.), 5133 (*°īṃ camūṃ*, i.e. the Duryodh.), 5325 (do. = do.), 5846 (*°tī-madhyaṃ*, i.e. the Duryodh.), 5927 (*°īṃ*, sc. *senāṃ*), 6536 (*°tī*, sc. *senā*, i.e. the Duryodh.), 6668 (*°i senā*), 6671 (*°i senā*) (principally the Duryodh.?), 6968 (*°tī senā* = the Duryodh.), 7219 (*°tī senā*, i.e. the Duryodh.), 8441 (*°īṃ*, sc. *senāṃ*); VIII, 2850 (*°tī camūḥ* = the Duryodh.), 3037 (*°tī senā*, i.e. Pāṇḍav.), 3525 (*°tī camū*, i.e. the Duryodh.), 3686 (*°tī senā* = the Duryodh.), †3815 (*°tī pṛtanā*), 3843 (*°tīṃ*, sc. *senāṃ*, i.e. the Duryodh.); IX, 1491 (*°tīṃ senāṃ*, i.e. the

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Duryodh.); XII, 12228 (*varsham*), 13646 (*ākhyānam*); XVI, 51 (*yuddhe*); XVIII, 192 (°*tvāt*).

Bhārata$^{1-17}$ = (1) Abhimanyu Árjuni, (2) Arjuna Pāṇḍava, (3) Bhīmasena Pāṇḍava, (4) Bhīshma Çāntanava, (5) Çāntanu, (6) Dhṛtarāshṭra Vaicitravīrya, (7) Duḥçāsana Dhārtarāshṭra, (8) Duryodhana Dhārtarāshṭra, (9) Janamejaya Pārikshita, (10) Nakula Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sagara, (13) Vidura Vaicitravīrya, (14) Yudhishṭhira Pāṇḍava:—

(1) Abhimanyu: IV, 2325 (Matsya-Bhāratayoḥ).

(2) Arjuna: I, 5398, 5525, 6524, 6621, 6713, 6733, 6762, 6769, 7812; II, 4, 61, 1050, 2425, 2426; III, 507, 1459, 1486, 11948, 11992, 12026, 12192, 12288, 12309, 17268; IV, 17, †1666, †2158 (Bhārata-Matsya-vīrau, i.e. Arjuna and Uttara); V, 2832, 2833, 5512; VI, 892, 896, 975, 1035, 1138, 1252, 1324, 1354, 1358, 1363, 1401, 1405, 1429, 1516, 3582, 3584, 4980, 5736; VII, 5927, 6391, 6428, 7838; VIII, 2827, 2867, 2869, 2878, 2999, 3017, 3021, 3034, 3441, 3486, 3635, 3650, 3651, 3683, 3703, 3719, 3740, 3744, 3746; X, 672; XII, 596, 774, 13159, 13166, 13170, 13171, 13246, 13268, 13297, 13560, 13584; XIV, 390, 2116, 2440; XVI, 169 (ought to have been Vasudeva), 286, 290.

(3) Bhīmasena: I, 4880; II, 2423, 2431; III, 1365, 1415, 1416, 10895, 11222, 11283, 11289, 11326, 17275; IV, 524, 528, 555, 557, 588, 615, 687, 688, 722, 1085; V, 2761, 2790, 5474, 5475; VI, 2275, 3424; VII, 5511; IX, 3402, 3403; X, 756 (?); XI, 393.

(4) Bhīshma: I, 4028, 4034, 4107, 4154, 4231; II, 1352 (?), 1355 (?) (Yudhishṭhira ?), 1472, 1481, 1545; V, 6071 (C. Bhārata, voc. instead of nom.), 7023, 7056, 7259; VI, 507, 523, 5462; VII, 98, 108; XII, 1822, 1836, 1837, 1854, 1957, 2126, 2597, 2917, 4210, 4551, (4552), 4716, 4727, 4779, 5247, 5321, 5928, 6026, 6028, 7153, 7641, 7984, 8021, 9259, 9270, 9755, 9855, 11078, 11079; XIII, 374, 1676, 1681, 2631, 2927, 2930, 3065, 3222, 3229, 3235, 3237, 3268, 3375, 3697, 5146, 6199, 6244.

(5) Çāntanu: I, 3963, 3967.

(6) Dhṛtarāshṭra: I, 238, 4516, 4764, 5597, 5686, 7462, 7471, 7493, 7498, 7499, 7509; II, 1756, 1807, 1809, 1812, 1821, 1822, 1875, 1907, 1911, 1928, 1932, 1962, 2095, 2108, †2120, 2433, 2481, 2482, 2630, 2635, 2636, 2641; III, 285, 313, 318, 343, 459, 14837; V, †691 (?), †950, 955 (°āgrya!), 1038, 1066, 1099, 1167, 1256, 1286, 1345, 1388, 1392, 1415, 1431, 1438, 1441, 1444, 1447, 1543, †1553, 1566, 1656, 1691, 1788, 2121, 2142, 2147, 2159, 2163, 2174, 2185, 2189, 2197, 2200, 2203, 2210, 2211, 2272, 2278, 2324, 2384, 2387, 2388, 2391, 2563, 3061, 3386, 3389, 3395, 3409, 3428, 3443, 3494 (?), 4300, 4390, 4391, 4730, 5409, 5410, 5885; VI, 40, 64, 91, 114, 138, 146, 152, 200, 207, 227, 313, 317, 331, 344, 399, 408, 430, 487, 613, 693, 755, 756, 854, 1621, 1660, 1690, 1692, 1700, 1712, 1721, 1775, 1793, 1851, 1862, 1895, 2149, 2203, 2205, 2275, 2284, 2286, 2324, 2359, 2363, 2424, 2449, †2649, †2651, 2727, 2773, 2801, †2807, 2817, 2914, 3077, 3184, 3186, 3244, 3275, 3278, 3311, 3406, 3412, 3447, 3475, 3489, 3550, 3618, 3625, 3627, 3667, 3675, 3717, 3750, †3787, 3831 (only in B.), 3873, 3876, 3969, 3995, 4164, 4314, 4336, 4365, 4370, 4383, 4399, 4400, 4502, 4537, 4546, 4551, 4597, 4628, 4634, 4660, 4686, 4762, 4882, †4884, 4893, 5008, 5010, 5109, 5122, 5163, 5195, 5218, 5337, 5501, 5635; VII, 42, 466, 483, 492, 592, 600, 819, 890, 919, 957, 1041, 1098, 1336, †1452, 1471, 1571, 1630, 1640, 1652, 1655, 1737, 1738, 1757, 1823, 1886, 2915, 3124, 3282, 3302, 3322, 3356, 3364, 3400, 3485, 3520, 3521, 3562, 3639, 3653, 3678, 3752, 3935, 3982, 3994, 4011, 4021, 4026, 4033, 4153, 4494, 4577, †4688, 4816, 4823, 4957, 4968, 4969, 4994, 5074, 5077, 5097, 5222, 5306, 5400, 5426, 5513, 5628, 5640, 5687, 5761, 5827, 5925, 5940 (B.; C. has °aḥ-Yuyudhāna), 6238, 6453, 6615, 6618, 6625, 6636, 6724, 6774, 6861, 6878, 6881, 6897, 6924, 6943, 7100, 7197, 7252, 7253, 7285, 7319, 7369, 7409, 7437, 7439, 7496, 7504, 7520, 7542, 7550, 7594, 7598, 7606, 7608, 7615, 7768, 7794, 7911, 8111, 8392, 8394, 8482, 8520, 8539, 8593, 8608, 8693, 8722, 8816, 8898, 9027, 9279, 9358, 9369, 9415, 9421; VIII, 53, 362, 399, 547, 553, 589, 629, 712, 736, 739, 741, 749, 804, 952, 959, 979, 980, 982, 1007, 1011, 1029, 1038, 1078, 1079, 1117, 1157, 1175, 1190, 1243, 1390, 1675, 2247, 2315, 2365, 2386, 2502, 2527, 2530, 2555, 2559, 2606, 2625, 2676, 2677, 2706, 2742, 2751, 2788, 2835, 2911, 3088, 3093, 3219, 3246, 3283, 3634, 3751, †3815, †3829, 3888, 3898, 3934, 3967, 3992, 3993, 4117, 4379, 4432, †4621, †4702, †4763, 4775, †4787; IX, 32, 39, 136, 190, 328, 371, 384, 407, 417, 422, 427, 431, 456, 681, 718, 721, 738, 839, 855, 952, 971, 981, 1001, 1088 (?), 1133, 1137, 1151, 1167, 1176, 1260, 1356, 1363, 1401, 1402, 1446, 1496, 1506, 1507, 1518, 1533, 1564, 1580, 1581, 1726, 1729, 1759, 1965, 3080, 3189, 3201, 3204, 3296, 3307, 3413, 3444, 3492, 3542, 3543, 3549, 3624; X, 33, 39, 268, 271, 272, 278, 303, 330, 335, 348, 417, 434, 547; XI, 31, 49, 51, 94, 97, 166, 170, 182, 185, 190, 195, 207, 228, 236, 239, 251, 256, 306, 346, 350, 768, 776; XII, 4561, 4566; XV, 404, 749, 750.

(7) Duḥçāsana: III, 15091; VII, 4887.

(8) Duryodhana: II, 1763, 1968, 2092 (?); III, 294, 14773, 14836, 14837, 15031, 15049, 15051, 15225, 15226, 15290, 15293, 15337; IV, 881, 890, 920, 966; V, 2379, 2494, 2922, 3254, 3472, 3494, 3498, 3674, 4129, 4134, 4149, 4163, 4164, 4167, 4200, 4266, 4353, 5069, 5828, 5892, 5896, 5901, 5911, 5935, 5940, 5965, 6012, 6040, 7002, 7048, 7092, 7142, 7159, 7161, 7173, 7179, 7187, 7203, 7201, †7207, 7235, 7267, 7288, 7338, 7367, 7438, 7463, 7482, 7495, 7570, 7571; VI, 3035, 3930, 4443 (PCR.), 4469, 5816; VII, 152, 437, 3449, 5339, 6555, 6561, 6975, 7149, 7151, 7159, 7666, 8445, 8921, 9020; VIII, 359, 1286, 1287, 1291, 1318, 1626, †4829, †4832; IX, 193, 213, 974, 1686, 1768, 1773, 1776, 1777, 1805, 1858, 1876, 3333; X, 506, 529; XII, 4567.

(9) Janamejaya: I, 2175, 2496, 2498, 2521, 2522, 2527, 2529, 2538, 2553, 2609, 2632, 2708, 3110, 3117, 3124, 3125, 3162, 3205, 3207, 3212, 3424, 3712, 3720, 3721, 3749, 3908, 4020, 4040, 4049 (B. *Bhārata*, C. °*taḥ*), 4099, 4146, 4289, 4320, 4373, 4375, 4380, 4383, 4395, 4513, 4539, 4641, 4784, 4936, 4975, 4994, 4996, 5236, 5293, 5312, 5339, 5370, 5391, 5440, 5462, 5511, 5715, 5814, 5899, 5901, 5973, 6180, 6185, 6241, 6277, 6284, 6300, 6360 (?), 6953, 7206, 7250, 7524, 7528, 7742, 7780, 7783, 7811, 7814, 7816, 7818, 7821, 7858, 7874, 7912, 8023, 8029, 8066, 8069, 8120, 8293, 8327, 8337, 8348, 8435, 8448; II, 15, 75, 101, 135, 514, 541, 762, 821, 834, 943, 970, 976, 981, 1094, 1112, 1156, 1195, 1247, 1263, 1432, 1487, 2052, 2289, 2481, 2492, 2513 (?); III, 262, 410, 426, 1612, 1665, 4038, 10097, 10469, 10972, 10985, 11133, 11341, 11427, 11513, 11709, 11772, 11898, 12441, 13213, 13488, 14860, 14880, 14903, 14958, 14978, 14998, 15104, 15182, 15186, 15272, 15344, 15611, 15801, 16926, 17056; IV, 6, 462, 826, 828, 1005, 1067, 1271, 1599, 1705, 1998, 2014, 2032, 2082, 2348; V, 152, 178, 210, 598, 1572, 1802, 1917, 2212, 3002, 3376, 5243, 5276, 5390, 5696, 5698, 7614, 7622, 7652; VI, 495, 496; VIII, 10, 5041; IX, 1996, 2205, 2207, 2218, 2248, 2270, 2273, 2366, 2368, 2401,

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2445, 2498, 2546, 2550, 2568, 2572, 2582, 2586, 2603, 2605, 2607, 2608, 2612, 2620, 2623, 2625, 2626, 2629, 2632, 2641, 2642, 2646, 2649, 2713, 2768, 2772, 2787, 2788, 2851, 2864, 2869, 2913, 2918, 2925, 2959, 2964 (!?), 3511; XI, 325, 412, 503 (ought to have been Kṛshṇa), 742, 787; XII, 1383, 1395, 1399, 1411, 1466, 5632, 6127, 12999, 13029, 13615, 13632, 13718; XIII, 1304; XIV, 1624, 1627, 1635, 1717, 1738, 1739, 1741, 1759, 1862, 1886, 1887, 1964, 2041, 2045, 2063, 2125 (?), 2145, 2163, 2186, 2205, 2233, 2254, 2258, 2537, 2658 (?), 2692, 2816, 2827, 2845; XV, 134, 174, 513, 524, 589, 619, 727, 774, 917, 1055; XVI, 39, 46, 97, 149, 195, 222; XVIII, 56, 87, 177, 221, 233, 246.

(10) Nakula: V, 5476 (= Ulūka?), 5477; XII, 6149, 6172.

(11) Pāṇḍu: I, 4478, 4568, 4579, 4682, 4750.

(12) Sagara: III, 8847.

(13) Vidura: I, 7382 (Janamejaya?), 7521; II, 1782, 2130; III, 256.

(14) Yudhishṭhira: I, 6360 (? one expects Pāṇḍavāḥ); II, 42 (?) (Janamejaya?), 156, 161, 208, 240, 274, 286, 304, 346, 377, 420, 431, 438, 442, 448, 455, 462, 475, 478, 504, 565, 605, 743, 1327, 1428, 1639, 2445, 2492 (?), 2504 (?), 2513 (?), 2581; III, 128, 142, 618, 715, 797, 802, 812, 813, 828, 844, 995, 1001, 1016, 1120, 1121, 1145, 1251, 1271, 1345, 1351, 2077, 2104, 2135, 2200, 2216, 2219, 2264, 2350, 2391, 2516, 2687, 2705, 2867, 2874, 2919, 2945, 4075, 5010, 5031, 5040, 5052, 5056, 5062, 5076, 5082, 6028, 6030, 6049, 6052, 6058, 6060, 6065, 7006, 7046, 7088, 7089, 7098, 8026, 8029, 8040, 8050, 8060, 8067, 8068, 8101, 8115, 8181, 8184, 8221, 8225, 8260, 8326, 8355, 8357, 8376, 8465, 8493, 8528, 8532, 8562, 8632, 8640, 8643, 8667, 8813, 8832, 9902, 9984, 9985, 10133, 10134, 10201, †10214, 10304, 10316, 10409, 10457, 10497, 10523, 10546, 10704, 10714, 10753, 10764, 10805, 10820, 10830, 10847, 10849, 10861, 10991, 11448, 11485, 11804, 11824, 11882, 11962, 11994, 12009, 12051, 12093, 12100, 12122, 12140, 12142, 12169, 12230, 12252, 12275, †12327, †12328, 12872, 12873, 12888, 12904, 12908, 12976, 13113, 13376, 13422, 13491, 13621, 13647, 14119, 14232, 14432, 15357, 15386, 15952, 16074, 16228, 16505, 16526, 16658, 16712, 17245, 17435; IV, 28, 31, 77, 79, 89, 157, 226, 228, 555; V, 205, 377, 436, †689, 2585, 2688, 2689, 2711, 4470, 5083 (*Bhārata*, B.; C. has °*aṃ*), 5087, 5140, 5427; VI, 1545, 4940; VII, 2013, 8358; VIII, 2155, †3375, †3503, †3505, 5001; IX, 350 (?), 351 (?), 1748, 1780, 1792, 3482; X, 616, 629, 768, 792; XI, 321, 2742 (ought to have been Kuçika); XII, 47, 82, 110, 115, 117, 118, 133, 290, 338, 344, 371, 376, 381, 397, 409, 410, 440, 477, 536, 606, 620, 702, 703, 1072, 1146, 1147, 1155, 1157, 1159, 1188, 1192, 1205, 1207, 1219, 1240, 1241, 1255, 1433, 1437, 1465, 1515, 1759, 1932 (?), 2044, 2086, 2136, 2248 (?), 2280, 2294, 2304, 2307, 2312, 2468, 2469, 2470, 2476, 2483, 2492, 2536, 2626, 2670, 2720, 2736, 2832, 2836, 2838, 2923, 3055, 3057, 3124, 3128, 3229, 3268, 3281, 3298, 3331, 3354, 3361, 3460, 3461, 3578, 3686, 3692, 3705, 3757, 3769, 3786, 3792, 3961, 3963, 3980, 3989, 3997, 4007, 4023, 4026, 4191, 4197, 4243, (4330), 4351, 4437, 4520, 4524, 4553 (?), 4647, 4735, 4741, 4748, 4772, 4823, 4825, 4877, 4880, 4924, 4927, 4928, 5129, 5132, 5248, 5360, 5414, 5428, 5436, 5440, 5463, 5876, 5902, 5920, 5961, 5979, 5983, 5998, 6040, 6078, 6317, 6351, 6387, 6389, 6448, 6587, 7077, 7093, 7095, 7148, 7537, 7540, 8009, 8088, 8185, 8344, 8431, 9296, 9450 (?), 9548, 9795, 9838, 9847, 9853, 10003, 10146, 10155, 10165, 10185, 10211, 10213, 10221, 10264, 10267, 10347, 10497, 10502, 10533, 11109, 11139, 11160, 11168, 11170, 11171, 11186, 11189, 11194, 11195, 11516, 11545, 11854, 12183, 12204, 12218, 12252, 12259, 12260, 12425, 12577, 12616, 12621, 12645, 12819, 12846, 12988, 13942; XIII, 89, 102, 159, 180, 220, 345, 406, 410, 426, 444, 445, 598, 602, 650, 972, 975, 998, 1033, 1380, 1576, 1578, 1588, 1591, 1607, 1610, 1617, 1635, 1637, 1656, 1658, 1662, 1666, 1672, 1675, 1939, 1947, 1958, 1970, 2084, 2192, 2274, 2349, 2355, 2358, 2427, 2498, 2508, 2513, 2517, 2519, 2554, 2613, 2619, 2630, 2722, 2730, 2762, 2806, 2828, 2833, 2859, 2951, 2995, 3016, 3047, 3076, 3077, 3080, 3081, 3098, 3100, 3282, 3347, 3348, 3364, 3366, 3723, 3831, 3877, 3930, 4320, 4321, 4325, 4374, 4378, 4415, 4422, 4644, 4649, 4652, 4678, 4679, 4755, 4793, 4814, 4910, 5059, 5076, 5080, 5081, 5082, 5083, 5095, 5098, 5103, 5114, 5115, 5128, 5130, 5141, 5146 (?), 5348, 5363, 5433, 5444, 5447, 5464, 5466, 5479, 5492, 5493, 5504, 5523, 5529, 5563, 5611, 5686, 5697, 5706, 5714, 5921, 6280, 6281, 6913, 7134, 7161, 7186, 7370, 7473, 7488, 7538; XIV, 40, 43, 48, 68, 97, 332, 335, 2080; XV, 157, 181, 187, 197, 214, 222, 223, 240, 249, 681, 708, 1024, 1046, 1078; XVII, 90, 94; XVIII, 61, 114.

Bhārata[18] **(m)** (= Mahābhārata): I, 19 (*Bhāratasyetihāsasya*), 52 (*Manv-ādi Bhāratam kecit . . .*), 77 (*Lekhako Bhāratasyāsya*), 85 (°*sūryeṇa*), 92 (°*drumaḥ*), 96 (*abravīd Bhāratam loke mānushye 'smin mahān ṛshiḥ*), 98 (*çrāvayām āsa Bhāratam*), 101 (*caturviṃçatisāhasrīm cakre Bhārata-saṃhitām*), 247 (°*ādhyayanam*), 255 (*anukramaṇikādhyāyam Bhāratasyemam āditaḥ*), 257 (°*sya vapuḥ*), 259, 262 (*adhītam Bhāratam tena*), 264 (*ekataç caturo vedān Bhāratam caitad ekataḥ*), 303 (°*ākhyānam*), 308 (*tad etad Bhāratam nāma kavibhis tūpajīvyati*), 311 (*Bhāratasyetihāsasya . . . parvasaṅgrahaḥ*), 360 (*samāso Bhāratasyāyam atroktaḥ parvasaṅgrahaḥ*), 516 (*pañcamam parva Bhārate*), 526 (*shashṭham etat samākhyātam Bhārate parva*), 539 (*saptamam Bhārate parva*), 548 (*ashṭamam parva Bhāratacintakaiḥ*), 592 (*çlokasaptaçatī cāpi pañcasaptatisaṃyutā | saṃkhyayā Bhāratākhyānam uktam Vyāsena dhīmatā*), 644 (*etat sarvam samākhyātam Bhārata-parvasaṅgrahaḥ*), †655 (*yo Bhāratam samadhigachati . . .*), †658 (°*katham . . .*), 2202 (*mahat*), 2313 (*yo 'dhīte Bhā°m puṇyam*), 2314 (*Bhā°m paṭhan*), 2329, 2330 (*idam*), 2419, ††3841 (*idam*); XII, 13315 (*çatasahasrād °ākhyānavistarāt*), 13649 (°*ārthān*), 13650 (id.), 13651 (id.); XIII, 3682, 6069 (?), 7159 (°*kathām*); XVIII, 196, 202 (°*ādhyayanāt*), 208 (°*Sāvitrīm*), 209, 210 (*ākhyānam*), 211–12, 214, 218, 220, 221 (*çrutvā Bhārata Bh°m*), 233 (id.), 262, 290 (*bhavishyam?*), 295 (°*çravaṇe*), 296–8, 300.

Bhārata[19] = °*saṃgrāma* ("the war of the Bhāratas"): XII, 1716 (Nīl.).

Bhārata[20] **(m)** (= *Bhā°varsha*). § 574 (Jambūkh.): VI, 9, 317; XII, 12228.

Bhāratācārya[1] = Droṇa: II, 1535; IV, 1591, 1592 (*Droṇāt*); X, 618.

Bhāratācārya[2] = Kṛpa: II, 1349 (*Kṛpe*).

Bhāratācāryaputra = Açvatthāman: X, 640.

Bharataçārdūla[1–5] = (1) Bhīmasena Pāṇḍava, (2) Dhṛtarāshṭra, (3) Duryodhana Dhārtarāshṭra, (4) Janamejaya Pārikshita, (5) Yudhishṭhira Pāṇḍava:—

(1) Bhīmasena: II, 1061.
(2) Dhṛtarāshṭra: VI, 4237; VII, 5432; IX, 3557.
(3) Duryodhana: V, 7272.
(4) Janamejaya: I, 2016; XVII, 44.

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(5) Yudhishṭhira: III, 8884, 15892; XII, 2189; XIII, 3199, 7087.

Bharataçārdūlau = Bhīmasena and Duryodhana: IX, 3111.

Bharataçreshṭha[1–10] = (1) Arjuna Pāṇḍava, (2) Bhīmasena Pāṇḍava, (3) Bhīshma Çāntanava, (4) Dhṛtarāshṭra Vaicitravīrya, (5) Duḥçāsana Dhārtarāshṭra, (6) Duryodhana Dhārtarāshṭra, (7) Janamejaya Pārikshita, (8) Nakula Pāṇḍava, (9) Parikshit (father of Janamejaya), (10) Yudhishṭhira Pāṇḍava:—

(1) Arjuna: I, 6793, 6892; III, 12207; VIII, 648, 2881, 3037, 3576, 3730, 4129; XIV, 1475, 2279.

(2) Bhīmasena: III, 11208; IV, 591; VIII, 3894; IX, 1924.

(3) Bhīshma: V, 1962, 3100, 5942, 7295; VI, 4486 (Gāṅgeyo), 5568, 5735; VII, 25, 102; IX, 1934 (Gāṅgeya); XII, 1994, 7519, 7522; XIII, 344, 1531, 1760, 2045, 4743, 5880, 7723.

(4) Dhṛtarāshṭra: V, 3437, 3499 (?), 5626, 5736; VI, 102, 173, 381, 410, 475, 491, 1855, 1968, 1971, 2019, 2032, 2033, 2447, 2924, 3447, 3531, 3594, 3642, 3880, 4083, 4085, 4139, 4145, 4312, 5084, 5589, 5783; VII, 28, 789, 794, 1735, 3066, 3888, 3983, 4117, 4240, 5444, 5472, 5661, 5740, 5815, 5901, 6095, 6883, 7348, 7441, 7584, 7601, 7721; VIII, 2482, 2656, 2681, 2698, 2770, 2771; IX, 378, 722, 1006, 1340, 1577, 1591, 1641, 3233.

(5) Duḥçāsana: VII, 4937.

(6) Duryodhana: III, 14842, 15334; V, 3499 (?), 4192, 4205, 4685, 5045, 5966, 5994, 6060, 6097, 7177, 7236, 7509; VI, 4411; VII, 444; VIII, 1663, 2717 (so both C. and B.); IX, 171, 3234, 3637 (*sarvalokeçvareçvaraṃ*).

(7) Janamejaya: I, 3713; III, 13628, 15799, 16922, 17184, 17271; IX, 9, 23, 2094, 2822, 2851, 3003; X, 688; XIII, 7779; XIV, 2176, 2240; XV, 888; XVII, 43; XVIII, 208, 270, 290–1.

(8) Nakula: IX, 504.

(9) Parikshit: I, 1678.

(10) Yudhishṭhira: II, 427, 726; III, 608, 617, 637, 644, 670, 782, 849, 2716, 3097, 8336, 8833, 11650, 13000, 13063, 13377, 13415, 13643, 14286, 15971; VI, 2059; VII, 2974, 3982, 8318, 8357; VIII, 3563; IX, 1749, 1837, 3152; XII, 640, 700, 2267, 3267, 5541, 5798, 5804, 6038, 7536, 7568, 10696, 13938; XIII, 201, 408, 432, 441, 452, 1537, 1724 (ought to have been Gautama), 2122, 4293, 4646, 4650, 4653, 5374, 7554; XIV, 2530, 2652, 2688; XVII, 94; XVIII, 119.

Bhārataçreshṭha = Arjuna Pāṇḍava: XIV, 2482.

Bharataçreshṭhāḥ[1] (pl., "the best of the Bh.") = the Pāṇḍavāḥ: III, 2015, 12555, 15389, 15571.

Bharataçreshṭhāḥ[2] = the Duryodhanists: VII, 22.

Bharataçreshṭhau = Nakula and Sahadeva: VIII, 2701.

Bhāratagoptṛ = Çāntanu: I, 3975.

Bhāratāgrya = (1) Arjuna Pāṇḍava, (2) Duryodhana Dhārtarāshṭra, (3) Janamejaya Pārikshita:—

(1) Arjuna: XV, 434.

(2) Duryodhana: V, 766.

(3) Janamejaya: I, †2097, †2098, †2099, †2100, †2101, †2102, †2103.

Bharatamukhya = (1) Duryodhana Dhārtarāshṭra: V, †915.—(2) Janamejaya Pārikshita: I, 7151.

Bhāratāpasada = Duḥçāsana Dhārtarāshṭra: II, 2307.

Bharatapravarha = Yudhishṭhira: III, †909.

Bharatapravarhāḥ (pl.) = Pāṇḍavāḥ: III, †944.

Bharatapravīra = Bhīmasena Pāṇḍava: III, 1372.

Bhāratarājaputra = Hrīnisheva (?) Ugrāyudha (?): VIII, †207.

Bhāratarathaçreshṭha = Arjuna Pāṇḍava: VII, 1424.

Bharatarshabha[1–15] = (1) Arjuna Pāṇḍava, (2) Bhīmasena Pāṇḍava, (3) Bhīshma Çāntanava, (4) Çāntanu, (5) Dhṛshṭadyumna, (6) Dhṛtarāshṭra Vaicitravīrya, (7) Droṇa, (8) Duryodhana Dhārtarāshṭra, (9) Janamejaya Pārikshita, (10) Nakula Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sahadeva Pāṇḍava, (13) Vidura Vaicitravīrya, (14) Vikarṇa Dhārtarāshṭra, (15) Yudhishṭhira Pāṇḍava:—

(1) Arjuna: I, 6492, 6651, 6689, 6874, 7781, 7816, 7839, 7932; II, 988; III, 1467, 1490, 1620, 2018; VI, 991, 1122, 1164, 1347, 1367, 1438, 1490, 5586; VII, 2546, 3849; VIII, 2829, 2997, 3024, 3025, 3030, 3032, 3061, †4578; XIV, 402, 422, 589, 596, 599; XVI, 166, 259.

(2) Bhīmasena: I, 5897; II, 922, 1069, 1079; III, 11126, 11288, 11307, 11697, 11705, 17279; IV, 558, 618; XII, 514; XV, 370.

(3) Bhīshma: I, 4052, 4481; V, 7097, 7257, 7295; VI, 533, 559, †792, 4943, 4952, 5719; VII, †86; XII, 1963, 2132, 2270, 2535, 4913, 4914, 4919, 5877, 6003, 7567, 8213, 10102, 10114, 11837; XIII, 197, 199, 344, 1381, 1688, 1689, 2008, 2970, 3006, 3241, 3955, 4551, 4601, 4677, 5166, 5688.

(4) Çāntanu: I, 3930, 3951.

(5) Dhṛshṭadyumna: VI, 2066.

(6) Dhṛtarāshṭra: I, 7467; II, 1754, 1952, 2407, 2472, 2484, 2506, 2632, 2707; III, 254; V, 995, 1004, 1032, 1044, 1143, 1194, 1319, 1465, 1960, 2001, 2013, 2123, 2134, 2185, 2195, 2386, 2467, 2468, 3395, 3404, 3412, 3419, 3420, 3421, 3426, 3430, 3434, 5626, 5698, 5776, 5859; VI, 46, 163, 271, 274, 281, 365, 387, 391, 497, 647, 654, 713, 733, 734, 735, 790, 826, 1760, 1806, 1810, 1812, 2080, 2178, 2351, 2364, 2889, 3055, 3095, 3127, 3148, 3337, 4097, 4350, 4681, 4769, 4817, 5000, 5014, 5016, 5068, 5085, 5096, 5458, 5462, 5677, 5771; VII, 760, 1597, 1724, 2713, 3065, 3696, 3698, 3932, 3950, 4007, 4129, 4486, 4669, 5066, 5210, 5299, 5356, 5454, 5511, 5601, 5619, 5936, 6362, 6503, 6655, 6669, 6894, 7019, 7072, 7108, 7282, 7476, 7507, 7512, 7571, 7616, 7678, 7723, 8362, 8394, 8522, 8774, 8915, 9214, 9311, 9496; VIII, 402, 486, 997, 1282, 2124, 2228, 2383, 2392, 2397, 2671, 2727, 3114, 3167, 3308, 3403 (so C.; B. °*aṃ*, i.e. Yudhishṭhira), 3564, 3572, 3961, 3964, 4143, 4400, 4407; IX, 25, 38, 341, 343, 397, 405, 406, 408, 454, 459, 511, 622, 707, 728, 731, 757, 932, 1099, 1138, 1163, 1209, 1223, 1274, 1485, 1495, 1712, 1713, 1721, 3288, 3298, 3306, 3467, 3494, 3556; X, 432; XI, 54, 141, 168, 255, 260, 268, 292, 336; XV, 763.

(7) Droṇa: VII, 684.

(8) Duryodhana: II, 1935, 1937, 1944, †2134; III, 372, 15282; V, 161, 937, 1944 (v. 1926, read *Bhīshma uvāca* against B. and C.), 2386, 4132, 4136, 4140, 4150, 4153, 4154, 4155, 4160, 4174, 4202, 4205, 4227, 4229, 4355, 4363, 5941, 5945, 5955, 5962, 5973, 5995, 7105, 7106, 7201, 7225, 7427, 7487; VI, 3015, 5081; VIII, 1310; IX, 227, 3640.

(9) Janamejaya: I, 2235, 2333, 2466, 2472, 2479, 2481, 2762, 3279, 3750, 3927, 4009, 4038, 4041, 4123, 4309, 4396, 4474, 4557, 4643, 5282, 5299, 5502, 5642, 5657, 5716, 5775, 5824, 5889, 5900, 5941, 6109, 6111, 6634, 6974, 8052, 8155, 8209, 8479; II, 8, 885, 979, 1000, 1099, 1142, 1161, 1262, 1660, 2215, 2454; III, 435, 9968, 11395, 11416, 11545, 11670, 11681, 13482, 15188, 15231, 15237, 15330, 15370,

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16594; IV, 158, 1034, 1889, 1894, 2010, 2034, 2370; V, 565, 596, 1797, 3007, 3107, 4186, 4439, 5386, 5392; VIII, 77; IX, 53, 54, 110, 1990, 1998, 2340, 2648, 2651, 2655, 2664, 2690, 2723, 2949, 3509; X, 657; XII, 1543; XIV, 1536 (read °*bha*; B. °*āḥ*), 1680, 1750, 1765, 2013, 2032, 2040, 2128, 2195, 2314, 2445, 2550, 2629, 2631, 2647, 2683; XV, 261, 281, 354, 427, 521, 609, 630, 635, 656, 733, 894, 898; XVI, 204; XVII, 21, 156, 158; XVIII, 193 (ought to have been Çaunaka), 221, 263, 283, 293, 298, 300, 308, 311.

(10) Nakula: II, 1203; XII, 6208.

(11) Pāṇḍu: I, 4617, 4653, 4715, 4967.

(12) Sahadeva: II, 1182.

(13) Vidura: IX, 46; XV, 390.

(14) Vikarṇa: II, 2282.

(15) Yudhishṭhira: II, 157, 179, 188, 191, 255, 256, 277, 382, 423, 497, 499, 500, 567, 569, 608, 651, 656, 692, 708, 1639, 2159, 2499, 2568; III, 613, 615, 662, 760, 1206, 1261, 1272, 1281, 2956, 2996, 3068, 4087, 5003, 5005, 5011, 5013, 5020, 5046, 5058, 5094, 7023, 8003, 8052, 8071, 8073, 8098, 8121, 8298, 8309, 8329, 8426, 8534, 8833, 8859, 9919, 9989, 10102, 10169, 10828, 11535, 11784, 11964, 12011, 12031, 12095, 12146, 12241, 12286, 12507, 12790, 12792, 12794, 12833, 12855, 12873, 13016, 13017, 13136, 13555, 13588, 13592, 13603, 13658, 15872, 16568, 16594, 16609, 16614, 16637, 16722, 16859, 17325, 17388, 17424; V, 208, 235, 270, 285, 322, 494, 5322, 5419; VI, 4970; VII, 2011, 8353; VIII, †3292; IX, 347, 1788, 1883, 1893, 1900, 3150; X, 608, 621, 767; XII, 108, 278, 305, 345, 506, 643, 650, 1138, 1177, 1343, 1440, 1571, 1761, 1784, 2154, 2167, 2181, 2606, 2753, 2883, 3261, 3408, 3459, 3558, 3582, 3682, 3753, 4023, 4185, 4196, 4244, 4352, 4412, 4732, 4733, 5035, 5328, 5379, 5454, 5809, 6448, 7549, 7555, 7562, 7565, 7742, 8455, 9771, 9833, 10152, 10155, 10162, 10189, 10251, 10488, 11062, 11066, 11086, 11132, 11181, 11203, 12646; XIII, 109, 260, 386, 407, 437, 442, 445, 458, 459, 460, 461, 468, 472, 477, 507, 1582, 1593, 1594, 1598, 1600, 1604, 1630, 1649, 1650, 1655, 1669, 1723 (ought to have been Gautama), 2085, 2095, 2126, 2129, 2249, 2400, 2418, 2420, 2524, 2552, 2553, 2629, 2643, 2649, 2701 (ought to have been Nahusha), 2708, 2767, 2913 (ought to have been Kuçika), 2934, 3040, 3357, 3360, 3372, 3377, 3616, 3655, 3813, 3829, 3884, 3946, 3950, 3952, 3959, 4647, 4797, 4842, 5085, 5113, 5131, 5140, 5142, 5189 (?), 5492, 5565, 5646, 5882, 7402, 7454, 7457; XIV, 311, 327, 2678; XV, 97, 139, 204, 225, 345, 604, 680, 978, 993, 1082; XVII, 77, 78; XVIII, 98.

Bharatarshabhāḥ (pl.): I, 4966 (Pāṇḍavān), 5334 (the disciples of Droṇa); II, 2497 (= Pāṇḍavāḥ); III, 240 (= Pāṇḍavāḥ), 355 (= do.), 934 (= do.), 1453 (= do.), 2007 (= do.), 6089 (= do.), 6921 (= do.), 10695 (= do.), 11550 (= do.), 11648 (= do.), 11668 (= do.), 11832 (= do.), †12339 (= do.), †12340 (= do.), 13007 (°*au* = Yamau), 14702 (= Pāṇḍavāḥ); IV, 1683 (= the Duryodhanists), 2259 (= Pāṇḍavāḥ), 2295 (°*au* = Nakula and Sahadeva); V, 4456 (= Bhīshma, etc., in the palace of Dhṛtarāshṭra); XI, 445 (= the Duryodhanists); XII, 1519 (= Pāṇḍavāḥ); XIV, 1536 (= Pāṇḍavāḥ; C. °*aḥ*, read probably °*bha*).

Bharatarshabhau = Bhīma and Duryodhana: IX, 3109.

Bharatasattama[1-10] = (1) Arjuna Pāṇḍava, (2) Bhīshma Çāntanava, (3) Çāntanu, (4) Dhṛtarāshṭra Vaicitravīrya, (5) Duryodhana Dhārtarāshṭra, (6) Janamejaya Pārikshita, (7) Pāṇḍu Vaicitravīrya, (8) Sahadeva Pāṇḍava, (9) Vikarṇa Dhārtarāshṭra, (10) Yudhishṭhira Pāṇḍava:—

(1) Arjuna: III, 1540; VI, 1458; VII, 2549, 6224; IX, 3468; XVI, 290.

(2) Bhīshma: I, 5096; XII, 5594, 12709; XIII, 2044, 2202, 3200, 7601.

(3) Çāntanu: I, 3924, 3926.

(4) Dhṛtarāshṭra: V, 4329, 4331; VI, 300, 4240, 4279; VII, 6778, 7349, 7606; VIII, 1001, 1390, 2839; IX, 327, 1175, 1225, 1270, 1349; X, 412, 497.

(5) Duryodhana: V, 1928 (v. 1926, read *Bhīshma uvāca* against B. and C.), 2296, 4203, 4712, 4996, 7104, 7200; VI, 2933; VII, 8998.

(6) Janamejaya: I, 1962, 2217, 2390, 2801, 3900, 4776, 4976, 5108, 8047, 8061; II, 69, 836, 1789; VIII, 75; IX, 2547, 2940; XI, 317; XIV, 1482, 1902, 2061, 2434, 2691, 2857; XV, 618; XVII, 15, 32.

(7) Pāṇḍu: I, 4415, 4891.

(8) Sahadeva: II, 1159.

(9) Vikarṇa: XI, 552.

(10) Yudhishṭhira: II, 625, 691; III, 1024, 4059, 5026, 6012, 6027, 6032, 6047, 6058, 6078, 6080, 7009, 7071, 8041, 8155, 8315, 8385, 10523, 11655, 13019, 13507, 13609, 13661, 13668, 14137, 16728; V, 5451; VII, 8355; VIII, 2993; XII, 383, 418, 2138, 2346, 2387, 3382, 3966, 3978, 5460, 5586, 6041, 6380, 6459, 7624, 10157, 10164, 13766; XIII, 429, 2081, 2287, 2654, 2710, 2807, 2920, 3043, 3339, 3423, 3481, 3804, 3852, 4548, 4650, 5137, 5346; XV, 1080; XVII, 53.

Bhāratasattama = Duryodhana: V, 7283 (so both B. and C.).

Bharatasattamāḥ: I, 7737 (= Pāṇḍavāḥ); III, 11649, 11675; V, 4181 (= the Duryodhanists); VI, 3135 (= Pāṇḍavāḥ); XVII, 46 (= do.).

Bharatasiṃha[1] = Bhīshma Çāntanava: VI, 3810.—Do.[2] = Pāṇḍu: I, 4631.

Bhāratasiṃha = Yudhishṭhira: III, 740.

Bharatavaṃça: I, 3970.

Bhārata(ṃ)varsha(ṃ). § 574 (Jambūkh.): VI, **6**, 201; **9**, 309, 312, 313; **10**, 385, 387.—§ 575 (Bhūmi-parvan): VI, **12**, 493.—Cf. Bhārata[20].

Bharatī (?) (an Agni). § 490 (Āṅgirasa): III, **219**, 14136 (v. Bharata).

Bhāratī (a river). § 494 (Āṅgirasa): III, **222**, 14232.

***bhāratī** (voice): XII, 1412; XIII, 3692 (*Bārhaspatīṃ*); XIV, 650 (*gauḥ*), 1192.

Bharga, pl. (°*āḥ*). § 280 (Bhīmasena): II, **29**, 1085 (*Bharggāṇāṃ adhipañ caiva Nishādādhipatiṃ tathā*) (conquered by Bhīmasena).

Bhārga, pl. (°*āḥ*, B. *Bhargāḥ*). § 574 (Jambūkh.): VI, **9**, 358 (a people in Bhāratavarsha).

Bhārgava[1], pl. (°*āḥ*) (the descendants of Bhṛgu): VIII, 1583 (*Bhārgavāṇāṃ kule jāto . . . Jamadagniḥ*); XIII, 2753 (°*āṇāṃ kulodvahaḥ*, i.e. Cyavana), 4146, 4160.

Bhārgava[2], pl. (°*āḥ*), a people in Bhāratavarsha: VI, 358.

Bhārgava[1], adj. (?): I, 2602 (*Vasūnāṃ Bhārgavaṃ vidyāt*); I, 865 (°*aṃ vaṃçaṃ*), 868 (do.).

Bhārgava[2] (a descendant of Bhṛgu): XI, 661; XII, 60; XIII, 4143 (°*Āṅgirasau*); XIV, 960.

Bhārgava[3] = Aurva: I, 6820, 6828.

Bhārgava[4] = Cyavana: I, 445, 870, 874, 939, 1928; III, 10312, 10314, 10322, 10325, 10327, 10331, 10337, 10338,

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10358, 10371, 10377, 10383, 10386, 10387, 10398, 10400, 10402; IV, 550; XII, 1354, 13935, 13937; XIII, 2643, 2692 (*ciprarsheḥ*), 2723, 2734, 2746, 2751, 2764, 2765, 2806, 2808, 2858, 2868, 7673 (C.; enumerated among the ṛshis of the North).

Bhārgava[5] = Çaunaka: I, 882, 1117.

Bhārgava[6] = Çiva: VII, 9527; XIV, 200.

Bhārgava[7] = Dadhīca: XII, 13212.

Bhārgava[8] = Devaçarman: XIII, 2268.

Bhārgava[9] = Jamadagni: XII, 1744; XIII, 4607, 4626.

Bhārgava[10] = Mārkaṇḍeya: III, 12617, 12902, 13010; XIII, 1545 (*prakṛshṭāyus*).

Bhārgava[11] = Paraçu-Rāma: I, 275, 2460, 2712, 3175, 4175, 5131, 5132; III, 220 (*prajñā ca te Bhārgavasyeva çuddhā*), 5099, 6009, 8318, 8656, 8658 (*Ṛcīka-nandano Rāmo Reṇukā-sutaḥ*), 8671, 8673, 10128, 10193; V, 1475 (?), 6051, 6085, 7001, 7012, 7022, 7038, 7040, 7065, 7086, 7112, 7119, 7132 (*Akṛtavraṇaḥ . . . sakhā Bhārgavasya*), 7133, 7217, 7223, 7245, 7269, 7303, 7308, 7319, 7326; VI, 557; VII, 2439; VIII, 37, 144, 221? (*cittamoham ivāyuktaṃ Bhārgavasya*), 1294, 1297, 1588, 1592, 1598, 1599, 1605, 1606, 1608, 1613, 3741 (*Rāmāt . . . ṛshisattamāt*), †4710; IX, 2836; XII, 83, 96, 100, 101 (*brahman*), 102, 806, 1566, 1596, 1711, 1769, 1775, 2086? (PCR. Uçanas), 4572? (Uçanas?), 5464 (Rāma, PCR.), 5465 (do.); XIII, 3965, 3972, 4061, 4170; XIV, 828.

Bhārgava[12] = Pramati: I, 952.

Bhārgava[13] = Ṛcīka: III, 10146; XII, 1722, 1723; XIII, 207 (*Ṛ° Cyavanasyātmasambhavaḥ*), 211.

Bhārgava[14] = Uçanas or Çukra: I, 2608, 3221, 3254, 3262, 3338, 3339, 3342, 3344, 3345, 3387, 3390, 3450; III, 7007? (PCR. *°priyakāmyayā*); XII, 2086? (PCR. *çlokaç cāyaṃ purā gīto Bhārgaveṇa mahātmanā | ākhyāne Rāmacarite nṛpatiṃ prati Bhārata*), 4572, 4574 (is consulted by Indra), 4575 (directs Indra to consult Prahlāda), 7662 (PCR. *nītiçāstraṃ jagāda*), 10677 (is swallowed by Mahādeva), 10696; XIII, 1289 (*Taṇḍiḥ provāca Çukrāya, Gautamāya ca Bhārgavaḥ*), 4688, 4741 (*Kāvyaḥ*), †4945 (Çukra knows the highest penance, viz. abstention from food).

Bhārgava[15] = Utaṅka: XIV, 1559, 1576, 1617, 1618, 1644, 1742.

Bhārgava[16] = Vipula: XIII, 2300.

Bhārgava[17], "the potter" (Nīl.): I, 391, 7130, †7131, †7148, 7156, 7157, †7179.

Bhārgava[18] = the planet Venus (cf. Bh° = Uçanas or Çukra): VII, 7546 (*Budha-Bhārgavayor iva*).

Bhārgavaçreshṭha = Paraçu-Rāma: V, 6048.

Bhārgavadāyāda = Uçanas: XII, 10665 (*muniḥ*).

Bhārgavanandana[1] = Jamadagni: III, 10168, 10173.—Do.[2] = Paraçu-Rāma: XII, 108; XIII, 4094.

Bhārgavarshabha = Ṛcīka: XIII, 242.

Bhārgavasattama = Mārkaṇḍeya: III, 13487, 14104.

Bhārgavasattamāḥ (pl.): I, 6805.

Bhārgavāstra (a certain celestial weapon): VIII, 3261 (employed by Karṇa), 3264, 3274, 3756, †4550, †4551.

Bhārgavī = Devayānī: I, 3217, 3419, 3431.

Bhārgavottama = Çaunaka: I, 2195.

Bhartṛ = Vishṇu (1000 names).

Bhartṛshṭhāna (a tīrtha). § 370 (Tīrthay.): III, **84**, 8054.—§ 372 (do.): **85**, 8202.

Bharukaccha (= Bharoch; C., Ma°). § 295 (Dyūtap.): II, **51**, 1830 (*°nivāsinaḥ*, bring tribute to Yudh.).

Bhāruṇḍa (a kind of bird). § 574*g* (Uttarāḥ Kuravaḥ): VI, **7**, 265 (*Bhāruṇḍā nāma çakunās tīkshṇatuṇḍā bhayānakāḥ*).—§ 641 (Rājadh.): XII, **89**, 3357; **93**, 3519.—§ 658 (Kṛtaghnop.): XII, **169**, 6326 (*°āḥ, manushyavadanāḥ*).

Bhāruṇḍasāman (a certain sāman). § 133 (Dushyanta): I, **70**, 2881 (*°gītābhiḥ*, in the hermitage of Kaṇva).

Bhāsa (a mountain). § 782*g* (Guruçishyasaṃv.): XIV, **43**$_{\eta}$, 1174.

Bhāshya (commentary). § 270 (Brahmasabhāv.): II, **11**, 453 (*Bhāshyāṇi tarkayuktāṇi dehavanti*, in the palace of Brahman).—§ 289 (Arghāharaṇap.): II, **36**, 1312 (*sarvabhāshyavidāṃ varāḥ*).—§ 709*b* (Sulabhā-Janaka-s.): XII, **321**, 11866 (*sarvabhāshyavidāṃ madhye*).—§ 749 (Ānuçāsan.): XIII, **90**, 4303 (*ye ca bhāshyavidaḥ keeid ye ca vyākaraṇe ratāḥ*, are paṅktipāvanāḥ and should be invited to çrāddhas).

Bhāsī[1]. § 102 (Aṃçāvat.): I, **65**, 2554 (among the eight daughters of Prādhā).—Do.[2] (daughter of Tāmrā, and mother of different birds of prey). § 126 (Tāmrā): I, **66**, 2620, 2621.

***Bhāskara**[1] (= the Sun): I, 5381 (*tīkshṇāṃço Bhāskarasyāṃçaḥ Karṇo 'rigaṇasūdanaḥ*), 5383 (*°syātmasambhavaḥ*, i.e. Karṇa); VI, 2380; VII, 7874 (*Svarbhānu-Bhāskarau*, i.e. Alambusha and Ghaṭotkaca), 7938 (*Svarbhānur iva Bhāskaram*); IX, 261, 535, 1174, 1333, 1640, 1654, 1858, 1919, 2311, 2457, 2846 (*bhagavān*); XI, 811; XII, 148 (*devena*), 4499 (*tejasām īçaṃ*), 11731, 11733; XIII, 4629, 7093 (the eighth of the twelve Ādityas), 7292 (*Soma-°au*).

Bhāskara[2] = Çiva: XIV, 195.

Bhāskaradyuti = Vishṇu (1000 names).

Bhāskari (a muni). § 637 (Rājadh.): XII, **47**$_{\eta}$, 1599.

Bhasmabhūta = Çiva: XIII, 1209 (1000 names[2]).

Bhasmāçaya = Çiva: XIII, 1209 (do.).

Bhasmadigdhordhvaliṅga = Kṛshṇa: XII, 1669.

Bhasmagoptṛ = Çiva: XIII, 1209 (1000 names[2]).

Bhasmaguṇṭhita = Çiva: XIII, 695.

Bhāsvara. § 615*u* (Skanda): IX, **45**, 2533 (a companion of Skanda's given to him by Sūrya).

Bhauma[1] = Naraka: III, 477 (*Narakaṃ*), 12590 (= do.); V, †1887 (*Narakaḥ*), †1892 (*Narakaṃ*), 5357 (do.); XII, 12956 (*Narakaṃ*).

Bhauma[2] = the planet Mars. § 775 (Ānuçāsan.): XIII, **166***a*, 7643 (among the deities whose names remove sin).

Bhauma[3] (sc. *astra*, a celestial weapon). § 208*b* (Arjuna): I, **135**, 5366 (employed by Arjuna: *Bhaumena prāviçad bhūmiṃ*).

Bhaumana (= Viçvakarman, Nīl., BR., etc.). § 46 (Garuḍa): I, **32**, 1473 (the keeper of the amṛta).—§ 257 (Arjuna): I, **225**, 8185 (*bhuvanaprabhuḥ*, had fabricated the car which was given to Arjuna by Varuṇa).—§ 561*h* (Arjuna): V, **56**, 2220 (*Tvashṭā, Dhātā*, etc., had decorated the flagstaff of Arjuna), †2223, †2224.

Bhava[1] (an ancient king). § 6 (Anukram.): I, **1**, 226 (belongs to the past).

Bhava[2] = Çiva.

Bhāva[1] = Çiva (1000 names[2]); [2] = Vishṇu (1000 names).

[Bhava-Bhārgava-samāgama(ḥ)] ("the meeting of Çiva and Uçanas"). § 701*b* (Mokshadh.): *Bhīshma* said: *Uçanas* became engaged in doing what was disagreeable to the gods for an adequate cause (v. the note of PCR., p. 524). *Kubera*, the chief of Y. and Rā., is the lord of the treasury of *Indra*. *Uçanas*, by *yoga*, entered *Kubera*, and deprived him of his liberty and robbed him of all his wealth. *Kubera* repaired to *Çiva*, who prepared to slay *Uçanas* with his lance. *Uçanas* placed himself on the point of *Çiva's* lance. *Çiva* bent the lance with his hand (*pāṇinā samanāmayat*), whence

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it was called *Pināka*, and threw *Uçanas* into his mouth and swallowed him, and *Uçanas* began to wander there. *Mahādeva* entered the waters and remained there like an immovable stake of wood for millions of years. Then he rose from the mighty lake and *Brahmán* approached him. *Çiva* saw that *Uçanas* within his stomach (Nīl.) had become greater in consequence of those penances of his. He once more betook himself to *yoga*-meditation. *Uçanas*, filled with anxiety, began to wander within his stomach, and to sing his praises; but *Rudra* had stopped all his outlets; at last he let him go out through his urethra. Thence he came to be called *Çukra*, and became unable to attain the central point of the firmament. *Umā* prevented *Çiva* from slaying him, and *Uçanas* became her son (XII, **290**).

Bhavabhāvana = Çiva: X, 252.

Bhavadā (a mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2631.

Bhavaghna = Çiva: XIII, 908.

Bhāvana[1] = Skanda: III, †14640 (*Bh° sarvasurāsurāṇāṃ*).

Bhāvana[2] = Çiva (1000 names[1–2]); [3] = Vishṇu (1000 names).

Bhāvinī (a mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2629.

Bhavishya (a parvan of Harivaṃça). § 10 (Parvas.): I, **2**, 358 (°*ṃ parva*).—§ 11 (do.): I, **2**, 642 (named besides Harivaṃça).—§ 23 (Pramadvarā): I, **9**, 979 (*etad dṛshṭaṃ bhavishye hi Ruror uttamatejasaḥ*).—§ 795*c* (Mahābhārata): XVIII, **6**, 290.

Bhavodbhava = Kṛshṇa: XII, 1509.

Bhaya ("Fear"). § 125 (Adharma): I, **66**, 2619 (son of Adharma and Nirṛti).

Bhayakṛt = Vishṇu: XIII, 7038 (1000 names).

Bhayanāçana = Vishṇu: XIII, 7038 (1000 names).

Bhayaṅkara[1] (a Sauvīra-prince, one of the twelve standard-bearers of Jayadratha). § 522 (Draupadīharaṇap.): III, **265***a*, 15598 (PCR. has *Prabhaṅkara*).—Do.[2], a Viçvadeva. § 749 (Ānuçās.): XIII, **91***γ*, 4356.

Bhayaṅkarī (a mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2622.

Bhayāpaha = Vishṇu: XIII, 7049 (1000 names).

Bhedī (a mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2631.

Bherīsvanamahāsvanā (a mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2644.

Bheshaja(ṃ) = Vishṇu: XIII, 7011 (1000 names).

Bhettṛ = Çiva (1000 names[1]).

Bhikshu = Çiva (1000 names[2]).

Bhikshurūpa = Çiva (1000 names[2]).

Bhīma[1] (an asura). § 702 (Mokshadh.): XII, **295**, 10807 (slain by Çiva).

Bhīma[2] (a companion of Skanda's). § 615*u* (Skanda): IX, **45***ẟ*, 2536 (given to him by Aṃça).

Bhīma[3] (an ancient king). § 673*b* (Bali-Vāsava-s.): XII, **227***a*, 8261.

Bhīma[4] = Vishṇu (1000 names).

Bhīma[5] = Çiva (1000 names[2]).

Bhīma[6] = Bhīmasena (Bhs.) or Bhīma (Bh.) Pāṇḍava. § 4 (Anukram.): I, **1**, 109 (Bhs.), 123 (Bhs.), 129 (Bh.), 134 (Bh.), 153 (Bhs.), 164 (Bh.), 195 (Bh.), 202 (Bh., Bhs.), 211 (Bhs.).—§ 9 (Parvas.): I, **2**, 301 (Bh.; fought mace in hand with Duryodhana for half a day).—§ 11 (do.): **2**, 389 (Bhs.), 411 (Bh.), 425 (Bhs.), 430 (Bh.), 452 (Bhs.), 456 (Bh.), 463 (Bh.), 474 (Bh.), 486 (Bhs.), 534 (Bh.), 554 (Bh.), 556 (Bh.), 558 (Bh.), 574 (Bh.), 575 (Bhs.), 582 (Bhs.).—§ 71 (Ādivaṃç. p.): I, **61**, 2240 (Bh. *Vṛkodaraḥ*) (is poisoned), 2241 (Bh.; is thrown into the Gaṅgā), 2242 (Bhs.), 2255 (Bh.), 2258 (Bhs.), 2267 (Bhs.).—§ 83 (Ādivaṃç.): I, **63**, [2451] (Vṛkodara, i.e. *Bh.*, begat Sutasoma), 2452 (Bh.).—§ 130 (Aṃçāvat.): I, **67**, 2742 (Bhs.), 2746 (*Bhs°n tu Vātasya*, sc. *putram*).—§ 157 (Pūruvaṃç.): I, **95**, ††3814 (*Mārutād Bhīmasenaḥ*).—§ 159 (do.): I, **95** [3827, father of Sutasoma], ††3829 (Bhs. *Kāçyāṃ Balandharāṃ nāmopayeme vīryaçulkāṃ, tasyāṃ putraṃ Sarvagaṃ nāmotpādayām āsa*), ††3833 (*pūrvam eva Hiḍimbāyāṃ rākshasaṃ Ghaṭotkacaṃ putram utpādayām āsa*, Bhs.).—§ 190*c* (Pāṇḍavotpatti): I, **123**, 4772 (Bh.): Vāyu came to Kuntī riding upon a deer; a celestial voice was also heard after the birth of *Bh.*; he fell from the lap of his mother, who had been frightened by a tiger, and broke into 100 fragments the rock on which he fell; he was born on the same day as Duryodhana.—§ 192 (Pāṇḍavotp.): I, **124**, 4854 (Bhs. *tu madhyamaḥ*).—§ 194 (Ṛshisaṃv.): I, **126**, 4920 (*Mātariçvā dadau putram Bhīmaṃ nāma mahābalam*).—§ 197 (Bhīmasenarasapāna): I, **128**, 4979 (Bhs.), 4984 (Bh.), 4988 (Bhs.), 4993 (Bh.), 5008 (Bhs.), 5010 (Bh.), 5014 (Bh.), 5017 (Bh.), 5018 (Bh.), 5022 (Bh.), 5025 (Bh.), 5031 (Bh.), 5033 (Bhs.); **129**, 5034 (Bh.), 5035 (Bhs.), 5038 (Bh.), 5042 (Bhs.), 5043 (Bh.), 5044 (Bh.), 5046 (Bhs.), 5047 (Bh.), 5061 (Bhs.), 5064 (Bhs.), 5066 (Bh.).—§ 205*a* (cf. Droṇa): I, **132**, 5275 (Bhs.), 5288 (*Bhīmādīn*): Duryodhana and Bhīma became very skilled in the use of the mace, and were jealous of each other.—§ 206 (Droṇa): I, **132***f* (Droṇa tests his pupils).—§ 208 (Astradarçana): I, **135**, 5348 (Bh.), 5350 (Bh.) (a combat with maces between Duryodhana and *Bh.*); **137**, 5423 (Bhs.), 5428 (Bhs.).—§ 209 (Drupadaçāsana): I, **138**, 5468 (Bhs.), 5469 (Bhs.), 5470 (Bh.), 5471 (Bhs.), 5500 (Bh.), 5501 (Bhs.).—§ 210*b* (cf. Sambhavaparvan): I, **139**, 5521 (Bh.): Vṛkodara (i.e. *Bh.*) received lessons in arms from Saṅkarshaṇa (i.e. Balarāma), and became like to Dyumatsena himself in strength.—§ 211 (Sambhavap.): I, **139**, 5538 (Bhs.).—§ 213 (Jatugṛhap.): I, **141**, 5654 (Bhs.); **145**, 5741 (Bh.); **146**, 5780 (Bhs.), (5786) (Bhs.); **148**, 5820 (Bhs.), 5828 (Bh.), 5838 (Bhs.); **150**, 5871 (Bh.), 5878 (Bhs.), 5881 (Bhs.); **151**, 5886 (Bh.), 5895 (Bhs.), 5896 (Bh.), 5926 (Bh.).—§ 214 (Hiḍimbavadhap.): I, **152**, 5941 (Bhs.), 5942 (Bhs.), 5946 (Bhs.), 5947 (Bhs.), (5956) (Bhs.), (5959) (Bh.); **153**, 5964 (Bhs.), (5968) (Bh.), 5973 (Bhs.), 5982 (Bh.), 5983 (Bhs.), 5999 (Bhs.), 6000 (Bh.), 6001 (Bh.), 6002 (Bhs.), 6004 (Bhs.); **154**, 6023 (Bh.), 6024 (Bh.), (6026) (Bh.), 6029 (Bh.), 6030 (Bh.), (6032) (Bh.), 6036 (Bhs.), 6037 (Bh.), 6038 (Bhs.), 6039 (Bhs.); **155**, (6042) (Bhs.), 6043 (Bh.), 6046 (Bhs.), 6053 (Bhs.), 6058 (Bhs.), 6059 (Bhs.), 6060 (Bhs.), 6062 (Bhs.), 6071 (Bh.), 6072 (Bhs.); **156**, 6096 (Bhs.).—§ 215 (Bakavadhap.): I, **157**, 6108 (Bh.), 6110 (Bhs.), 6113 (Bh.), (6118) (Bhs.); **162**, 6241 (Bh.), 6243 (Bh.), 6255 (Bh.), 6256 (Bh.), 6259 (Bh.); **163**, 6268 (Bh.), 6270 (Bhs.), 6272 (Bh.), 6275 (Bhs.), 6277 (Bhs.), 6278 (Bhs.), 6281 (Bh.), 6282 (Bh.), 6283 (Bh.), 6284 (Bh.), 6285 (Bh.), 6287 (Bhs.), 6288 (Bhs.), 6289 (Bh.), 6294 (Bh.); **164**, 6297 (Bh.), 6301 (Bh.), 6303 (Bh.).—§ 219 (Caitrarathap.): I, **168**, 6419 (Bhs.).—§ 233 (Svayaṃvarap.): I, **187**, †7014 (Bh.).—§ 234 (do.): I, **189**, †7075 (Bhs.), †7076 (Bh.); **190**, 7088 (Bh.), 7092 (Bhs.), 7111 (Bh.), 7112 (Bhs.), 7113 (Bhs.), 7121 (Bh.), 7124 (Bhs.).—§ 235 (do.): I, **191**, 7138 (Bh.).—§ 236 (do.): I, **192**, 7158 (Bh.), †7161 (Bh.).—§ 237 (Vaivāhikap.): I, **193**, 7194 (Bh.), 7195 (Bh.); **195**, 7226 (Bhs.), 7235 (Bhs.), 7241 (Bhs.).—§ 241 (Vidurāgam.): I, **200**, 7368 (Bh.); **201**, 7405 (Bhs.), 7409 (Bhs.).—§ 243 (do.): I, **205**, 7501 (Bhs.).—§ 244 (Rājyalābhap.): I, **207**, 7547 (Bhs.).—§ 253 (Haraṇāharaṇap.): I, **221**, 8001 (Bh.), 8042 (Bhs.).—§ 262 (Bhagavadyāna):

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II, **2**, 38 (Bhs.), 41 (Bhs.).—§ 263 (Sabhākriyāp.): II, **3**, 64 (Bh.), 78 (*gadāñ ca*, Bh.).—§ 272 (Rājasūyārambhap.): II, **13**, 523 (*Bhīmasya paripālanāt*), 556 (Bh.).—§ 274 (do.): II, **15**, 643 (Bhs.), 644 (Bh.), (645) (Bh.); **16**, 661 (*Bhīmārjunāv ubhau netre*).—§ 276 (Jarāsandhavadhap.): II, **20**, 770 (*balaṃ Bhīme*), 772 (Bhs.), 774 (Bhs.), 775 (Bh.), 787 (Bh.), 791 (Bh.).—§ 277 (do.): **21**, 823 (Bh.), 830 (*Pārtha-Bhīmayoḥ*); **23**, 892 (Bhs.), 896 (Bh.), 897 (Bhs.), 898 (Bhs.), 920 (Bh.); **24**, 925 (Bhs.), 928 (Bh.), 929 (Bh.), 932 (Bhs.), 933 (Bhs.), 938 (Bh.), 954 (Bh.), 969 (Bh.), 970 (Bhs.), 971 (Bhs.), 977 (Bhs.).—§ 278 (Digvijayap.): II, **25**, 990 (Bhs.), 992 (Bhs.).—§ 280 (do.): II, **29**, 1059 (Bhs.), 1064 (Bhs.), 1065 (Bh.), 1072 (Bh.), 1073 (Bh.), 1074 (Bh.); **30**, 1081 (Bh.), 1104 (Bh.): *Bh.* vanquished the Pañcālas, etc.; the Dāçārṇa king Sudhanvan fought with *Bh.* without weapons, and was therefore appointed commander-in-chief (*adhisenāpati*) by him; the Cedi king Çiçupāla offered his kingdom to *Bh.*, who dwelt with him for thirty nights (II, **29**). *Bh.* vanquished king Çreṇimat of the Kumāra country, etc., and returned to Indraprastha (II, **30**).—§ 286 (Rājasūyikap.): II, **33**, 1221 (Bh.).—§ 290 (Çiçupālavadh.): II, **42**, 1475 (Bhs.), 1478 (Bh.), 1482 (Bhs.), 1487 (Bh.), 1489 (Bhs.), 1491 (Bhs.), 1493 (Bhs.); **44**, 1520 (Bhs.).—§ 292*a* (Rājasūyikaparvan): II, **45**, 1607 (Bhs.): Bhīmasena followed Bhīshma and Dhṛtarāshṭra.—§ 293 (Dyūtap.): II, **46**, 1640 (Bh.).—§ 294 (do.): II, **47**, 1668 (Bhs.), 1669 (Bhs.), 1716 (Bhs.); **50**, 1811 (Bh. *Vṛkodaraṃ*), 1819 (Bhs.).—§ 296 (do.): II, **53**, 1920 (Bhs.).—§ 298 (do.): II, **58**, 2021 (Bhs.); **63**, 2112 (Bhs. pl.); **65**, 2157 (Bhs.), †2163 (Bh.), 2165 (Bhs.).—§ 299 (do.): II, **68**, 2257 (Bhs.), (2260) (Bhs.), 2299 (Bh.), (2300) (Bhs.).—§ 300 (do.): II, **70**, †2363 (Bh.), 2370 (Bhs.), 2371 (Bhs.); **71**, †2383 (Bhs.), †2385 (Bhs.), 2387 (Bhs.), 2388 (Bh.), 2391 (Bh.), 2392 (Bhs.), †2395 (Bhs.), †2399 (Bh.), 2411 (Bhs.); **72**, 2419 (Bhs.), (2425) (Bh.), 2427 (Bhs.); **73**, 2447 (*Bhīmasene parākramaḥ*).—§ 304 (Anudyūtap.): II, **77**, †2528 (Bhs.), (†2533) (Bhs.), †2536 (Bhs.), †2538 (Bh.), 2543 (Bh.), (2544) (Bhs.), 2545 (Bhs.), 2546 (Bh.).—§ 305 (do.): II, **77**, 2553 (Bh.); **78**, 2569 (Bhs.).—§ 306 (do.): II, **80**, 2621 (Bhs.), 2623 (Bh.), 2632 (Bh.), 2633 (Bh.), 2653 (Bh.): Bhīma had gone away looking at his arms, desiring to destroy his enemies.—§ 307 (do.): II, **81**, 2703 (Bhs.), 2705 (Bh.), 2707 (Bh.).—§ 311 (Āraṇyakap.): III, **4**, †228 (Bhs.), †229 (Bh.), †234 (Bhs.).—§ 312 (do.): III, **5**, †246 (Bhs.), †248 (Bhs.).—§ 313 (do.): III, **6**, 275 (Bh.).—§ 315 (Maitreyaçāpa): III, **10**, 369 (Bh.), 370 (Bh.), 379 (Bh.), 382 (Bh.).—§ 316 (Kirmīravadh.): III, **11**, 385 (Bhs.), 386 (Bh.), 411 (Bhs.), 413 (Bhs.), 420 (Bhs.), 423 (Bh.), 425 (Bh.), 427 (Bh.), 430 (Bh.), 436 (Bh.), 442 (Bhs.), 445 (Bh.), †453 (Bh.), †454 (Bh.), 457 (Bh.), 458 (Bh.), 459 (Bh.).—§ 317 (Arjunābhigam.): III, **12**, 527 (Bhs.), 537 (Bh.), 538 (Bhs.), 540 (Bhs.), 541 (Bh.), 543 (Bhs.), 544 (Bhs.), 549 (Bh.), 555 (Bhs.), 556 (Bh.), 557 (Bh.), 560 (Bh.), 564 (Bhs.), 565 (Bhs.), 566 (Bhs.), 567 (Bhs.), 568 (Bhs.), 569 (Bh.), 574 (Bh.), 595 (*Duryodhanaṃ Bhīmasenaḥ . . . hantā*).—§ 321 (Saubhavadhop.): III, **22**, 893 (Bh.).—§ 322 (Dvaitavanapr.): III, **23**, †903 (Bhs.); **24**, †943 (Bh.).—§ 323 (do.): III, **25**, †950 (Bhs.).—§ 325 (Draupadiparitāpavākya): III, **27**, 1008 (Bhs.), 1009 (Bhs.).—§ 327 (do.): III, **30**, 1123 (Bhs.); **34**, †1354 (Bhs.), †1357 (Bhs.), †1359 (Bhs.), †1360 (Bhs.), †1369 (Bh.), †1371 (Bhs.); **35**, (1376) (Bh.).—§ 328 (Kāmyakavanaprav.): III, **36**, 1411 (Bhs.), 1414 (Bhs.), 1431 (Bhs.).—§ 340 (Indralokābhigam.): III, **49**, 1941 (Bh.), 1954 (Bh.).—§ 341 (do.): III, **50**, †1965 (*dakshiṇāṃ Bhīmasenaḥ*).—§ 342 (do.): III, **51**, 1973 (Bh.), 1978 (Bh.), 1979 (Bh.), 1993 (Bh.), 2009 (Bh.).—§ 343 (Nalop.): III, **52**, 2017 (Bh.), 2048 (Bh.), 2052 (Bh.).—§ 356 (Tīrthay.): III, **80**, 4006 (Bhs.), 4016 (*Bhīmād avarajaṃ*, i.e. Arjuna).—§ 378 (do.): III, **93**, 8473 (Bhs.), 8477 (Bh.).—§ 402 (do.): III, **120**, †10282 (Bh.).—§ 406 (do.): III, **125**, 10417 (Bhs.).—§ 418 (do.): III, **139**, 10832 (*Bhīmasenabalena*), †10838 (Bh.).—§ 419 (Gandhamādanapr.): III, **140**, (10847) (Bh.), 10857 (Bh.), 10862 (Bhs.).—§ 420 (do.): III, **141**, 10871 (Bhs.), 10890 (Bh.), 10896 (Bh.).—§ 423 (do.): III, **143**, 10976 (Bhs.); **144**, 10993 (Bh.), 11006 (Bhs.), (11008) (Bhs.), 11012 (Bhs., father of Ghaṭotkaca), 11013 (Bhs.); **145**, 11014 (Bh.), 11016 (Bhs.).—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11072 (Bhs.), 11073 (Bh.), 11076 (Bhs.), 11077 (Bh.), 11104 (Bh.), 11108 (Bh.), 11114 (Bhs.), 11117 (Bhs.), 11118 (Bhs.), 11122 (Bh.), 11124 (Bhs.), 11130 (Bh., blows his conch), 11131 (*Bhīmasenaraveṇa*), 11134 (Bhs.), 11135 (Bh.), 11136 (Bh.), 11143 (Bhs.), 11153 (Bh.), 11154 (Bh.); **147**, (11167) (Bhs.), 11169 (*Pāṇḍavo Vāyutanayaḥ*, Bhs.), (11172) (Bhs.), (11174) (Bh.), (11177) (Bhs.), 11183 (Bh.), 11185 (Bh.), 11186 (Bh.), 11187 (Bh.).—§ 425 (Hanūmat-Bhīma-s.): III, **148**, 11218 (Bh.).—§ 426 (do.): III, **149**, 11224 (Bhs.), (11233) (Bhs.).—§ 430 (do.): III, **150**, (11265) (Bhs.), 11266 (Bh.), 11271 (Bh.), 11274 (Bh.), 11275 (Bh.), 11281 (Bh.).—§ 431 (Saugandhikāharaṇap.): III, **151**, 11318 (Bhs.), 11319 (Bh.), 11321 (Bh.), 11325 (Bh.), 11329 (Bhs.), 11332 (Bhs.), 11336 (Bh.).—§ 432 (do.): **152**, 11337 (Bh.), 11343 (Bhs.), 11346 (Bh.); **153**, 11362 (Bh.); **154**, (11367) (Bhs.), 11379 (Bhs.), †11383 (Bhs.), †11385 (Bh.), †11387 (Bh.), †11389 (Bh.), †11392 (Bh.), †11393 (Bh.), †11394 (Bh.).—§ 433 (do.): III, **155**, 11398 (Bh.), 11403 (Bhs.), 11404 (Bh.), 11408 (Bhs.), 1141[illegible]2 (Bh.), 11418 (Bh.), 11420 (Bh.).—§ 434 (do.): III, **156**, 114[illegible]1 (Bh.), 11450 (Bhs.).—§ 435 (Jaṭāsurav.): III, **157**, 114[illegible]2 (Bhs.), 11457 (Bhs.), 11461 (Bhs.), 11486 (Bhs.), 1149[illegible]0 (Bh.), 11497 (Bh.), 11500 (Bh.), 11501 (Bh.), 11507 (Bh.), 11517 (Bh.), 11518 (Bhs.), 11519 (Bh.), 11521(Bhs.).—§ 43[illegible]6 (Yakshayuddhap.): III, **158**, 11600 (Bh.), 11606 (Bh.), 11609 (Bh.), 11621 (Bh.); **159**, 11629 (Bh.).—§ 437 (do.): **160**, 11664 (Bhs.), 11679 (Bhs.), 11685 (Bhs.) 11686 (Bh.), 11706 (Bhs.), 11710 (Bhs.), 11713 (Bhs.), 11717 (Bhs.), 11718 (Bh.), 11724 (Bhs.), 11725 (Bhs.), 11726 (Bhs.), 11729 (Bh.), 11732 (Bh.), 11733 (Bhs.), 11737 (Bhs.).—§ 438 (do.): III, **161**, 11740 (Bhs.), 11742 (Bhs.), 11743 (Bhs.), 11748 (Bh.), 11749 (Bhs.), 11753 (Bhs.), 11754 (Bhs.), 11761 (Bh.), 11778 (Bhs.), 11779 (Bhs.), 11781 (Bh.), 11782 (Bhs.), 11784 (Bhs.), 11785 (Bhs.), 1180[illegible]2 (Bh.); **162**, 11812 (Bhs.).—§ 450 (Ājagarap.): III, **178**, 12363 (Bh.), 12374 (Bh.), 12375 (Bh.), 12379 (Bh.), 12380 (Bhs.), 12381 (Bhs.), 12383 (Bhs.), 12384 (Bh.), 12385 (Bhs.), 12390 (Bh.), 12391 (Bhs.), 12392 (Bhs.), 12393 (Bh.); **179**, 12396 (Bhs.), 12398 (Bhs.), 12403 (Bh.), 12420 (Bhs.), 12441 (Bh.), 12444 (Bhs.); **180**, (12453) (Bhs.); **181**, 12532 (Bhs.), 12537 (Bh.), 12538 (Bh.).—§ 452 (Mārkaṇḍeyas.): III, **183**, 12564 (Bh.), †12578 (Bh.).—§ 512 (Ghoshayātr.): III, **236**, †14753 (Bh.), †14758 (Bh.); **238**, 14803 (Bh.), 14806 (Bhs.); **239**, 14828 (Bhs.); **242**, 14926 (Bhs.), 14934 (Bhs.); **243**, 14950 (Bh.), 14952 (Bh.); **244**, 14957 (Bhs.); **245**, 14986 (Bh.), 15008 (Bh.); **248**, 15063 (Bh.).—§ 516 (Duryodhanayajña): III, **256**, 15312 (Bh.).—

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§ 519 (Vrīhidrauṇikap.): III, **259**, 15375 (Bh.).—§ 521 (Draupadīhar.): III, **263**, 15546 (Bhs.; B. *Sahadevaṃ*), 15547 (Bhs.; B. *Sahadevaḥ*), 15557 (Bhs.; B. *Sahadevaḥ*).—§ 522 (do.): III, **266**, †15607 (Bhs.), †15608 (Bhs.); **268**, †15644 (Bhs.), †15658 (Bh.); **269**, †15673 (Bh.), †15691 (Bh.); **270**, 15695 (Bhs.), †15704 (Bh.); **271**, 15717 (Bh.), 15719 (Bh.), 15721 (Bh.), 15722 (Bh.), 15738 (Bhs.), 15739 (Bh.), 15741 (Bh.), 15751 (Bh.), 15754 (Bhs.), 15759 (Bh.), 15767 (Bhs.), 15770 (Bh.), 15775 (Bh.).—§ 523 (Jayadrathavim.): III, **272**, 15778 (Bhs.), 15779 (Bh.), 15781 (Bh.), 15782 (Bhs.), (15783) (Bh.), 15788 (Bh.), 15790 (Bh.), 15791 (Bh.), 15792 (Bh.).—§ 544 (Yudhishṭhirāçvāsa): III, **292**, 16607 (Bh.).—§ 547 (Kuṇḍalāhar.): III, **310**, 17205 (Bhs.).—§ 548 (Āraṇeyap.): III, **312**, (17243) (Bh.), 17274 (Bhs.), 17276 (Bhs.), 17277 (Bh.), 17281 (Bh.); **313**, 17289 (Bhs.), 17299 (Bhs.), 17409 (Bhs.), 17410 (Bh.), 17411 (Bhs.); **315**, 17470 (Bhs.), 17474 (Bhs.).—§ 549 (Pāṇḍavaprav.): IV, **2**, (28) (Bhs.); **5**, 162 (Bhs.), 164 (Bhs.); **8**, (†239) (Bh.), †243 (Bh.).—§ 550 (Samayapālanap.): IV, **13**, 331 (Bhs.), 344 (Bh.), 359 (Bh.).—§ 551 (Kīcakavadhap.): IV, **16**, 464 (Bhs.), 465 (Bh.), 468 (Bh.), 469 (Bhs.); **17**, 506 (Bh.), †508 (Bhs.), 510 (Bh.), 511 (Bh.), 515 (Bhs.), 516 (Bhs.); **18**, 556 (Bh.); **19**, 569 (Bh.), 576 (Bh.), 580 (C. *Bhīmā*), 581 (Bhs.), 589 (Bhs.); **20**, 609 (Bhs.), 619 (Bh.), 636 (Bhs.), 637 (Bhs.); **21**, 659 (Bh.), 660 (Bhs.), 661 (Bh.), 663 (Bh.), 685 (Bhs.), 689 (Bhs.), 690 (Bh.), 693 (Bh.); **22**, 717 (Bh.), (724) (Bhs.), (731) (Bhs.), 734 (Bh.), 737 (Bh.), (744) (Bhs.), 746 (Bh.), 754 (Bh.), 758 (Bh.), 761 (Bh.), 762 (Bh.), 763 (Bh.), 766 (Bh.), 767 (Bh.), 770 (Bh.), 780 (Bhs.), 782 (Bh.); **23**, 795 (Bhs.), 807 (Bh.), 810 (Bhs.), 812 (Bh.), 820 (Bhs.), 821 (Bh.); **24**, 839 (Bhs.), 842 (Bhs.), (844) (Bh.).—§ 552 (Goharaṇap.): IV, **31**, 1024 (Bh.); **33**, 1077 (Bhs.), 1079 (Bhs.), 1080 (Bhs.), 1084 (Bh.), 1085 (Bh.), 1086 (Bh.), 1088 (Bhs.), 1089 (Bh.), 1092 (Bhs.), 1093 (Bhs.), 1099 (Bh.), 1109 (Bh.), 1111 (Bh.), 1112 (Bh.), 1113 (Bhs.), 1115 (Bh.), 1119 (Bh.), 1123 (Bh.), 1124 (Bh.); **40**, 1307 (Bh.), 1311 (Bh.); **43**, 1351 (Bhs.), 1357 (Bh.), 1363 (Bhs.); **44**, 1368 (Bhs.), 1371 (Bhs.); **50**, 1565 (Bh.).—§ 553 (Vaivāhikap.): IV, **71**, 2289 (Bh.), 2291 (Bh.), 2297 (*Bhīmād avarajaḥ . . . Arjunaḥ*), 2313 (Bhs.), 2319 (Bh.).—§ 554 (Sainyodyog.): V, **1**, †5 (Bh.); **3**, 56 (Bh.).—§ 555 (do.): V, **8**, 199 (Bh.); **18**, 561 (Bh.). § 556 (Sañjayayānap.): V, **20**, 619 (Bhs.); **22**, †658 (Bh.), †678 (Bh.); **23**, †688 (Bh.), 707 (Bhs.), 710 (Bhs.), 711 (Bhs.); **24**, †717 (Bhs.); **26**, †762 (Bhs.), †763 (Bhs.); **29**, †827 (Bhs.), †858 (Bh.), †859 (Bhs.), †861 (Bhs., *gadāhastaḥ*); **30**, †868 (Bhs.).—§ 561 (Yānasandhip.): V, **48**, †1816 (Bhs.), †1824 (Bhs.), †1825 (Bhs.), †1826 (Bhs.), †1831 (Bhs.); **49**, †1959 (Bh.); **50**, 1986 (Bhs.); **51**, 2018 (Bh.), 2019 (Bhs.), 2026 (Bh.), 2029 (Bh.), 2030 (Bh.), 2031 (Bh.), 2032 (Bhs.), 2037 (Bhs.), 2040 (Bh.), 2043 (*Bhīmasenamayaṃ*), 2053 (Bhs.); **53**, 2111 (Bhs.); **54**, 2135 (Bh.); **55**, 2176 (Bh.), 2178 (Bh.), 2203 (Bhs.); **56**, 2215 (Bhs.).—§ 561*h* (Arjuna): V, **56**, 2222 (Bhs.).—§ 561*j* (Yanas.): to Bhīmasena's chariot are yoked coursers endued with the speed of the wind and the splendour of the stars (*ṛkshaprakhyāḥ*): V, **56**, †2228 (Bhs.).—§ 561 (do.): V, **57**, 2245 (Bhs.), 2257 (Bh.); **58**, 2317 (Bhs.), 2318 (Bh.), 2319 (Bh.), 2320 (Bhs.), 2321 (Bhs.), 2322 (Bhs.); **62**, †2425 (Bhs.); **65**, 2485 (Bhs.); **69**, 2548 (Bhs.); **74**, (2717) (Bhs.).—§ 562 (Bhagavadyānap.): V, **75**, 2740 (Bh.), 2742 (Bh.), 2743 (Bhs.), 2745 (Bh.), 2747 (Bh.), 2750 (Bh.), 2754 (Bh.), 2760 (Bhs.); **76**, 2766 (Bhs.); **77**, 2785 (Bh.), 2794 (Bhs.), 2799 (Bhs.); **80**, 2845 (Bhs.), 2855 (Bhs.); **81**, 2865 (Bh.); **82**, 2873 (Bhs.), 2901 (Bhs.), 2907 (Bh.), 2911 (Bh.), 2916 (Bh.); **83**, 2949 (Bhs.); **90**, 3150 (Bh.), 3154 (Bh.), 3154 (Bhs.), 3177 (Bhs.), 3210 (Bh.), 3212 (Bhs.), 3213 (Bh.), 3219 (Bh.); **95**, 3403 (Bhs.).—§ 564 (Mātalīyopākhy.): V, **105**, 3707 (Bh.).—§ 567 (Bhagavadyānap.): V, **124**, 4169 (Bhs.); **126**, 4217 (Bhs.), 4218 (Bhs.); **129***μ*, 4358 (Bhs.); **131**, 4426 (Bh.).—§ 569 (do.): V, **137**, 4646 (Bhs.), 4654 (Bh.), 4665 (Bh.); **138**, 4680 (Bh.), 4689 (*Bhīmapūrvajaḥ Yudhishṭhiraḥ*), 4690 (Bh.), 4702 (Bh.), 4745 (Bhs.); **141**, 4778 (Bh.), 4781 (Bhs.), 4788 (Bh.), 4804 (Bhs.); **142**, 4822 (Bhs.); **144**, 4887 (Bh.); **146**, 4949 (Bh.).—§ 570 (Sainyaniryānap.): V, **151**, 5101 (Bhs.), (5126) (Bhs.), 5143 (Bhs.); *ν*, 5152 (Bhs.), 5153 (Bhs.); **153**, 5197 (Bhs.), 5198 (Bhs.); **154**, 5232 (Bh.), 5234 (Bhs.); **157**, 5318 (Bhs.), 5347 (Bhs.).—§ 571 (Ulūkadūt.): V, **160**, 5471 (*Bhīmasenakaṃ*), 5519 (Bhs.), 5522 (Bhs.); **161**, 5544 (Bhs.), 5563 (Bhs.), 5564 (Bhs., *sagadād*), 5568 (Bhs.); **162**, 5581 (Bhs.), 5592 (Bhs.), 5608 (Bhs.), 5614 (Bh.), 5615 (Bhs.), 5617 (Bh.), 5641 (Bhs.), 5642 (Bhs.); **163**, 5657 (Bhs.), 5664 (Bhs.), 5672 (Bhs.), 5696 (Bh.); **164**, 5704 (Bhs.), 5706 (Bh.).—§ 572 (Rathātirathas.): V, **166**, 5759 (Bhīmasenānuja, i.e. Arjuna); **169**, 5853 (Bhs.); **171**, 5913 (Bhs.); **172**, 5922 (Bhs.).—§ 573 (Ambopākhy.): V, **193**, 7560 (Bh.); **194**, 7598 (Bhs.); **196**, 7630 (Bh.), 7637 (Bhs.).—§ 576 (Bhagavadgītāp.): VI, **19**, 702 (Bh.), 705 (Bh.), 709 (Bhs.), 711 (Bh.), 715 (Bhs.), 717 (Bhs.), 724 (Bhs.), 727 (Bhs.), 740 (Bhs.); **20**, 741 (*Bhīmanetrāḥ*); **22**, 779 (Bhs.), 788 (Bhs.); **25***o*, 833 (Bh.), 839 (Bh.).—§ 577 (Bhīshmavadhap.): VI, **43** (1544) (Bhs.), 1560 (Bh.).—§ 578 (do.): VI, **44**, 1640 (Bhs.), 1645 (Bhs.), 1647 (Bhs.), 1660 (Bh.); **45**[4], 1688 (Bhs.); **47**, 1833 (Bh.), 1837 (Bh.), 1839 (Bhs.), 1840 (Bhs.), 1865 (Bhs.).—§ 578*d* (do.): VI, **47**: *Bh.*'s standard was made of gold and showed the device of a lion.—§ 578 (do.): VI, **48**[26] *χ*, 1962 (Bhs.), 1968 (Bhs.), 1969 (Bhs.); **49**, 1994 (Bh.); **50**, 2049 (Bh.), 2067 (Bh.); *π*, 2082 (Bhs.; *Bh.* and Dhṛshṭadyumna were the wings of the Krauñcāruṇa vyūha); **51**, 2096 (Bh.); **52**[1] *a*, 2128 (Bhs.).—§ 579 (do.): VI, **53**[5 f.], 2228 (Bhīma attacks Droṇa), 2231 (Bh.), 2234 (Bh.); **54**[2 f.], 2237 (Bh.), 2239 (Bhs.), 2240 (Bh.), 2243 (Bhs.), 2250 (Bhs.), 2251 (Bhs.), 2253 (Bh.), 2255 (Bhs.), 2256 (Bh.), 2257 (Bhs.), 2260 (Bh.), 2263 (Bhs.), 2264 (Bhs.), 2265 (Bhs.), 2267 (Bh.); **54**, 2268 (Bh.), 2269 (Bh.), 2271 (Bh.), 2278 (Bh.), 2283 (Bhs.), 2300 (Bhs.), 2301 (Bhs.), 2302 (Bhs.), 2303 (Bhs.), 2304 (Bh.), 2305 (Bh.), 2307 (Bh.), 2311 (Bhs.), 2314 (Bh.), 2316 (Bh.), 2318 (Bh.), 2320 (Bhs.), 2322 (Bhs.), 2323 (Bh.), 2327 (Bhs.), 2328 (Bh.), 2329 (Bhs.), 2331 (Bhs.), 2332 (Bhs.), 2336 (Bh.), 2337 (Bhs.), 2338 (Bhs.), 2339 (Bh.), 2340 (Bhs.), 2343 (Bh.), 2344 (Bhs.), 2346 (Bhs.), 2348 (Bh.), 2350 (Bhs.), 2355 (Bhs.), 2358 (Bh.).—§ 580 (do.): VI, **56**[2], 2413 (Bhīmasena on the right horn of Arjuna's and Dhṛshṭadyumna's array after the form of a half-moon); **57**, 2433 (Bh.); *χ*, 2451 (Bhs.); **58**[10 f.], 2475 (Bhs. vanquishes Duryodhana), 2477 (Bhs.), 2480 (Bh.); **59**, †2595 (Bh.).—§ 581 (do.): VI, **62***η*, 2733 (Bh.); do.[5], 2747 (Bhs. attacks Dury.), 2748 (Bhs.), 2750 (Bhs.), 2753 (Bhs.), 2754 (Bh.), 2756 (Bh.), 2764 (Bhs.), 2765 (Bhs.), 2769 (Bh.), 2770 (Bhs.), 2773 (Bhs.), 2774 (Bhs.), 2777 (Bh.), 2779 (Bh.); **63**[7], 2780 (Bhs.), 2781 (Bhs.), 2784 (Bhs.), 2785 (Bhs.), 2786 (Bhs.), 2787 (Bh.), 2789 (Bhs.), 2791 (Bh.), 2795 (Bhs.), 2798 (Bhs.), 2805 (Bhs.); **64**[12], 2817 (Bhs.), 2818

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(Bhs.), 2819 (Bhs.), 2820 (Bh.), 2825 (Bh.), 2826 (Bh.), 2827 (Bh.), 2831 (Bhs.), 2833 (Bh.), 2835 (Bhs.), 2837 (Bh.), 2839 (Bhs.), 2840 (Bhs.), 2845 (Bhs.), 2846 (Bh.), 2847 (Bhs.), 2848 (Bh.), 2849 (Bh.), 2851 (Bhs.), 2852 (Bh.), 2853 (Bhs.), 2854 (Bhs.), 2860 (Bhs.), 2862 (Bhs.), 2863 (Bh.), 2892 (Bhs.); **65**, 2907 (Bh.).—§ 582 (do.); **69***a*, 3063 (Bhs. in the beak of the Çyena array), 3068[1] (Bh. attacks Bhīshma), 3079 (Bhs.), 3080 (Bhs.); **70**, 3090 (Bhs.), 3110 (Bh.); **71***δ*, 3138 (Bhs. fights with Bhīshma, etc.); **72**, 3165 (Bhs.), 3182 (Bhs.), 3183 (Bh.), 3186 (Bhs.); **73**, 3213 (Bhs.), 3217 (Bhs.), 3218 (Bh.); **74**, 3267 (Bhs.).—§ 583 (do.): VI, **75**, 3283 (Bhs.); *η*, 3303 (Bhs.), 3305 (Bhs.), 3306 (Bh.), 3307 (Bh.), 3310 (Bh.); **77**$^{3}\kappa$, 3342 (Bhs.), 3351 (Bhs.), 3353 (Bhs.), 3354 (Bhs.), 3356 (Bh.), 3363 (Bhs.), 3364 (Bh.), 3366 (Bh.), 3368 (Bhs.), 3369 (Bh.), 3371 (Bhs.), 3373 (Bhs.), 3374 (Bhs.), †3375 (Bhs.), †3376 (Bhs.), 3388 (Bh.), 3390 (Bh.), 3391 (Bh.), 3396 (Bhs.), 3408 (Bhs.); **78**$^{10\,f.}$, 3413 (Bh.), 3414 (Bh.), 3417 (Bhs.), 3422 (Bhs.), 3426 (Bhs.), 3428 (Bh.), 3430 (Bhs.); **79**, 3450 (Bh.), 3451 (Bhs.), 3465 (Bh.), 3468 (Bhs.), 3469 (Bh.); **80**, †3516 (Bh.).—§ 584 (do.): VI, **81**, 3558 (Bhs.), 3563 (Bh.); **82**, 3632 (Bh.), 3634 (Bh.), 3638 (Bhs.); **84**, 3737 (Bh.); **85**, †3764 (Bhs.), †3767 (Bhs.), †3782 (Bhs.), †3785 (Bhs.); **86**, 3836 (Bhs.).—§ 585 (do.): VI, **87**, 3864 (Bhs.); **88**, 3894 (Bhs.), 3895 (Bh.), 3898 (Bh.), 3903 (Bh.), 3905 (Bhs.), 3906 (Bh.), 3908 (Bh. slays Aparājita), 3915 (Bh.), 3917 (Bh.), 3923 (Bhs.), 3928 (Bh.); **89**, 3938 (Bhs.), 3950 (Bhs.), 3956 (Bhs.), 3959 (Bh.); **91**, 4019 (Bhs.), 4057 (Bhs.); **93**, 4145 (Bhs.), 4156 (Bhs.); **94**, 4182 (Bhs.), 4184 (Bhs.), 4186 (Bhs.), 4187 (Bhs.), 4192 (Bhs.), 4197 (Bh.), 4197 (Bhs.), 4201 (Bhs.), 4202 (Bhs.), 4205 (Bhs.), 4207 (Bh.), 4207 (Bhs.), 4210 (Bh.); **95**, 4237 (Bhs.), 4243 (Bhs.); *εε*, 4254 (Bhs.), 4263 (Bhs.), 4266 (Bh.), 4267 (Bhs.), 4268 (Bhs.), 4269 (Bhs.), 4270 (Bhs.), 4282 (Bh.), 4304 (Bhs.).—§ 585*b* (Bhīshmav.): VI, **95**, 4307 (Bhīma's standard showed the device of a lion).—§ 585 (do.): VI, **95**, 4310 (Bhs.), 4313 (Bh.), 4316 (Bhs.), 4322 (Bhs.); **96**, 4338 (Bhs.), 4342 (Bhs.), 4345 (Bh.), 4348 (Bhs.), 4351 (Bhs.), 4354 (Bh.).—§ 586 (do.): VI, **99**, 4508 (Bhs.), 4515 (Bhs.); **101**, 4586 (Bh.), 4589 (Bhs.); **102**, 4668 (Bh.), 4671 (Bh.), 4673 (Bhs.), 4675 (Bhs.); **103***γ*, 4694 (Bh.); **104**, 4746 (Bhs.), 4753 (Bhs.); **105**, 4799 (Bh.); **106***δ*, 4803 (Bh.), 4805 (Bhs.), 4806 (Bhs.); **107***χ*, 4912 (Bhs.), 4945 (Bh.).—§ 587 (do.): VI, **108**, 4998 (Bhs.), 5012 (Bh.); **109**, 5073 (Bh.); **110***ζ*, 5103 (Bhs.), 5184 (Bh.); **111**, 5183 (Bhs.), 5187 (Bh.); **112***ζ*, 5228 (Bhs.); **113**, 5241 (Bhs.), 5242 (Bhs.), 5250 (Bh.), 5251 (Bh.), 5252 (Bhs.), 5255 (Bhs.), 5259 (Bhs.), 5260 (Bh.), 5262 (Bh.), 5264 (Bhs.), 5267 (Bhs.), 5272 (Bh.), 5275 (Bh.), 5279 (Bhs.), 5281 (Bhs.), 5282 (Bh.), 5284 (Bh.), 5286 (Bh.), 5287 (Bhs.), 5289 (Bh.); **114**, 5295 (Bh.), 5298 (Bhs.), 5300 (Bhs.), 5308 (Bh.), 5310 (Bh.), 5316 (Bhs.), 5318 (Bhs.), 5319 (Bh.), 5320 (Bh.), 5322 (Bhs.), 5323 (Bh.), 5325 (Bhs.); **115**, 5353 (Bhs.), 5363 (Bhs.); **116**, 5412 (Bhs.); **118**, 5553 (Bhs.); **119***χ*, 5577 (Bh.); *α*, 5587 (Bhs.), 5684 (Bhs.); **120**, 5708 (Bhs.).—§ 588 (do.): VI, **121**, †5798 (Bh.), 5809 (Bhs.).—§ 589 (Droṇābhishekap.): VII, **2***a*, †82 (Bhs.); **8**, 227 (Bhs.), †248 (Bhs.); *θ*, †251 (Bh.); **10**, 319 (Bhs.).—§ 590 (do.): VII, **14**, 521 (Bhs.), 522 (Bh.), 524 (Bhs.); *a*, 577 (Bh.); **15**, 586 (Bh.), 587 (Bh.), 589 (Bh.), 592 (Bhs.), 594 (*paṭṭair jāmbūnadair baddhā babhūva . . . viddhā Bhīmena mahatī*, sc. *gadā*), 598 (Bhs.), 599 (Bhs.), 601 (Bhs.), 606 (Bh.), 607 (*Bhīma-gadā-*), 614 (Bh.); **16***β*, 633 (Bh.).—§ 592 (Saṃçaptakav.): VII, **22**, 935 (Bh.), 943 (Bh.); **23**, 950 (Bh.), 1027 (Bhs.), 1030 (Bhs.); *β*, 1038 (Bhs.); **25**, 1070 (Bh.), 1071 (Bh.); **26**, 1131 (Bh.), 1134 (Bhs.), 1136 (Bh.), 1137 (Bh.), 1139 (Bh.), 1140 (Bhs.), 1142 (Bh.), 1143 (Bhs.), 1147 (Bh.), 1149 (Bh.), 1152 (Bh.), 1153 (Bh.), 1154 (Bhs.), 1155 (Bh.), 1156 (Bh.), 1174 (Bh.), 1176 (Bh.), 1177 (Bh.); **32***χ*, 1376 (Bhs.), 1379 (Bhs.); 1381 (*Bhīmaprabhṛtayaḥ*); *ββ*, 1427 (Bh.), 1435 (Bh.); *ζζ*, 1443 (Bh.).—§ 593 (Abhimanyuvadhap.): VII, **34**, 1485 (Bhs.), 1490 (Bhs.); **35**, 1507 (Bhs.); *ζ*, (1528) (Bh.); **39***ν*, 1657 (Bhs.); **40**, 1680 (Bh.), 1685 (Bh.); **42***π*, 1743 (Bhs.), 1752 (Bhs.); **43**, 1774 (Bh.), 1775 (Bh.).—§ 596 (Pratijñāp.): VII, **78***ϵ*, 2743 (Bhs.).—§ 597 (do.): VII, **83***a*, 2949 (Bhs.).—§ 599 (Jayadrathavadhap.): VII, **95***ζ*, 3525 (Bhs.); **96***o*, 3572 (Bhs.); **97**, 3574 (Bhs.); **98***κ*, 3660 (Bhs.); **106**, 3980 (Bhs.); **108**, 4065 (Bhs.), 4067 (Bh.), 4068 (Bh.), 4069 (Bh.), 4070 (Bh.), 4074 (*Bhīma-cāpa-*), 4075 (Bhs.), 4078 (Bh.), 4079 (Bh.), 4093 (Bhs.), 4094 (Bhs.); **109**, 4107 (*Bhīmasenādayaḥ*), 4113 (Bhs.); **110**, 4151 (Bhs.), 4197 (Bh.), 4204 (Bhs.); **111**, 4281 (Bh.); **112**, 4358 (Bhs.), 4360 (Bh.), 4361 (Bh.), 4362 (Bh.), 4364 (Bh.), 4365 (Bhs.), 4367 (Bh.), 4368 (Bh.); **113**, 4431 (Bh.), 4436 (Bhs.); **114**, 4500 (Bh.), 4505 (Bh.), 4508 (Bhs.), 4511 (Bh.), 4510 (Bhs.), 4514 (Bh.), 4516 (Bh.), 4517 (Bhs.), 4518 (Bhs.); **122***00*, 4877 (Bhs.), 4883 (Bh.); **123**, 4969 (Bhs.); **124***κκ*, 4983 (Bhs.), 4987 (Bhs.), 5000 (Bhs.), 5001 (Bhs.); **125**, 5074 (Bhs.); **126**, 5114 (Bh.), 5115 (Bh.), 5118 (Bhs.), 5120 (Bh.), 5122 (Bh.), 5123 (Bh.), 5123 (Bhs.), 5124 (Bh.), 5126 (Bhs.), 5134 (Bh.); **127**, (5144) (Bh.), 5147 (Bhs.), 5159 (Bhs.), 5162 (Bhs.), 5164 (Bh.), 5167 (Bh.), 5170 (Bh.), 5179 (Bhs.), 5182 (Bh.), 5188 (Bhs.), 5190 (Bh.), 5193 (Bh.), 5193 (Bhs.), 5196 (Bh.), 5199 (Bhs.), 5201 (Bh.), 5203 (Bh.), 5206 (Bh.), 5207 (Bh.), 5213 (Bhs.), 5215 (Bh.), 5215 (Bhs.), 5216 (Bhs.), 5217 (Bh.); **128**, 5222 (Bh.), 5227 (Bh.), 5230 (Bh.), 5230 (Bhs.), 5232 (Bh.), 5235 (Bh.), 5236 (Bh.), 5238 (Bhs.), 5241 (Bhs.), 5244 (Bhs.), 5248 (Bhs.), 5250 (*Bhīmasena-ravaṃ*), 5252 (Bhs.), 5254 (Bh.), 5268 (Bhs.); **129**, 5272 (Bhs.), 5273 (Bhs.), 5276 (Bh.), 5277 (Bhs.), 5278 (Bh.), 5279 (Bh.), 5280 (Bh.), 5281 (Bhs.), 5283 (Bh.), 5285 (Bh.), 5286 (Bhs.), 5290 (Bh.), 5291 (Bh.), 5292 (Bhs.), 5293 (Bh.), 5297 (Bh.), 5301 (Bh.), 5305 (Bhs.), 5306 (Bhs.), 5308 (Bh.); **130**, 5311 (Bhs.), 5314 (Bhs.), 5316 (Bh.), 5318 (Bhs.); **131**, 5356 (Bh.); *ρρ*, 5357 (Bh.), 5358 (Bhs.), 5359 (Bh.), 5361 (Bh.), 5362 (Bh.), 5364 (Bh.), 5365 (Bh.), 5367 (Bhs.), 5368 (Bh.), 5369 (Bh.), 5370 (Bh.), 5371 (Bh.), 5373 (Bhs.), 5375 (Bh.), 5376 (Bh.), 5378 (Bhs.), 5380 (Bhs.), 5384 (Bhs.), 5386 (Bhs.), 5389 (Bhs.), 5393 (Bh.), 5394 (Bhs.), 5395 (Bhs.), 5396 (Bh.), 5397 (Bhs.), 5402 (Bhs.), 5403 (Bh.), 5405 (Bhs.), 5406 (Bh.), 5409 (Bhs.); **132**, 5413 (Bh.), 5414 (Bh.), 5415 (Bhs.), 5417 (Bhs.), 5418 (Bhs.), 5419 (Bh.); *σσ*, 5423 (Bhs.), 5433 (Bh.), 5434 (Bhs.), 5435 (Bh.), 5439 (Bh.), 5451 (Bh.); **133***τι*, 5455 (Bhs.), 5460 (Bhs.), 5468 (Bh.), 5469 (Bh.), 5470 (Bh.), 5471 (Bh.), 5472 (Bh.), 5473 (Bh.), 5474 (Bhs.), 5476 (Bhs.), 5478 (Bh.), 5479 (Bh.), 5483 (Bh.), 5489 (Bh.), 5494 (Bhs.), 5495 (Bh.), 5496 (Bhs.), 5499 (Bh.); **134**, 5500 (Bh.), 5502 (Bhs.), 5503 (Bh.), 5504 (Bh.), 5507 (Bhs.), 5509 (Bh.), 5511 (Bh.), 5515 (Bh.), 5517 (Bh.), 5524 (Bhs.), 5528 (Bhs.), 5530 (Bh.), 5531 (Bh.), 5532 (Bh.), 5533 (Bhs.); **135**, 5542 (Bh.), 5545 (Bhs.), 5547 (Bh.), 5549 (Bhs.), 5550 (Bhs.), 5552 (Bh.), 5553 (Bh.), 5554 (Bhs.), 5556 (Bh.), 5557 (Bh.), 5563 (Bhs.), 5566 (Bhs.), 5568 (Bh.), 5567 (Bhs.), 5569 (Bhs.), 5570 (Bh.),

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5572 (Bhs.), 5573 (Bh.), 5574 (Bhs.); **136**, 5576 (Bh.), 5578 (Bh.), 5581 (Bhs.), 5582 (Bh.), 5584 (Bh.), 5587 (Bhs.), 5589 (Bh.), 5591 (Bhs.), 5595 (Bhs.), 5603 (Bh.), 5609 (Bh.), 5610 (Bh.), 5611 (Bh.), 5612 (Bhs.), 5613 (Bh.); **137**, 5615 (Bhs.), 5616 (Bhs.), 5628 (Bhs.), 5633 (*Bhīma-cāpa-*), 5634 (Bhs.), 5639 (Bhs.), 5640 (Bhs.), 5650 (Bhs.), 5660 (Bhs.), 5665 (Bh.); **138**, 5670 (Bh.), 5671 (Bhs.), 5672 (Bh.), 5674 (*Bhīma-cāpa-*), 5676 (*Bhīma-cāpa-*), 5678 (Bh.), 5679 (Bh.), 5696 (Bh.), 5695 (Bh.); **139**, 5697 (Bhs.), 5701 (Bh.), 5706 (Bh.), 5712 (Bh.), 5717 (Bh.), 5726 (Bhs.), 5729 (Bh.), 5731 (Bh.), 5733 (Bh.), 5734 (Bhs.), 5735 (Bhs.), 5737 (Bh.), 5742 (Bh.), 5747 (Bh.), 5748 (Bhs.), 5749 (Bh.), 5750 (Bh.), 5753 (Bh.), 5755 (Bh.), 5767 (Bhs.), 5768 (Bh.), 5780 (Bh.), 5782 (Bh.), 5785 (Bhs.), 5794 (Bh.), 5797 (Bhs.), 5800 (Bh.), 5805 (Bhs.), 5806 (Bh.); **140**, 5819 (Bh.), †5825 (Bh.); **143**, 5997 (Bh.), 6004 (Bh.); **145**, 6079 (Bhs.), 6094 (Bhs.), 6115 (Bhs.), 6116 (Bhs.); **146**, 6288 (Bhs.); **147**, 6368 (Bh.), 6369 (Bhs.), 6385 (Bhs.); **148**, 6388 (Bh.), 6389 (Bhs.), 6394 (Bh.), 6398 (Bh.), 6402 (Bhs.); **149**, 6482 (Bh.); **150**, 6496 (Bhs.); **152**, 6582 (Bhs.).—§ 600 (Ghaṭotkacavadhap.): VII, **153***a*, 6626 (Bhs.); **154***β*, 6649 (Bhs.); **155**, 6703 (Bhs.), 6704 (Bh.), 6707 (Bhs.), 6708 (Bh.), 6709 (Bhs.), 6714 (Bh.), 6716 (Bh.), 6718 (Bh.), 6719 (Bh.), 6723 (Bh.); **156**, 6763 (Bhs.), 6776 (Bhs.), 6781 (Bhs.), 6809 (*pautreṇa Bhīmasenasya . . . Añjanaparvaṇā*), 6817 (Bh.), 6826 (Bh.), 6853 (Bh.), 6895 (Bh.), 6898 (Bhs.); **157***ξ*, 6923 (Bhs.), 6926 (Bh.), 6929 (Bhs.), 6933 (Bh.), 6934 (Bh.), 6935 (Bh.), 6937 (Bh.), 6939 (Bh.), 6941 (Bh.), 6942 (Bh.), 6943 (Bh.), 6945 (Bhs.), 6964 (Bhs.), 6965 (Bh.); **158**, 7015 (Bh.); **161**, 7204 (Bhs.), 7208 (Bh.), 7215 (Bhs.); **162**, 7247 (Bh.), 7274 (Bh.), 7276 (Bh.); **163***ηη*, 7281 (Bh.); **164**, 7346 (Bhs.); **165**, 7363 (Bhs.); **166**, 7438 (Bhs.), 7439 (Bhs.), 7441 (Bh.), 7442 (Bh.), 7443 (Bhs.), 7444 (Bh.), 7445 (Bhs.), 7446 (Bhs.), 7448 (Bh.), 7452 (Bhs.), 7454 (Bh.), 7455 (Bh.); **170***νν*, 7672 (Bhs.); **172**, 7754 (Bhs.), 7763 (Bh.); **173**, 7814 (Bh.), 7835 (Bhs.); **176**, 8008 (Bh.), 8009 (Bh.), 8016 (Bh.), 8041 (Bhs.), 8043 (Bh.), 8044 (Bhs.), 8047 (Bhs.), 8049 (Bh.), 8051 (Bhs.), 8052 (Bh.), 8054 (Bh.), 8058 (Bh.), 8064 (Bh.), 8065 (Bhs.), 8068 (Bhs.); **177**, 8073 (Bhs.); **178**, 8074 (Bh.), 8075 (Bh.), 8083 (Bh.), 8112 (Bhs.), 8114 (Bhs.); **179**, †8163 (Bh.); **181**, 8227 (Bhs.), 8235 (Bhs.); **183**, 8314 (Bhs.), 8315 (Bh.), 8330 (Bhs.), 8343 (Bhs.).—§ 601 (Droṇavadhap.): VII, **184**, 8364 (Bh.).—§ 602 (do.): VII, **186**, 8464 (Bhs.), (8465) (Bhs.), 8468 (Bh.), 8506 (Bhs.), (8508) (Bhs.); **187**, 8544 (Bhs.); **188**, 8584 (Bh.), 8585 (Bh.), 8587 (Bhs.), 8588 (Bh.), 8589 (Bh.), 8590 (Bh.), 8591 (Bh.), 8596 (Bh.); **189**, 8676 (Bhs.), 8678 (Bhs.), 8681 (Bhs.), 8689 (Bhs.), 8690 (Bhs.); **190**, 8707 (Bh.), 8709 (Bhs.), 8710 (Bh.), 8711 (Bhs.), 8735 (Bhs.), 8743 (Bhs.); **191**, 8805 (Bh.); **192**, 8811 (Bhs.), 8834 (Bh.), 8844 (Bh.), 8850 (Bhs.), 8887 (Bhs.), 8888 (Bh.), 8890 (Bh.).—§ 603 (Nārāyaṇāstramokshap.): VII, **193**, 8946 (Bhs.), 8949 (Bh.); **195***ο*, 9007 (Bhs.); **197***μ*, 9083 (Bhs.); **198**, 9133 (Bh.), 9175 (Bhs.), 9177 (Bh.), 9186 (Bh.), 9191 (Bh.); **199**, 9238 (Bhs.), 9247 (Bh.), 9248 (Bh.), 9252 (Bhs.), 9254 (Bh.), 9256 (Bh.), 9257 (Bhs.); **200**, 9261 (Bhs.), 9263 (Bh.), 9265 (Bh.), 9267 (Bh.), 9270 (Bh.), 9279 (Bh.); *ττ*, 9330 (Bhs.), †9337 (Bh.), †9338 (Bhs.), 9344 (Bhs.), 9346 (Bh.), 9348 (Bh.), 9349 (*Bhīmanāmāṅkita vāṇāḥ*), 9350 (Bh.), 9352 (Bh.), 9357 (Bhs.), 9358 (Bh.), 9360 (Bhs.), 9364 (Bh.), 9369 (Bhs.), 9371 (Bh.), 9372 (Bhs.), 9378 (Bh.), 9381 (Bh.), 9382 (Bhs.), 9385 (Bhs.), 9386 (Bhs.); *αα*, 9401 (Bh.).—§ 604 (Karṇap.): VIII, **3**, 62 (Bhs.); **4**, 89 (Bhs.); **5***ζ*, 98 (Bhs.), 108 (Bhs.), 111 (Bhs.), 119 (Bhs.), 121 (Bhs.), 124 (Bhs.), 131 (Bhs.), 133 (Bhs.); **9**, 297 (Bhs.).—§ 605 (do.): VIII, **11***χ*, 426 (Bhs.); **12**, 472 (Bh.), 473 (Bhs.), 474 (Bh.), 476 (Bh.), 477 (Bhs.), 478 (Bh.), 479 (Bhs.), 481 (Bh.), 482 (Bhs.), 483 (Bh.); **13**, 492 (Bhs.); **14**, 564 (Bhs.); **15**, 566 (Bhs.), 568 (Bhs.), 572 (Bh.), 583 (Bh.), 595 (Bh.), 600 (Bh.); **21**, 829 (Bhs.); **26**, 1053 (Bhs.), 1055 (Bh.); **28**, 1167 (Bhs.); **29**, 1201 (Bh.), 1203 (Bh.).—§ 606 (do.): VIII, **35**, 1637 (Bhs.).—§ 607 (do.): VIII, **36**, 1688 (Bhs.); *α*, 1690 (Bhs.); *β*, 1694 (Bhs.), 1700 (Bh.); **37**, †1728 (Bhs.).—§ 608 (do.): VIII, **46***a*, 2126 (Bhs.), 2156 (Bhs.); **48***ξ*, 2257 (Bhs.), 2262 (Bh.), 2266 (Bhs.), 2280 (Bhs.); *ρ*, 2286 (Bhs.); **49**, 2334 (Bhs.), 2365 (Bhs.), 2386 (Bhs.); **50**, 2393 (Bh.), 2394 (Bh.), 2396 (Bhs.), 2397 (Bh.), 2404 (Bh.), 2409 (Bh.), 2410 (Bhs.), 2415 (Bh.), 2416 (Bhs.), 2418 (Bhs.), 2419 (Bhs.), 2422 (Bh.), 2423 (Bh.), 2424 (Bhs.), 2437 (Bhs.), 2439 (Bhs.); **51**, 2440 (Bh.), 2442 (Bh.), 2444 (Bhs.), 2445 (Bhs.), 2448 (Bhs.), 2451 (Bhs.), 2453 (Bh.), 2454 (Bh.), 2455 (Bh.), 2457 (Bh.), 2459 (Bhs.), 2461 (Bhs.), 2463 (Bh.), 2464 (Bh.), 2465 (Bh.), 2467 (Bh.), 2472 (Bh.), 2474 (Bhs.), 2481 (Bhs.), 2483 (Bh.), 2484 (Bh.), 2490 (Bh.), 2491 (Bh.), 2492 (Bh.), 2494 (Bh.), 2501 (Bh.), 2502 (Bhs.); **54**, 2625 (Bhs.); **56**, 2692 (Bhs.), 2693 (Bhs.), 2694 (Bhs.), 2761 (Bhs.), 2763 (Bh.), 2765 (Bh.), 2766 (Bhs.), 2767 (Bhs.), 2772 (Bhs.); **57***φ*, 2849 (Bhs.); **58**, 2857 (Bhs.), 2901 (Bh.); **60**, 2983 (Bh.), 2995 (Bhs.), 3002 (Bh.), 3008 (Bhs.), 3033 (Bh.), 3035 (Bhs.), 3036 (Bh.), 3037 (Bhs.), 3042 (Bhs.), 3052 (Bh.), 3053 (Bhs.), 3054 (Bh.), 3056 (Bh.), 3062 (Bhs.), 3063 (Bhs.); **61***δδδ*, 3067 (Bhs.), 3069 (Bhs.), 3070 (Bhs.); *εεε*, 3073 (Bhs.), 3081 (Bhs.), 3118 (Bhs.), 3119 (Bhs.), 3120 (Bhs.), 3126 (Bhs.), 3128 (Bh.), 3132 (Bh.), 3133 (Bh.), 3137 (Bhs.), 3139 (Bhs.), 3140 (Bhs.); **62***ζζζ*, 3149 (Bhs.), 3175 (Bh.); **63**, 3178 (Bhs.), 3201 (Bhs.), 3201 (Bh.), 3202 (Bhs.), 3205 (Bh.), 3211 (Bhs.), 3213 (Bh.); **65**, †3287 (Bh.), (3288) (Bhs.), †3291 (Bh.), (†3292) (Bhs.), †3294 (Bhs.), †3295 (Bhs.), 3299 (Bh.), 3301 (Bhs.); **66**, 3322 (Bhs.); **67**, †3378 (Bh.); **68**, †3381 (Bh.), †3382 (Bh.), †3383 (Bhs.); **69**, 3405 (Bhs.), †3476 (Bh.), †3485 (Bh.); **70**, †3493 (Bh.), †3498 (Bhs.), †3499 (Bh.), †3502 (Bh.), †3532 (Bh.), †3537 (Bhs.), †3538 (Bh.); **71**, 3573 (Bh.); **73**, 3651 (Bh.), 3659 (Bh.), 3660 (Bh.), 3745 (Bh.); **74**, 3796 (Bh.), †3803 (Bh.); **75**, †3815 (Bh.), [†3820] (Bh.), †3822 (Bhs.); **76**, †3823 (Bh.), †3824 (Bh.), †3825 (Bh.), †3826 (Bh.), †3827 (Bh.), †3830 (Bhs.), †3839 (Bh.), (†3839) (Bhs.), †3840 (Bhs.), †3841 (Bhs.), †3848 (Bh.), (†3860) (Bhs.); **77**, 3862 (Bh.), 3883 (Bhs.), 3884 (Bhs.), 3885 (Bh.), 3887 (Bh.), 3889 (Bhs.), 3892 (Bh.), 3897 (Bh.), 3899 (Bh.), 3907 (Bhs.), 3908 (Bhs.), 3910 (Bh.), 3911 (Bh.), 3913 (Bh.), 3915 (Bh.), 3918 (Bh.), 3919 (Bhs.), 3920 (Bh.), 3922 (Bhs.), 3928 (Bh.), 3931 (Bhs.), 3932 (Bh.), 3935 (Bh.), 3936 (Bh.); **78**, 3940 (Bhs.), 3946 (Bhs.), 3947 (Bh.), 3948 (Bhs.); *γ*, 3955 (Bh.), 3959 (Bhs.), 3962 (Bhs.), 4003 (Bh.); **79**, 4010 (Bhs.); **80**, 4091 (Bh.), 4111 (Bhs.), 4113 (Bh.), 4114 (Bhs.); **81**, 4143 (Bhs.), 4145 (Bh.), 4146 (Bh.), 4152 (Bh.), 4153 (Bh.), 4155 (Bh.), 4157 (Bhs.), 4168 (Bhs.); **82**, †4193 (Bhs.), †4209 (Bh.), †4213 (Bh.), †4214 (Bh.); **83**, †4216 (Bh.), †4217 (Bh.), †4217 (Bhs.), †4218 (Bhs.), †4220 (Bh.), †4221 (Bh.), †4223 (Bh.), †4224 (Bhs.), †4228 (Bh.), †4236 (Bh.), †4239 (Bh.), †4240 (Bhs.), †4242 (Bh.), †4243 (Bh.), 4248 (Bh.), †4258 (Bhs.); **84**, 4262 (Bh.), 4264 (Bhs.), 4265 (Bh.), 4268 (Bh.), 4270 (Bhs.), 4290 (Bh.),

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†4297 (Bhs.), †4298 (Bhs.), †4301 (Bh.); **85**, †4329 (Bh.), †4341 (Bhs.); **89**, †4559 (Bh.), †4572 (Bh.), †4576 (Bh.), †4585 (Bh.); **91**, 4752 (Bhs.); **92**, †4824 (Bh.); **93**, 4848 (Bhs.), 4854 (Bhs.), 4855 (Bhs.), 4856 (Bh.), 4860 (Bhs.), 4861 (Bh.), 4862 (Bh.), 4870 (Bhs.), 4891 (Bhs.).—§ 609 (Çalyap.): IX, **1**, 12 (Bhs.); **2**, 105 (Bhs.).—§ 610 (do.): IX, **3**, 140 (Bhs.), 146 (Bhs.), 147 (Bhs.), 148 (Bh.), 152 (Bh.), 152 (Bhs.), 153 (Bh.), 154 (Bh.), 161 (Bhs.), 181 (Bhs.); **4**, 203 (Bh.), 223 (Bhs.), 234 (Bhs.); **5**, 252 (Bhs.); **7**, 351 (Bh.).—§ 611 (do.): IX, **8**, 381 (Bhs.), 399 (Bhs.); **9**, 448 (Bhs.), 450 (Bhs.); **10**, 516 (Bhs.); **11**λ, 549 (Bhs.), 565 (Bhs.), 569 (Bh.), 573 (Bhs.), 577 (Bh.), 591 (Bhs.); **12**, 595 (Bh.), 598 (Bhs.), 603 (Bh.), 604 (Bh.), 605 (Bh.), 608 (Bhs.), 609 (Bh.), 618 (Bhs.), 646 (Bhs.), 652 (Bhs.); **13**, 656 (Bhs.), 659 (Bhs.), 663 (Bhs.), 667 (Bhs.), 675 (Bhs.), 676 (Bhs.), 679 (Bh.), 687 (Bhs.), 703 (Bhs.); **15**, 768 (Bhs.), 770 (Bhs.), 775 (Bhs.), 779 (Bhs.); **16**, 798 (Bh.), 802 (Bhs.), 806 (Bh.), 820 (Bh.), 831 (Bh.), 834 (Bh.), 835 (Bhs.); **17**χ, 866 (Bhs.), †871 (Bhs.), †873 (Bhs.), †886 (Bh.), †889 (Bhs.), †890 (Bhs.), †891 (Bh.), †892 (Bh.), †892 (Bhs.), †895 (Bh.), †896 (Bh.), †898 (Bh.); **18**ββ, 961 (Bh.); **19**, 1016 (Bh.), 1017 (Bh.), 1017 (Bhs.), 1020 (Bhs.), 1027 (Bhs.), 1037 (Bhs.), 1038 (Bh.), 1039 (Bhs.), 1040 (Bh.), 1042 (Bh.), 1045 (Bh.), 1058 (Bhs.); **20**οο, †1084 (Bh.); **22**λλ, 1138 (Bhs.), 1144 (Bhs.), 1149 (Bhs.); **24**, 1302 (Bhs.); **25**, 1367 (Bhs.), 1370 (Bhs.), 1371 (Bhs.), 1395 (Bhs.), 1397 (Bhs.); **26**, 1401 (Bhs.), 1404 (Bhs.), 1407 (Bh.), 1407 (Bhs.), 1408 (Bh.), 1409 (Bh.), 1409 (Bhs.), 1411 (Bh.), 1413 (Bh.), 1414 (Bh.), 1420 (Bh.), 1421 (Bh.), 1424 (Bhs.), 1427 (Bhs.), 1428 (Bh.), 1429 (Bh.), 1434 (Bhs.), 1435 (Bhs.), 1436 (Bh.), 1439 (Bhs.); **27**, 1455 (Bh.); φφ, 1471 (Bhs.), 1473 (Bhs.), 1491 (Bh.), 1494 (Bh.), 1495 (Bh.), 1496 (Bh.); **28**, 1503 (Bh.), 1506 (Bh.), 1517 (Bhs.), 1527 (Bhs.), 1528 (Bh.), 1529 (Bhs.), 1530 (Bh.).—§ 612 (Hradapraveçap.): IX, **29**, 1568 (Bhs.), 1643 (Bhs.), 1651 (Bhs.); **30**, 1697 (Bhs.), 1706 (Bhs.), 1714 (Bhs.), 1715 (Bhs.), 1718 (Bhs.); ε, 1725 (Bhs.).—§ 613 (Gadāyuddhap.): IX, **32**, 1882 (Bh.); **33**ε, 1893 (Bhs.), 1896 (Bh.), 1900 (Bh.), (1905) (Bhs.), 1918 (Bh.), 1918 (Bhs.), 1930 (Bhs.).—§ 614 (do.): IX, **34**, 1957 (Bhs.).—§ 615 (Baladevatīrthay.): IX, **54**, 3068 (Bh.).—§ 615 (Gadāyuddhap.): **55**, 3078 (Bh.), 3095 (Bh.), 3097 (Bh.), 3101 (Bhs.), 3102 (Bh.), 3122 (Bh.); **56**, 3135 (Bh.), 3157 (Bhs.); **57**, 3175 (Bhs.), 3187 (Bhs.), 3191 (Bhs.), 3200 (Bh.), 3200 (Bhs.), 3201 (Bh.), 3203 (Bhs.), 3206 (Bh.), 3207 (Bhs.), 3212 (Bh.), 3213 (Bh.), 3215 (Bhs.), 3218 (Bh.), 3220 (Bh.), 3221 (Bh.), 3222 (Bh.), 3224 (Bh.), 3224 (Bhs.), 3225 (Bh.), 3228 (Bh.), 3230 (Bhs.), 3234 (Bhs.), 3235 (Bh.), 3235 (Bhs.), †3239 (Bhs.), †3242 (Bh.); **58**, 3248 (Bh.), 3249 (Bhs.), 3251 (Bh.), 3252 (Bh.), 3264 (Bhs.), 3266 (Bhs.), 3267 (Bh.), 3269 (Bhs.), 3272 (Bh.), 3283 (Bhs.), 3285 (Bh.), 3287 (Bhs.), 3290 (Bhs.), 3293 (Bhs.); **59**, 3311 (Bhs.), 3314 (Bh.), †3321 (Bhs.), 3326 (Bh.), 3329 (Bhs.), 3330 (Bhs.); **60**, 3344 (Bhs.), 3345 (Bh.), 3348 (Bh.), 3356 (Bh.), 3357 (Bh.), 3362 (Bhs.), 3373 (Bh.), 3376 (Bhs.), 3379 (Bh.), 3380 (Bhs.); **61**, 3388 (Bhs.), 3389 (Bhs.), 3393 (Bhs.), 3401 (Bh.), 3404 (Bhs.), 3415 (Bh.), 3430 (Bhs.); **62**, 3480 (Bhs.); **63**, 3510 (Bhs.); **64**, 3592 (Bhs.), 3597 (Bhs.), 3612 (Bhs.).—§ 616 (Sauptikap.): X, **1**, 7 (Bh.), 15 (Bh.); **1**, 60 (Bhs.); **5**, 198 (Bh.), 199 (Bhs.); **9**, 499 (Bhs.), 500 (Bhs.), 502 (Bhs.).—§ 617 (Aishīkap.): **10**, 550*a* (Bhs.); **11**, 582 (Bhs.), 595 (Bh.), 595 (Bhs.), 601 (Kaunteya, Bhs.); **12**, 608 (Bh.); **13**, 657 (Bhs.), 663 (Bhs.); **15**, 699 (Bhs.), 700 (Bhs.); **16**, 748 (Bhs.).—§ 618 (Jalapradānikap.): XI, **11**, 299 (Bhs.); **12**, 325 (Bh.), 326 (Bhs. °*mayaṃ dāvaṃ*), 327 (Bh.), 329 (Bhs.), 330 (Bh.), 333 (Bh.), 334 (Bhs.), 335 (Bh.), 339 (Bh.), 340 (Bhs.); **13**, 351 (Bh.), 352 (Bhs.), 356 (Bh.), 359ν (Bh.); **14**, 378 (Bh.); **15**, 381ο (Bhs.), 395 (Bhs.).—§ 619 (Strīvilāpap.): **17**, 502 (Bhs.), 503 (Bhs.), 505 (Bhs.); **18**, 519γ (Bhs.), 537 (Bh.), 538 (Bhs.), 543 (Bhs.), 545 (Bhs.), 546 (Bhs.); **20**, 547 (Bh.); **22**, 617η (Bhs.).—§ 621 (Rājadh.): XII, **1**, 13γ (Bh.), 26 (Bh.); **2**, 51 (Bhs.); **10**, 277 (Bhs.).—§ 623 (do.): **16**, 482ν (Bhs.).—§ 635 (do.): **33**, 1175 (Bh.); **37**, 1377 (Bh. Kaunteya); **38**, 1396ε (Bhs.).—§ 637 (do.): **40**, 1445 (Bhs.), 1464 (Bhs., Pāṇḍ.); **41**β, 1475 (Bhs. *Kaunteyaṃ*); **44**, 1517 (Bh.); **47**, 1695 (Bhs.).—§ 639 (do.): **53**ζ, 1914 (Bh.); ο, 1921 (Bh.).—§ 640 (do.): **54**, 1929*a* (Bh.).—§ 657 (Āpaddh.): **167**, 6238 (Bhs.), †6252 (Bh.), 6239 (Bhs.).—§ 730 (Ānuçāsan.): XIII, **15**, 1033 (Bh. °*pūrvaja*, i.e. Yudh.).—§ 777 (Svargārohaṇikap.): **169**, 7771*a* (Bhs.).—§ 778 (Āçvamedhikap.): XIV, **1**, 3 (Bh.).—§ 780 (do.): **14**, 356β (Bh.); **15**, 384*a* (Bhs.), 389 (Bh.).—§ 783 (Anugītāp.): **52**, 1504ν (Bhs.), 1508 (Bh.), 1524 (Bh.), †1533 (Bh.).—§ 785 (do.): **60**, 1787 (Bh.), 1799 (Bhs.), 1802 (Bhs.); **61**, 1845 (Bh.); **63**, 1874 (Bhs.), 1880 (Bh.), 1881 (Bhs.), 1886 (Bh.); **66**, 1954μ (Bh.); **67**, 1967 (Bhs.), 1969 (Bhs.); **68**, 1997ξ (Bhs.); **71**ρ, 2081 (Bhs.); **72**, 2097 (*Bhīmasenād avarajaḥ*, i.e. Arjuna), 2102 (Bhs.), 2108 (Bh.); **77**, 2223 (*Bhīmasenād anantarād*, i.e. Arjuna); **85**δ, 2514 (Bh.), 2515 (Bh.), 2516 (Bhs.), 2519 (Bh.), 2520 (Bhs.), 2526 (Bhs.), 2537 (Bhs.); **86**, 2553 (Bhs.), 2555 (Bhs.), 2558 (Bh.); **87**, 2586 (Bh.), υ, 2598 (Bh.); **88**χ, 2608 (Bh.), 2612 (Bh.), 2627 (Bhs.), 2632 (Bh.); **91**, 2814 (Bh.).—§ 787 (Āçramavāsik.): XV, **1**, 27 (Bh.); **2**, 35 (Bh.), 57 (Bh.); **3**, 61 (Bh.), 62 (Bhs.), 64 (Bh.), 66 (Bh.), 72 (Bh.), 124 (Bhs.); **10**, 333ν (Bh.), 346 (Bh.); **11**, 362 (Bh.), 363 (Bhs.), 364 (Bh.), 371 (Bhs.); **12**, 382 (Bh.), 386 (Bh.), 387–8 (Bhs.), 389 (Bh.), 391 (Bh.); **13**, 399 (Bh.), 401 (Bh.); **16**, 455φ (Bhs.), 465 (Bh.); **17**, 479 (Bh.), 480 (Bhs.), 483 (Bh.), 494 (Bhs.).—§ 788 (do.): **24**, 646β (Bhs.); **25**, 658 (Bh.); **26**, 710 (Bhs.); **27**, 733 (Bhs.); **28**ε, 737 (Bhs.), 747 (Bh.).—§ 789 (Putradarçanap.): **31**η, 853 (*Marudgaṇād Bhīmasenaṃ*).—§ 791 (do.): **36**, 1003β (Bh.).—§ 792 (Nāradāgamanap.): XV, **37**, 1053 (Bhs.); **38**, 1066 (Bh.), 1073 (Bh.).—§ 793 (Mausalap.): XVI, **7**, 179λ (Bhs.); **8**, 284 (Bh.).—§ 794 (Mahāprasthānikap.): XVII, **1**, 5 (Bhs.), 20 (Bh.), 31 (Bh.), 37*a* (Bhs.); **2**, 50 (Bhs.), 54 (Bh.), 59 (Bh.), 61 (Bhs.), 65 (Bh.), 69 (Bh.); **3**, 92 (Bh.).—§ 795 (Svargārohaṇap.): XVIII, **2**, 36 (Bh.), 66ε (Bhs.); **3**η, 96 (Bh.), 118 (Bh.); **4**κ, 131 (*Bhīmasenaṃ Marudgaṇavṛtaṃ*).

Cf. also the following synonyms:

Acyutānuja ("younger brother of Yudhishṭhira"): IV, 236.
Anilātmaja ("son of the wind"): VI, 5279; VII, 1138.
Arjunāgraja ("elder brother of Arjuna"): I, 5472.
Arjunapūrvaja (do.): VI, 4356.
Ballava (q.v.).
Bhīmadhanvan: X, 663.
Jaya: VII, 5159 (*pradeçitajayo Jayaḥ* (B. *Dayaḥ*) *Bhīmasenaḥ* . . .).
Kaunteya, etc. (q.v.).
Kaurava, etc., **Kuruçārdūla**, etc. (q.v.).

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Mārutātmaja ("son of the wind"): IX, 3245 (*Vṛkodaraḥ*).

Māruti (do.): VII, 4509; VIII, 2500, 3051, †4302.

Pāṇḍava, etc. (q.v.).

Pārtha, etc. (q.v.).

Pavanātmaja ("son of the wind"): III, 11275; XV, 626.

Prabhañjanasuta (do.): VII, 6268.

Rākshasakaṇṭaka ("thorn of the Rākshasas"): III, 420.

Samīraṇasya sutaḥ ("son of the wind"): III, †14755.

Vāyuputra (do.): V, 3707.

Vāyusuta (do.): III, 11116.

Vṛkodara ("wolf's belly"): I, 455 (*Jaṭāsurasya ca vadho rākshasasya Vṛkodarāt*), 483 (*dushṭātmano vadho yatra Kīcakasya Vṛkodarāt*), 547, 2240, 2257, 2288, 2444 (*Mārutāc ca Vṛkodaraḥ . . . jajñe*), ††3827 (*Sutasomaṃ Vṛkodaraḥ*, sc. *utpādayām āsa*), 4773, 4777, 4981, 4987, 4990, 4991, 5036, 5040, 5343, 5428, 5473, 5840, 5923, 6035, 6039, 6252, 6256, 6257, 6291, 7107, 7117, 7139, 7408, 8039 (*Sutasomaṃ Vṛkodarāt Pañcālī sushuve*); II, 782, 924, 1810, 1811, †2118, 2221, †2250, 2393, 2534, 2537; III, 421, 440, 444, 446, 449, 533 (*Sutasomo Vṛkodarāt*), 549, 567, 918, 1012, 1246, 1430, 10250, 10253, 10283, 10840, 10875, 10877, 10878, 10879, 10882, 10895, 11105, 11365, 11371, 11411, 11504, 11506, 11607, 11609, 11788, 11815, 11818 (*yathā Jishṇur Mahendrasya, yathā Vāyor Vṛkodaraḥ . . .*), 11830, †11907, †12356, 12367, 12442, 12467, 12488, †14751, †14757, †14760, 14945, 14949, 14953, 15694, †15703, 15720, 15785, 15786, 15789, 17278, 17291; IV, 27, 45, 361, 366, 639, 760, 769, 771, 773, 823, 1104 (*Kuntīputraḥ*), 1121, 2302; V, 653, †724, 1988, 1989 (*Kuntīputraḥ*), 2020, 2024 (*gadāṃ bibhrad*), 2036, 2051, 2173, 2180, 2741, 2786, 2801, 2973, 3155, 3200, 3204, 3213, 4228, 4652, 4867, 5334λ, 5476, 5595; VI, 706, 788, 789, 844, 1554, 2115, 2333, 2751, 2768, 2769, 2803, 3118, 3367, 3372, 3398, 3401, 3511, 3783, 4149, 4355, 4357, 4670, 5234*o*, 5236, 5271, 5288; VII, †67, †81, 376 (*sadyo Vṛkodarāj jāto māyāvī rākshasaḥ*, i.e. *Ghaṭotkacaḥ*), 593, 596, 940, 944, 951, 1046*ẟ*, 1063, 1145, 1149 (°*ratham*), 1152, 1157, 1158, 1373, 1769*ρ*, 3047*ẟ*, 3082, 3083, 3095*η*, 5109, 5152, 5169, 5188, 5249, 5326, 5363, 5384, 5392, 5401, 5431, 5436, 5443, 5565, 5578, 5585, 5619, 5624, 5632, 5644, 5653, 5700, 5714 (only in B.), 5789, 5790, 5792, 6403, 6492, 6705, 6712, †6725, †6726, †6727, 6780, 6909, 6966, 7216, 7459, 7732, 7762, 8243, 8310, 8512, 8553, 8583, 9334, 9382; VIII, 168, 453, 461, 484, 582, 2395, 2408, 2411, 2421, 2430, 2696, 2836, 3058, 3129, 3131, 3211, 3896, 4027, †4209, †4212, †4213, †4227, †4233, 4256, †4279, †4303, †4512, †4520, †4584, 4843, 4851, 4857, 4991, 4999, 5030; IX, 135, 143, 149, 560, 588, 599, 600, 761, 838, 1369, 1494, 1716, 1830 (Pārthāt), 1894 (id.), 1902, 1910, 1940, 1953, 3103, 3119, 3143, 3165, 3166, 3173 (*Pāṇḍavaḥ*), 3184, 3189, 3248, 3281, 3289, 3318, 3323, 3346, 3374, 3396, 3596 (*Pāṇḍuputraḥ*); X, 61, 501, 504, 581, 646; XI, 329, 341, 376 (*Pārthaḥ*), 394; XII, 1522; XIV, 3517; XV, 63, 70, 402, 403 (°*kṛte*), 435, 626 (*Pavanātmajaḥ*), 664, 667 (°*sya parigrahaḥ*); XVII, 63.

Bhīma[7], a Deva-gandharva Mauneya. § 101 (Aṃçāvat.): I, **65**, 2551.

Bhīma[8]. § 150 (Pūruvaṃç.): I, **94**, 3708 (brother of Dushyanta).

Bhīma[9], an ancient king (?). § 310 (Āraṇyakap.): III, **3**, 141 (*Bhīmena Kārtavīryeṇa Vainyena Nahusheṇa ca*; had by ascetic meditation delivered the people from affliction; PCR. "the great K.").

Bhīma[10], Vidarbha king. § 344 (Nalop.): III, **53**, 2076 (*Vidarbheshu*, sc. king), 2078 (is granted a boon by Damana).—§ 345 (do.): III, **54**, 2109 (father of Damayantī and her three brothers), 2113 (arranges the svayaṃvara of Damayantī); **54**, 2115; **57**, 2191, 2231 (marries Damayantī to Nala), 2232.—§ 346 (do.): **60**, 2295 (*rājānaṃ*; receives the children of Nala from the charioteer Vārshṇeya).—§ 347 (do.): **64**, 2444 (*Vidarbhādhipatiḥ*), 2476 (*Vidarbheshu mahīpālo Bhīmo nāma mahīpatiḥ*).—§ 350 (do.): **68**, 2654 (sends brahmans to find out Nala), 2682; **69**, 2694 (*Vidarbharājaḥ*), 2708 (*rājñaḥ*, husband of the daughter of the Daçārṇa king Sudāman), 2725.—§ 353 (do.): **73**, 2852 (Ṛtuparṇa comes to him), 2853, 2871, 2878; **76**, 2955 (all but recognizes Nala), 3002; **77**, 3011 (receives the recovered Nala as a son).—§ 354 (do.): **78**, 3030 (after a month Nala departs); **79**, 3064 (Damayantī departs).

Bhīma[11], one of the 15 yajñamushaḥ devāḥ. § 192 (Āṅgirasa): III, **220**, 14166.

Bhīma[12], son of Dhṛtarāshṭra. § 581 (Bhīshmavadhap.): VI, **64**, 2838*κ*, 2845λ (slain by Bhīmasena).

Bhīmā[1] (= Umā?). § 358 (Tīrthayātrāp.): III, **82**, 5026 (*Bhīmāyāḥ sthānam*, a tīrtha).

Bhīmā[2], a river in Bhāratavarsha. § 574 (Jambūkh.): VI, **9**, 329λ.

Bhīmabala[1], one of the 15 yajñamushaḥ devāḥ. § 492 (Āṅgirasa): III, **220**, 14166.

Bhīmabala[2], a son of Dhṛtarāshṭra. § 130 (Aṃçāv.): I, **67**, 2733.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4546.

Bhīmaçara, a son of Dhṛtarāshṭra. § 130 (Aṃçāv.): I, **67**, 2734.

Bhīmadhanvan = Bhīmasena Pāṇḍava: X, 663.

Bhīmadundubhihāsa (°**dundabhi**°, C.) = Çiva (1000 names[1]): XII, 10369.

Bhīmāḥ. § 267 (Yamasabhāvarṇana): II, **8**, 335 (*çataṃ*, in the palace of Yama).

Bhīmajānu. § 267 (Yamasabhāv.): II, **8**, 332 (in the palace of Yama).

Bhīmakadalīkhaṇḍapraveça(ḥ) (Bhīma's entering the plantain thicket). § 424 (cf. Tīrthayātrāp.): There they dwelt for six nights. Suddenly a wind from the north-east brought a celestial lotus of 1,000 petals, which *Kṛshṇā* presented to *Yudhishṭhira*; she sent *Bhīma* to bring others, in order to carry them to their hermitage in *Kāmyaka*. *Bhīma* proceeded along the slopes of the *Gandhamādana* (*b*); the lions, etc., fled; invisible, the wives of *Yakshas* and *Gandharvas* stared at him. After having bathed in a lake, he blew his shell and began to proceed into a plaintain wood, but was arrested by his brother the ape *Hanumat*, who for his good obstructed the way to heaven (*divaṅgamaṃ mārgaṃ*), saying that this was the path to the *devaloka*, impassable by mortals, save the way of *siddhi* (*siddhigatiṃ*) (III, **146**). *Hanumat* said he was suffering from illness and could not rise; but *Bhīma* would not leap over him, and could not remove his tail.—§§ 425–430: *Hanumad-Bhīma-saṃvāda* (q.v.).

Bhīmamukha = Çiva (1000 names[1]).

Bhīmanandinī = Damayantī: III, 2490.

Bhīmaparākrama = Vishṇu (1000 names).

Bhīmapūrvaja = Yudhishṭhira: XIII, 1033.

Bhīmaputrikā = Damayantī: III, 2659.

Bhīmaratha[1], a son of Dhṛtarāshṭra. § 130 (Aṃçāv.): I, **67**, 2738.—§ 182 (Dhṛtarāshṭraputran.): I, **117**, 4551.—

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§ 581 (Bhīshmavadhap.): VI, **64**, 2838*κ*, 2845λ (slain by Bhīmasena).—§ 592 (Saṃçaptakav.): VII, **20***η*, 804 (in the bosom of Droṇa's Garuḍavyūha); **25**, 1089 (slays Çālva).

Bhīmaratha[2]. § 264 (Sabhākriyāp.): II, **4***β*, 121 (*Cānūro Devarātaç ca Bhojo Bhīmarathaç ca yaḥ*, among the kings who received Yudhishṭhira when he entered his palace).

Bhīmarathī. § 377 (Dhaumyatīrthak.): III, **88**, 8328 (a river in the south). § 574 (Jambūkh.): VI, **9**, 327λ (a river in Bhāratavarsha).—§ 775 (Ānuçās.): XIII, **166**, 7653*α*.

Bhīmasena[1] (Pāṇḍava), v. Bhīma[6].

Bhīmasena[2]. § 12 (Paushyap.): I, **3**, 662 (brother of Janamejaya Pārikshita).

Bhīmasena[3]. § 154 (Pūruv.): I, **94**, 3744*γ* (son of Parikshit).—§ 156 (do.): I, **95**, 3795-6 (son of Parikshit and grandfather of Pratīpa).

Bhīmasena[4]. § 101 (Aṃçāv.): I, **65**, 2550 (a Devagandharva Mauneya).—§ 191 (Arjuna): I, **123**, 4811*α* (among the Gandharvas who sing at the birth of Arjuna).

Bhīmasenarasapāna(m) ("Bhīma's drinking the magic draught"). § 197 (Sambhavap.): The *Pāṇḍavas* were far superior in strength and skill to the *Dhārtarāshṭras*, and *Bhīma* tormented the *Dhārtarāshṭras*. *Duryodhana* then built a palace (*Udakakrīḍana*) at *Pramāṇakoṭi*, on the banks of the *Gaṅgā*, in order to sport in the water there. There he invited the *Pāṇḍavas* and poured *kālakūṭaka* poison into the food of *Bhīma*, and when *Bhīma* had lost his senses, *Duryodhana* bound him and threw him into the water, where he sunk down to the dwelling of the *Nāgas*, who bit him, but could not penetrate his thick skin. The immovable (i.e. vegetable) *kālakūṭaka* poison was neutralised by the movable (i.e. animal) serpent poison. *Bhīma* awoke and began to crush the serpents, until *Vāsuki* came, and, informed by *Āryaka* that he was the daughter's son of *Āryaka's* daughter's son, let him drink as much of their *rasa* (containing the strength of 1,000 elephants (serpents?) in each *kuṇḍa*) as he could. He drank eight *kuṇḍas*, and then was laid on a bed (I, **128**). When the *Kauravas* and *Pāṇḍavas* had returned to *Hāstinapura*, Yudhishṭhira ("himself unacquainted with wickedness, and regarding others as honest as himself," v. 5037) asked *Kuntī* if *Bhīma* had come home. *Vidura* consoled her. On the eighth day *Bhīma* awoke from his slumber, bathed in the holy waters, ate of the *paramānna* (rice boiled in milk with sugar), etc., and was placed by the *Nāgas* in the same gardens, whence he ran home. *Yudhishṭhira* ordered him to keep silence on this accident, and the *Pāṇḍavas* [with *Vidura's* advice] became very vigilant from this day (the words in brackets are from B., where also v. 5068*a* is placed after v. 5070*a*). [*sārathiṃ cāsya dayitam apahastena jaghnivān* (see BR., s.v. *apahasta*, cf. iii, v. 545). *Duryodhana* again poured *kālakūṭaka* poison into the food of *Bhīma*. *Yuyutsu* informed the *Pāṇḍavas* of this; but *Bhīma* swallowed the poison and digested it, and it produced no change in him.]—*Duryodhana*, *Karṇa*, and *Çakuni* had recourse to numerous other contrivances in order to kill the *Pāṇḍavas*, who, though knowing it, yet, in accordance with the advice of *Vidura*, suppressed their indignation. Seeing the princes passing their time in play, *Dhṛtarāshṭra* appointed *Gautama* (i.e. *Kṛpa*, born in a thicket of reeds and well skilled in the meaning of the *Vedas* and *çāstras*) as their preceptor (I, **129**).

Bhīmasenasuta ("son of Bh.") = Ghaṭotkaca: VI, 5178; VII, 7942.

Bhīmasenātmaja (do.), i.e. Ghaṭotkaca: III, 11451.

Bhīmasūnu (do.) = do.: VII, 8131.

Bhīmasuta (do.) = do.: VIII, 6858.

Bhīmasutā = Damayantī.

Bhīmavega, son of Dhṛtarāshṭra. § 130 (Aṃçāv.): I, **67**, 2733.—§ 182 (Dhṛtarāshṭrap.): I, **117**, 4546.

Bhīmavegarava. § 232 (Svayaṃvarap.): I, **186**, 6981 (present at the Svayaṃvara of Kṛshṇā).

Bhīmavikrama. § 130 (Aṃçāv.): I, **67**, 2733 (a son of Dhṛtarāshṭra).

Bhīmavratadhara = Çiva (1000 names[1]).

Bhīṇī (a Mātṛ). § 615*u* (Skanda): IX, **46***o*, 2645.

Bhishaj ("the physician") = Vishṇu (1000 names).

Bhishajau ("the two physicians") = Açvinau: XII, 12917 (*Nāsatyañ caiva Dasrañ ca*).

Bhishajāvartta (the father of the Açvins, Nīl., i.e. Kṛshṇa): XII, 1510.

Bhīshma. § 4 (Anukram.): I, **1**, 138, †176 (*Çāntanavaṃ*), †177, †180, †182, †183, †184.—§ 9 (Parvas.): I, **2**, 300 (*ahāni yuyudhe Bhīshmo daça vai paramāstravit*).—§ 10 (do.): I, **2**, 336, 353 (*Svargārohaṇikañ caiva tato Bhīshmasya dhīmataḥ*, sc. *parva*).—§ 11 (do.): I, **2**, 373 (°*sya sambhavaḥ*), 523 (Kṛshṇa intends to slay him), 525 (Arjuna felled him, placing Çikhaṇḍin in front of himself), 526 (*çaratalpagataḥ*), 599 (*Bhāgīrathīputrāt*, instructs Yudhishṭhira lying on his arrow-bed), 603 (°*sya samprāptiḥ svargasya*).—§ 61 (Sarpasattra): I, **55**, †2109*β*.—§ 79 (Ādivaṃç.): I, **63**, 2420, "in like manner Bhīshma, the son of Çāntanu, was born in the womb of Gaṅgā from the seed of the Vasus (*Vasuvīryāt*)."—§ 130*b* (Aṃçāv.): I, **67**, 2711 (the youngest of the Vasus, son of Çāntanu, *Kurūṇām abhayaṅkaraḥ*, fought with Rāma Jāmadagnya).—§ 156 (Pūruv.): I, **95**, 3800 (son of Çāntanu and Gaṅgā; his real name was Devavrata), 3801 (marries his father to Satyavatī).—§ 157 (do.): I, **95**, 38[illegible]18. —[§ 164 (Āpavop.): I, **99**, 3965, *Dyu-nāmā*, etc.]—§ [illegible]165 (Satyavatīlābhop.): I, **100**, 4065 (is called Bhīshma), 40[illegible]066. —§ 166 (Citrāṅgadop.): I, **101**, 4071 (places Citrāṅ[illegible]gada on the throne), 4077 (*Çāntanavaḥ*; performs the obse[illegible]quial rites for Citrāṅgada), 4079 (instals Vicitravīrya), [illegible]4080 (*Çāntanavaṃ*).—§ 167 (Vicitravīryoparama): I, **102**, [illegible]4081, 4082 (marries Vicitravīrya to the princesses of Kāçi), [illegible]4087, 4093, 4100, 4103, 4105, 4108 (*Çāntanavaṃ*; is attacked by Çālva), 4110, 4111, 4113, 4115 (*Çāntanavaṃ*), 4116, [illegible]4118 (*Çāntanavaḥ*), 4122 (do.; slays the horses of Çālva [illegible]with the Aindreya weapon), 4125 (returns to Hāstinapura), [illegible]4131, 4132 (releases Ambā), 4137, 4145 (performs the obse[illegible]quies for Vicitravīrya).—§ 168 (Bhīshma-Satyavatīsaṃvā[illegible]da): I, **103**, 4147, 4164, 4168 (declines to marry the wi[illegible]dows of Vicitravīrya).—§ 169 (do.): I, **104**, (4172).—§ [illegible]170 (do.): I, **104**, (4199).—§ 171 (Vicitravīryasuto[illegible]p.): I, **105**, (4223), 4225, 4239, 4240, 4241, 4244, 4253, [illegible]4255, 4264, 4271; **106**, 4276.—§ 173 (Pāṇḍu-rājyābhish[illegible]ka): I, **109**, 4349, 4350, 4353 (is the tutor of Dhṛtarāshṭra, Pāṇḍu, and Vidura), 4360.—§ 174 (Dhṛtarāshṭraviv[illegible]āha): I, **110**, 4372 (*Kurupitāmahaḥ*), 4379.—§ 177 (Pāṇḍudigvijaya): I, **113**, 4425 (*Çāntanavaḥ*), 4427 (marries Pāṇḍu to Mādrī), 4429, 4432, 4436, 4441 (*Sāgaragāsutaḥ*), 4446, 4463 (°*purogamāḥ*).—§ 178 (Pāṇḍu): I, **114**, 4469, 4471.—[§ 179 (Vidurapariṇaya) [*Āpagāsutaḥ*]: married Vidura to the daughter of king Devaka—*Pārasavīṃ kanyāṃ*: I, **114**, 4480.] —§ 180 (Gandhārīputrotp.): I, **115**, 4507, 4510 (consultation with Dhṛtarāshṭra after the birth of Duryodhana).—§ 184 (Pāṇḍu): I, **119**, 4614.—§ 194 (do.): I, **126**, 4902 (receives the sons of Pāṇḍu, etc.), 4911 (*Çāntanavaḥ*), 4917 (worships the ṛshis).—§ 195 (do.): I, **127**, 4936 (performs the funeral

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rites for Pāṇḍu), 4947, 4959, 4960.—§ 196 (Vyāsa): I, **128**, 4964 (gives Pāṇḍu a çrāddha), 4975.—§ 199 (Droṇa): I, **130**, 5094 (inquires about teachers for the princes), 5098.—§ 202 (do.): I, **131**, 5168 (engages Droṇa), 5169, 5170, 5177, 5192, 5206, (5208).—§ 203 (do.): I, **132**, 5211, 5212.—§ 208 (Astradarç.): I, **134**, 5323; **136**, 5404 (sides with Arjuna); **137**, 5439.—§ 213 (Jatugṛhap.): I, **141**, 5650 (performs the funeral rites of the Pāṇḍavas, whom he thinks burnt), 5660 (*Çāntanavaḥ*), 5662 (do.), 5666, 5667; **142**, 5688, 5691; **143**, 5707 (*Çāntanavaṃ*); **145**, 5734, 5743, 5762; **146**, 5790 (*pitāmahaḥ*), 5791 (do.); **150**, 5860 (*Çāntanavaḥ*).—§ 217 (Caitrarathap.): I, **166**, 6344.—§ 241 (Vidurāgamanap.): I, **200**, 7371; **202**, 7439; **203**, (7441); **204**, 7461, 7471.—§ 243 (do.): I, **205**, 7489 (*Çāntanavaḥ*); **206**, 7518 (do.), 7535 (do.).—§ 244 (Rājyalābhap.): I, **207**, 7565, 7593.—§ 286 (Rājasūyikap.): II, **33**, 1256.—§ 287 (do.): II, **34**, 1260, 1264.—§ 288 (do.): II, **35**, 1287, 1291.—§ 289 (Arghāharaṇap.): II, **36**, 1327, 1332 (*Çāntanavaḥ*), 1335, 1337; **37**, 1341, 1347 (*Çāntanave*), 1367; **38**, 1371 (*Çāntanavaḥ*), 1373, (1374); **39**, 1401.—§ 290 (Çiçupālavadhap.): II, **40**, 1419, 1422, 1432; **41**, 1437, 1438, 1439, 1440, 1441, 1442, 1444, 1446, 1448, 1453, 1455, 1457, 1460, 1462, 1464, 1465, 1466, 1471, 1472; **42**, 1486, 1487, 1492, 1493; **43**, (1494), (1518); **44**, (1519), 1523, 1524, 1525, 1527, 1530, 1532, 1541, 1542, 1543, 1546, 1548, 1549, 1551, 1553, 1554, 1555, 1556 (*Kurupitāmahaḥ*).—§ 291 (do.): II, **45**, 1561.—§ 292 (Rājasūyikap.): II, **45**, 1607.—§ 294 (Dyūtap.): II, **49**, 1782.—§ 298 (do.): II, **58**, 2014; **60**, 2052; **65**, 2181.—§ 299 (do.): II, **67**, 2237, (2243); **68**, 2263.—§ 301 (do.): II, **69**, (2353); **70**, 2378; **71**, 2379, †2402.—§ 305 (Anudyūtap.): II, **78**, 2583; **79**, 2609.—§ 307 (do.): II, **81**, 2677, 2696.—§ 308 (Āraṇyakap.): III, **1**, 12, 35.—§ 313 (do.): III, **6**, 316, 322.—§ 314 (do.): III, **9**, 324.—§ 315 (Maitreyaçāpa): III, **10**, 347, 360.—§ 317 (Arjunābhigam.): III, **12**, 525.—§ 318 (do.): III, **13**, 599.—§ 328 (Kāmyakavanaprav.): III, **36**, 1419, 1425.—§ 329 (do.): III, **36**, 1435.—§ 330 (Indradarçana): III, **37**, 1459*a*.—§ 333 (Kairātaparv.): III, **40**, 1645, 1648.—§ 334 (do.): III, **41**, 1683.—§ 339 (Indralokābhigam.): III, **47**, 1901.—§ 340 (do.): III, **48**, 1922.—§ 356 (Tīrthay.): III, **81**, 4032, 4038, 4040, 4041, 4042 (*Kurukulaçreshṭhaṃ*); **82**, 4045, (4046), 4070.—§ 357 (do.): III, **82**, 4070.—§ 375 (do.): III, **85**, 8254.—§ 376 (do.): III, **85**, 8256, 8259.—§ 377 (Dhaumyatīrthak.): III, **86**, 8283.—§ 401 (Balarāma): III, **119**, 10245.—§ 402 (Tīrthay.): III, **120**, 10274.—§ 446 (Nivātakav.): III, **174**, 12276.—§ 512 (Ghoshayātr.): III, **238**, 14810, 14811; **249**, 15084.—§ 513 (do.): III, **252**, 15165, 15191.—§ 515 (Karṇadigvijaya): III, **253**, 15209, 15211, 15218, 15220, 15221, 15223, 15225; **254**, 15261.—§ 516 (Duryodhanayajña): III, **256**, 15302, 15332.—§ 517 (do.): III, **257**, 15350.—§ 552 (Goharaṇap.): IV, **25**, 867; **28**, 912 (*Çāntanavaḥ, Bhāratānāṃ pitāmahaḥ*), 915; **29**, 958; **35**, 1150*a*; **37**, 1224; **38**, 1240, 1243; **39**, 1286, 1302; **47**, 1471, 1476, 1488; **49**, 1550; **51**, (1583), 1599, 1600 (*Çāntanavaḥ*); **52**, (1606), (1622), 1626, 1627, (1628); **53**, 1643; **54**, †1684; **55**, 1734, 1755; **59**, 1908; **61**, 1951 (*etan mām prāpayānikaṃ yatra tālo hiraṇmayaḥ | yatra Çāntanavo Bhīshmo rathe 'smākaṃ pitāmahaḥ . . .) [1751 f., yas tu nīlānusāreṇa pañcatāreṇa ketunā | . . . | yasya tārārkacitro 'sau rathe dhvajavaraḥ sthitaḥ*], 1967, 1981; **64**, 2035 (*Çāntanavaḥ*), 2040, 2042, 2044, 2045, 2046, 2047, 2049, 2051, 2053, 2054, 2056 (*Çāntanavāt*), 2060 (used the Prājāpatya weapon, etc., against Arjuna), 2061, 2063 (his bow was laid with gold), 2064, 2065, 2066, 2068, 2069, 2078 (*Gāṅgeyaṃ*), 2080, 2081 (*Çāntanavaḥ*), 2082; **65**, †2086; **66**, †2108 (*Çāntanavaḥ*), †2118, †2121, †2122, †2129; **68**, 2167 (*Çāntanavaṃ*), 2201, 2203, 2233; **69**, 2244.—§ 554 (Sainyodyogap.): V, **2**, †31*β*; **3**, 52; **4**, 65; **6**, 118.—§ 556 (Sañjayayānap.): V, **20**, 603; **21**, 624, 631, (639), 641, 642; **22**, †668; **23**, †692*δ*; **25**, †733*o*, †737; **27**, †790; **29**, †845; **30**, †881*ξ* (*Kurusattamasya*); **31**, 923 (*Çāntanavaṃ*).—§ 559 (Prajāgarap.): V, **37**, †1376.—§ 561 (Yānasandhip.): V, **47**, 1798*a*; **48**, †1848, †1916; **49**, 1917 (*Çāntanavaḥ*), 1951 (*Çāntanavaḥ*), 1961, 1962 (*Bharataçreshṭhaḥ*), 1965; **50**, 2001*ζ*, 2033*ζ*; **51**, 2056, 2062, 2067; **55**, 2149, 2159, 2162, 2164 (*Devavrataṃ*), 2185*λ*, 2188, 2190*μ*, 2196, 2200, 2205*ν*; **57**, 2243 (*Çāntanavaḥ, bhāgaḥ klṛptaḥ Çikhaṇḍinaḥ*), 2275, 2281*ρ*, 2291*σ*; **58**, 2300*τ*, 2304*υ*; **59**, 2333, 2345 (*Kurumukhyasya*); **60**, 2368, 2375*χ*; **62**, 2417, 2424, †2428; **64**, 2478; **65**, 2492*δδ* (*Çāntanavaṃ*).—§ 562 (Bhāgavadyānap.): V, **73**, 2681, 2693, 2702; **79**, 2841; **80**, 2859*ζ*; **82**, 2900; **83**, 2966*a*, 2989; **85**, 3022*κ*, 3031, 3032; **88**, 3084 (*Kurupitāmahaḥ*), (3056), 3100; **89**, 3103*λ*, 3105, 3113, 3115*μ*; **91**, 3271*σ*; **92**, 3284*τ*, 3285; **94**, 3337, 3364, 3365, 3368, 3371 (*Çāntanavaṃ*); **95**, 3402*υ*.—§ 565 (Bhagavadyānap.): V, **106**, 3717.—§ 567 (do.): V, **124**, 4125*a*, 4170*δ*; **125**, 4186 (*Çāntanavaḥ*), 4195 (do.), 4197, 4200; **126**, 4214; **127**, 4246; **128**, 4277, 4282, 4284*θ*, 4287 (*Çāntanavaḥ*), 4291; **129**, 4329*λ*, 4330, 4346, 4350, 4358*μ*, 4360; **131**, 4431, 4453*π*, 4457*ρ*.—§ 569 (do.): **137**, 4669; **138**, 4676; **139**, (4706); **141**, 4803; **143**, 4875*κ*; **147**, 4971; **148**, 5002, 5003 (Devavrata), 5011, 5014, 5015, †5035; **150**, 5077, 5080, 5081, 5082, 5091.—§ 570 (Sainyaniryāṇap.): V, **151**, 5104, 5107, 5110, 5114, 5122, 5129; **154**, 5219, 5223, 5226; **156**, 5278, (5293), 5302 (*Gāṅgeya*), 5303, 5309; **157**, 5314 (*Āpageyaṃ pitāmahaṃ Bhāratānāṃ*, etc.).—§ 571 (Ulūkadūt.): V, **160**, 5501, 5529; **161**, 5546, 5574; **162**, 5606; **163**, 5650; 5655, 5663, 5687; **164**, 5708*e*.—§ 572 (Rathātirath.): V, **165**, 5714, 5716, 5718 (*Kuruvṛddhena*), 5719, (5730); **166**, (5748); **167**, (5770); **168**, (5808), 5817, 5826, 5829, 5831, 5834, 5835, 5836, (5837); **169**, (5850), 5877; **170**, (5879); **171**, (5893); **172**, (5921).—§ 573 (Ambop.): V, **173**, (5944), 5956; **174**, (5966), 5970, 5972; **175**, (5976), 5981, 5982, 5986, 5999, (6001), 6003, 6004, 6006, 6008 (*Çāntanavaḥ*), 6009, 6010; **176**, (6022), (6037), 6048, 6070, 6071, 6075, 6076, 6077, 6079; **177**, 6085, 6087, 6089, 6094, 6096, (6097), 7014, 7017, 7020, 7021, 7024; **178**, 7025, 7027, 7029, 7030, 7031, (7033), 7034, 7040, 7044, (7050), 7054, 7066, 7089, 7090, (7092), 7092, 7097, 7114, 7120, 7122; **179**, (7124), 7126; **180**, (7163), 7190; **181**, (7201); **182**, (7217); **183**, (7248), 7262, 7263; **184**, (7267); **185**, (7290), †7297, 7299, 7302, 7304, 7307, 7309, (7310), 7320, 7326; **186**, 7329, 7331, 7333, 7335, 7336, 7345, 7358, 7359, 7362; **187**, (7370), 7371, 7372, 7375, 7379, 7380, 7382, 7388; **188**, (7390), 7393; **189**, (7409); **190**, (7434), (7444); **191**, (7456); **192**, (7487), (7494), (7544), 7556, 7557; **193**, (7565), 7572, 7575 (*Çāntanavaḥ*); **194**, 7599.—§ 576 (Bhagavadgītāp.): VI, **13**, 496 (*Bharatānāṃ pitāmahaṃ*), 497 (do., *Çāntanavaḥ*), 499 (slain by Çikhaṇḍin); **14**, 508, 509, 524, 526, 529, 531, 532, 540, 541, 542, 547, 554, 555, 560, 564, 565, 568, 569 (*Çāntanunandanāt*), 576, 577, 580 (*Çāntanavāt*), 581, 583, 585; **15**, 599, 601, 603, 607; **16**, 629; **17**, 647, 648, 653*γ*, 658; **18**, 685; **19**, 696, 713; **20**, †741, †749*ζ*, 756, 757 (*Çāntanavaḥ*), 758; **21**, 761, 763, 767; **22**, 767,

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†791 (*Kuruvaṃçaketuḥ*); **25**, 838*ι*, 839, 855; **26**, 882; **35**, †1272, †1280.—§ 577 (Bhīshmavadhap.): VI, **43**, 1549*β*, 1553, 1559, 1562, 1563 (*Çāntanavaṃ*), (1565), (1571), (1574), (1576), 1577, 1618, 1619.—§ 578 (do.): VI, **44**, 1639, 1640; **45**[1], 1680; **46**, 1805, 1807*b* (*ketunā pañcatāreṇa tālena*); **47**[25], 1809, 1811, 1813, 1814[26], 1815, 1822, 1824, 1828, 1829, 1830, 1831, 1834, 1838[27], 1840, 1841 (*Çāntanavaṃ*), 1863[31]; **48**, 1869 (*Çāntanavaḥ*), 1872, 1891, 1897 (*Çāntanavaṃ*), 1898, 1901, 1904 (*pitā Devavratas tava*), 1905, 1907, 1908, 1912, 1914[33], 1916, 1919, 1920, 1921, 1922, 1923, 1924 (*Çāntanavaḥ*), 1929, 1930, 1931, 1935, 1941, 1943, (*Çāntanavaṃ*), 1944, 1949, 1952, 1953, 1955, 1958[35], 1959, 1965[36], 1978, 1981; **49**, 1992, 1997, 2009[37], 2015[38], 2017[39], 2021[40], 2022[41], 2025, 2026, 2029 (*Çāntanavaḥ*), 2032; **50**, 2033, 2035, 2036, 2040, 2041, 2042, 2047, 2052, 2053, 2054, 2055, 2063 (*Çikhaṇḍī . . . Bhīshmasyāntakaraḥ*), 2070*o*; **51**, 2096, 2099, 2100, 2101, 2103.—§ 579 (do.): VI, **52**, 2127[1], 2132, 2133, 2135, 2137, 2142, 2143, 2147, 2151[2], 2154, 2161[3], 2164, 2165 (*Çāntanavaḥ*), 2166, 2168, 2169, 2170, 2171, 2179, 2186, 2188; **53**, 2195 (*Çāntanavaḥ*), 2196; **54**, 2300, 2325[13], 2340[14], 2341 (*Gāṅgeyaṃ*), 2349; **55**, 2376[15], 2400.—§ 580 (do.): VI, **56**, 2402[1] (*Çāntanavaḥ*); **57**, 2452*ι*, 2459; **58**, 2472[5], 2483[7], 2484, 2489[9], 2494 (*Çāntanavaṃ*), 2502, 2506; **59**, 2508[10], 2509, 2527 (*Çāntanavaḥ*), 2531, 2533, 2536, 2539, 2541, 2543, 2551, 2553, 2555, 2556, 2557, 2560, 2561, 2568, 2569, 2570, 2572, 2576, 2578 (*Pitāmahaṃ*), 2580, †2588[11], †2591, †2593, †2594, †2597, †2598, †2608, †2612, †2620*ν*[12], †2643*o*, †2649*ρ*.—§ 581 (do.): VI, **60**, †2651[1], †2670*b* [†2671 (*pañcatāloccharitapañcaketuḥ*)], †2675, †2677, †2678, †2679; **63**, 2803[2]; **64**, 2872, 2879, 2883(*Çāntanavaḥ*); **65**, 2901, 2910, 2922, (2932); **66**, (2973), (2996); **67**, (3015); **68**, (3037), 3049.—§ 582 (do.): VI, **69**, 3059, 3068[1], 3069, 3070[2], 3074[3] (*Pitāmahaṃ*), 3080[5]*β*, 3082[6], 3085[7], 3087[8], 3088; **70**, 3090 (*Çāntanavaḥ*), 3110, 3117[9], 3118; **71**, 3119, 3128 (*Çāntanavaḥ*), 3137; **72**, 3162, 3182, 3183, 3185, 3187, 3189, 3192 (*Çāntanavaḥ*), 3193, 3194 (*Çāntanavaṃ*), 3195; **73**, 3197, 3238; **74**, 3268.—§ 583 (do.): VI, **75**, 3304*θ*, 3309[2]; **76**, 3329*ι*; **77**, 3345[3]; **78**, 3441; **79**, 3509 (*Çāntanavaḥ*).—§ 584 (do.): VI, **81**, 3542, 3546, 3551, 3575 (*Çāntanavaṃ*); **82**, 3581, 3584 (*Çāntanavaḥ*), 3588 (*Çāntanavaṃ*); **84**, 3738, 3744; **85**, †3758, †3761[7], †3764 (*Çāntanavaṃ*), †3770, †3772, †3774, †3775, †3776, †3777, †3780; **86**, 3792 (*Çāntanavaḥ*), 3794 (do.), 3795, 3797, 3798 (*Çāntanavaḥ*), 3800, 3801, 3803, 3804, 3805 (*Çāntanavaṃ*), 3811, 3816, 3817, 3830[13], 3838 (*Çāntanavaṃ*).—§ 585 (do.): VI, **87**, 3849*a*, 3851 (*pitā tava*, i.e. Dhṛtarāshṭra's), 3852 (*Çāntanavaḥ*), 3884 (*Çāntanavaḥ*); **88**, 3887, 3889, 3890, 3891 (*Çāntanavaḥ*), 3893, 3895, 3897, 3898, 3922; **89**, 3931, 3933λ, 3936*μ*, 3942, 3945, 3946, 3947, 3948, 3969 (*Çāntanave*)*π*; **90**, 4052, 4055, 4057; **92**, 4113 (*Çāntanavaḥ*); **95**, 4234 (*Kurupitāmahaṃ*), 4240 (*Çāntanavaḥ*), 4252; **96**, 4337, 4339 (*Çāntanavaḥ*); **97**, 4407*κκ*, 4411 (*Çāntanavaḥ*), 4413, 4414, 4415, 4416, 4420, 4421, 4426, 4437, 4439, 4447; **98**, 4474, 4478, 4480, 4492, 4496, 4497, 4498.—§ 586 (do.): VI, **99**, 4500 (*Çāntanavaḥ*), 4502*a*, 4514, 4515; **100**, 4555; **101**, 4590, 4614 (*Çāntanavaḥ*), 4620, 4622; **102**, 4669; **103**, 4682, 4685, 4687, 4690, 4693, 4696, 4724*ξ*; **104**, 4737, 4740, 4741, 4765; **105**, 4767, 4768, 4770 (*asmākaṃ pitāmahaḥ*), 4771, 4773; **106**, 4809, 4813, 4818, 4821, 4828, 4836, 4837, 4841 (*Kurupitāmahaṃ*), 4842, 4843, 4846, 4847, 4850, 4852, 4853, 4855, 4857, 4859, 4860, 4861, 4863, 4876 (*Çāntanavaḥ*), 4880, 4881, †4884; **107**, 4887, 4888, 4892, 4893, 4898, 4900, 4902, 4903, 4904, 4905, 4912, 4914, 4915, 4923, 4924, 4925 (*Çāntanavaḥ*), 4928, 4930, 4933, 4938 (*Devavrataḥ*), 4942, 4943, 4944 (*Kurupitāmahaḥ*), (4961), 4975 (*Kurupitāmahaṃ*), 4982, 4985, 4986, 4989, 4991.—§ 587 (do.): VI, **108**, 4994, 5004*b*, 5009 (*Çāntanavaḥ*; every day *Bh.* formed arrays in battle, sometimes after the manner of the Asuras, sometimes after that of the Piçācas, and sometimes after that of the Rākshasas), 5011, 5017, 5021, 5027, 5034, 5037, 5042, 5043, 5045, 5046, 5047; **109**, 5057 (*Çāntanavaḥ*), 5058, 5059, 5062, 5065, 5069, 5086, 5089, 5091; **110**, 5094, 5095, 5097, 5101, 5102, 5104, 5105, 5106, 5107, 5109, 5111, 5112, 5113, 5114, 5115, 5118, 5136, 5137; **111**, 5140, 5157, 5160, 5162, 5166, 5171, 5172, 5174, 5175, 5176, 5179, 5182, 5187, 5188, 5189, 5192, 5193, 5196; **112**, 5201, 5213, 5214, 5215, 5218, 5238; **113**, 5242, 5285; **114**, 5325λ, 5326, 5328, 5330, 5331, 5333, 5334; **115**, 5335, 5336, 5339, 5340, 5341, 5342 (*Çāntanavaḥ*), 5343, 5350, 5351, 5352, 5354, 5356, 5358, 5360 (*Çāntanavaṃ*), 5376; **116**, 5378, 5383, 5405, 5406, 5410, 5416, 5427, 5431, 5433, 5438, 5442, 5447, 5449, 5450; **117**, 5452, 5456, 5457, 5461, 5471, 5476, 5478, 5479, 5480, 5512, 5513; **118**, 5522, 5527, 5536 (*vṛddhaḥ Kurupitāmahaḥ*), 5537, 5541 (slays Çatānīka), 5543, 5547, 5548 (*Çāntanavaḥ*), 5550, 5551, 5555, 5557, 5558, 5560, 5561, 5564, 5567 (*Bhāgīrathīputraṃ*), 5568; **119**, 5572, 5573, 5579, 5580, 5581, 5582, 5590, 5593, 5596, 5598, 5602, 5603, 5606, 5607, 5608, 5609 (*Çāntanavaḥ*), 5611 (*Kurupitāmahaḥ*), 5614, 5615, 5617, 5621 (*Çāntanavaḥ*), 5625, 5634 (*Çāntanavaḥ*), 5641, 5642, 5645, 5650, 5652, 5655, 5656, 5663 (*Kurupitāmahaḥ*), 5665 (do.), 5666, 5669, 5676 (*Kurūṇāṃ çṛṅge*), 5680 (*Çāntanoḥ putre*), 5686; **120**, 5689, 5690, 5692, 5693, 5696 (*Kurupitāmahaḥ*), 5697, 5699 (*Çāntanavaṃ*), 5701 (do.), 5704 (do.), 5710 (*Kauravānāṃ pitāmahaḥ*), 5711, 5714, 5718, 5719, 5721 (*Çāntanavaḥ*), 5735, 5750, 5753, 5755, 5756.—§ 588 (do.): VI, **121**, 5769, 5771, 5778, 5785, 5787 (*Kurūṇām ṛshabhaṃ*), †5812; **122**, 5818 (*Çāntanunandane*), 5819, 5840, (5851).—§ 589 (*Droṇābhishekap.*): VII, **1**, 4, 9, 10, 15, 17, 18, 35, 40, 42, 50 (*Kauravāṇāṃ upāçraye*); **2**, †52, †54, †55, †71, †81, †83; **3**, 90 (*Pitāmahaṃ*), 94, 96 (*Bhāratānāṃ pitāmahaṃ*); **5**, 138; **7**, 187, 190; **11**, 425, 427, 428, 430.—§ 592 (Saṃçaptakav.): VII, **23**, 1017 (*Bh°ād avāpya cāstrāṇi*, i.e. Pāṇḍya); **24**, 1056.—§ 593 (Jayadrathavadhap.): VII, **85**, 3036*β*, 3042*γ*, 3054; **86**, 3074.—§ 599 (do.): VII, **98**, 3649*ι*; **110**, 4228; **122**, 4884; **128**, 5270; **131**, 5360; **147**, 6387; **149**, 6479; **150**, 6505 (*mama pitāmahaṃ*, i.e. Duryodhana's); **151**, 6535, (*yac Chikhaṇḍy avadhīd Bh°aṃ*), 6556, 6559.—§ 600 (Ghaṭotkacav.): VII, **158**, 7035*ω*.—§ 603 (Nārāyaṇāstramokshap.): VII, **196**, 9074; **198**, 9142, 9144 (*°ānta . . . Çikhaṇḍī*), 9168 (*Kurupitāmahaḥ*); **199**, 9223*χ*.—§ 604 (Karṇap.): VIII, **2**, 32*γ*, 40; **5**, 95; **6**, 153, 186; **7**, 191; **9**, 262, 273, 287 (*Bh° am apratiyudhyantaṃ Çikhaṇḍi sāyakottamaiḥ | pātayām āsa samare*), 294, 310, 341.—§ 605 (do.): VIII, **10**, 362*κ*, 367, 369, 381; **11**, 411; **20**, 772*τ*, 774; **26**, 1057 (*Çikhaṇḍinaṃ Bh°mṛtyuṃ*); **32**, 1332*σσ*, 1333.—§ 607 (do.): VIII, **36**, 1686*a*, 1687; **37**, †1715, †1719, †1736, †1745 (*sa-Bhīshmakāḥ*); **41**, 1947*ε*, 1953; **45**, 2113*o*.—§ 608 (do.): VIII, **56**, 2745*oo*; **61**, 3082 (*Çikhaṇḍī . . . Bhīshmahantā*); **66**, 3330*ιι*; **69**, 3432*νν*; **72**, 3612*νν*; **73**, 3644, 3646 (*Çāntanavaṃ*), 3662, 3666, 3673 (slain by Çikhaṇḍin), 3685, 3722, 3734, 3735; **79**, 4035; **87**, 4455; **88**, 4510; **96**, 5013.—§ 609 (Çalyap.): IX, **2**, 75 (*Pitāmaha*), 86 (*Iokanātha*), 111, 113, —§ 610 (do.): IX, **4***μ*, 197, 224; **6***π*, 315; **7**, 340, 349,

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360.—§ 611 (do.): IX, **8**, 380, 383, 402*o*; **16**, 811*σ*; **19**, 1001*γγ*, 1023; **24***νν*, 1291, 1292, 1293; **27***ττ*, 1456.—§ 612 (Hradapraveçap.): IX, **29***β*, 1646.—§ 613 (Gadāyuddhap.): IX, **32***β*, 1836.—§ 615*b* (Baladevatīrthay.): IX, **54***ν*, 3060.—§ 615 (Gadāyuddhap.): IX, **58**, 3256; **61***φ*, 3424, 3428, 3447*χ*, 3450; **63***ββ*, 3548; **64***εε*, 3588 (*Çāntanave*), 3593.—§ 616 (Sauptikap.): X, **3**, 137; **5***ε*, 196 (*Çāntanavaḥ*).—§ 617 (Aishīkap.): X, **10***β*, 563.—§ 618 (Jalapradānikap.): XI, **1***β*, 16-*γ*, 29 (*Kururṛddhasya*); **12**λ, 320 (*Pitāmahaṃ*); **13***μ*, 346.—§ 619 (Strīvilāpap.): XI, **16**, 447*a*, 454; **23***o*, 648 (*bhīshmakṛd āhave*), 656 (*Çāntanavaḥ*); **25***κ*, 735.—§ 621 (Rājadh.): XII, **4**, 120; **5**ζ, 140.—§ 623 (do.): XII, **16***γ*, 503.—§ 635 (do.): XII, **37**, 1349 (*Kurupitāmahaṃ*) (Vyāsa directs Yudhishṭhira to consult Bhīshma).—§ 637 (do.): XII, **46**ζ, 1563, 1573 (*Gāṅgeyaṃ*), 1575 (*Kauravānāṃ dhurandhare*), 1577, 1578, 1580; **47**, 1589 (asked by Janamejaya, Vaiçampāyana related how Bhīshma cast off his body), 1591, 1600, 1603*o*, (1604), 1689, 1690, 1691, 1692, 1693.—§ 639 (do.): XII, **50**, 1811, 1817*γ*, 1823, 1826 (*Çāntanavāt*), 1831, 1836; **51**, 1844*ε*, (1845), 1856, 1857, 1860; **52**, 1862 (*Çāntanavaḥ*), 1876, 1879, 1882, 1888; **53**, 1905, 1911, 1920.—§ 640 (do.): XII, **54**, 1926 (*Çāntanunandane Gāṅgeye*), 1928 (*Kauravānāṃ dhurandhare*), 1932 (*Gāṅgeyaḥ*), 1935, (1941), 1951, 1953, 1955; **55**, (1978), 1984, 1985; **56**, (1996); **57**, (2047); **58**, (2092), 2117, 2118.—§ 641 (do.): XII, **59**, 2123, 2124, 2125, (2134); **60**, (2273); **61**, (2324); **62**, (2346); **63**, (2356); **64**, (2386); **65**, (2448); **66**, (2453); **67**, (2496), (2518); **68**, (2536); **69**, (2598), (2670); **70**, (2702); **71**, (2716); **72**, (2749); **73**, (2775); **74**, (2808), (2827); **75**, (2832), (2849), (2865); **76**, (2870); **77**, (2884), (2914); **78**, (2918), (2920), (2930), (2936), (2955); **79**, (2963), (2971); **80**, (2985); **81**, (3025); **82**, (3055); **83**, (3126); **84**, (3183), (3193); **85**, (3195), (3198); **86**, (3229); **87**, (3262); **88**, (3303); **89**, (3335), (3356); **90**, (3362); **91**, (3461); **92**, (3464); **94**, (3534); **95**, (3536), (3541); **96**, (3557); **97**, (3583); **98**, (3614), (3663); **99**, (3664); **100**, (3683); **101**, (3734); **102**, (3754); **103**, (3795), (3846); **104**, (3848); **107**, (3986); **108**, (3991); **109**, (4026); **110**, (4054); **111**, (4084), (4130); **112**, (4174); **113**, (4197), (4207); **114**, (4211); **115**, (4243); **116**, (4254); **117**, (4279); **118**, (4303); **119**, (4331); **120**, (4353); **121**, (4416); **122**, (4469), (4523); **123**, (4527); **124**, (4552), (4613), (4621); **125**, (4629); **126**, (4641); **127**, (4660); **128**, (4713); **129**, (4718); **130**, (4732).—§ 642 (Āpaddharm.): XII, **131**, (4782), (4788); **132**, (4795); **133**, (4815); **134**, (4835).—§ 643 (do.): XII, **135**, (4852), (4874).—§ 644 (do.): XII, **136**, (4878).—§ 645 (do.): XII, **137**, (4889).—§ 646 (do.): XII, **138**, 4923 (*Çāntanavāt*), (4924), (4994).—§ 647 (do.): XII, **139**, (5136), (5245).—§ 648 (do.): XII, **140**, (5248).—§ 649 (do.): XII, **141**, (5327), (5410).—§ 650 (do.): XII, **142**, (5423), (5456).—§ 651 (do.): XII, **143**, (5460), (5464); **144**, (5493); **145**, (5510); **146**, (5524); **147**, (5550); **148**, (5561); **149**, (5574).—§ 652 (do.): XII, **150**, (5595); **151**, (5613); **152**, (5673).—§ 653 (do.): XII, **153**, (5676), (5771), (5784).—§ 654 (do.): XII, **154**, (5804); **156**, (5841), (5845), (5850); **157**, (5861), (5867).—§ 655 (do.): XII, **158**, (5878); **159**, (5913), (5917); **160**, (5930), 5962, 5963; **161**, (5964); **162**, (5979); **163**, (6005); **164**, (6029); **165**, (6039).—§ 656 (do.): XII, **166**, 6128, (6129).—§ 657 (do.): XII, **167**, 6210.—§ 658 (do.): XII, **168**, (6268), (6293); **169**, (6317); **170**, (6342), (6344); **171**, (6368), (6373); **172**, (6403); **173**, (6430), 6456.—§ 659 (Mokshadh.): XII, **174**, (6458), (6463), (6521); **175**, (6523), (6561); **176**, (6563); **177**, (6587); **178**, (6640), (6647); **179**, (6654), (6661), (6689); **180**, (6691); **181**, (6746).—§ 660 (do.): XII, **182**, (6769); **192**, (7030).—§ 661 (do.): XII, **193**, (7033); **194**, (7068); **195**, (7129); **196**, (7156); **197**, (7175), (7186); **198**, (7188).—§ 662 (do.): XII, **199**, (7199), (7215), (7227), (7232), (7285), (7319); **200**, (7332), (7362).—§ 663 (do.): XII, **201**, (7366).—§ 664 (do.): XII, **207**, (7520).—§ 665 (do.): XII, **208**, (7568).—§ 666 (do.): XII, **209**, (7607).—§ 667 (do.): XII, **210**, (7642); **211**, (7689); **212**, (7707), (7734); **213**, (7742); **214**, (7764); **215**, (7793); **216**, (7821); **217**, (7842).—§ 668 (do.): XII, **218**, (7882); **219**, (7930), (7934).—§ 669 (do.): XII, **220**, (7985); **221**, (8005), (8007), (8013).—§ 670 (do.): XII, **222**, (8023).—§ 671 (do.): XII, **223**, (8059), (8069); **224**, (8088); **225**, (8148), (8185).—§ 672 (do.): XII, **226**, (8187).—§ 673 (do.): XII, **227**, (8214).—§ 674 (do.): XII, **229**, (8334).—§ 675 (do.): XII, **230**, (8430), (8434).—§ 676 (do.): XII, **231**, (8455).—§ 677 (do.): XII, **232**, (8483), (8487); **240**, (8734); **242**, (8806); **243**, (8835); **245**, (8884); **256**, (9131), (9142).—§ 678 (do.): XII, **257**, (9150); **260**, (9231).—§ 680 (do.): XII, **262**, (9277), (9289); **263**, (9339), (9342); **264**, (9441); **265**, (9446), (9462).—§ 681 (do.): XII, **266**, (9467), (9480).—§ 682 (do.): XII, **267**, (9482).—§ 683 (do.): XII, **268**, (9560).—§ 684 (do.): XII, **269**, (9598).—§ 685 (do.): XII, **272**, (9756), (9782), (9787), (9801), (9804).—§ 686 (do.): XII, **273**, (9812).—§ 687 (do.): XII, **274**, (9832); **275**, (9856).—§ 688 (do.): XII, **276**, (9874).—§ 689 (do.): XII, **277**, (9916).—§ 690 (do.): XII, **278**, (9929), (9966).—§ 691 (do.): XII, **279**, (9968).—§ 692 (do.): XII, **280**, (9995); **281**, (10085), (10087), (10096).—§ 693 (do.): XII, **282**, (10104), (10124), (10138); **283**, (10143), (10170), (10184), (10189).—§ 694 (do.): XII, **284**, (10211), (10238).—§ 696 (do.): XII, **285**, (10347).—§ 697 (do.): XII, **286**, (10486).—§ 698 (do.): XII, **287**, (10533).—§ 699 (do.): XII, **288**, (10554).—§ 700 (do.): XII, **289**, (10613), (10615).—§ 701 (do.): XII, **290**, (10664), (10680).—§ 702 (do.): XII, **291**, (10699); **298**, (10941); **299**, (10942), (10991).—§ 703 (do.): XII, **300**, (10993), (11036).—§ 704 (do.): XII, **301**, (11038), (11047), (11079); **302**, (11100), (11151), (11181).—§ 705 (do.): XII, **303**, (11220); **309**, (11508).—§ 706 (do.): XII, **310**, (11518), (11542).—§ 707 (do.): XII, **311**, (11545); **319**, (11818).—§ 708 (do.): XII, **320**, (11839).—§ 709 (do.): XII, **321**, (11854), (11928), (12043).—§ 710 (do.): XII, **322**, (12046), (12137).—§ 711 (do.): XII, **323**, (12139).—§ 712 (do.): XII, **324**, (12163); **325**, (12187).—§ 713 (do.): XII, **326**, (12215); **327**, (12260).—§ 714 (do.): XII, **328**, (12312); **329**, (12365), (12386).—§ 715 (do.): XII, **330**, (12422).—§ 716 (do.): XII, **333**, (12577); **334**, (12608).—§ 717 (do.): XII, **335**, (12654); **336**, †(12696), (12711); **337**, (12752), (12768); **338**, (12819), (12823), (12831), (12859); **339**, (12861); **340**, (12865), (12882), (12974), (12980), (13002); **347**, 13413 (*gṛṇvatoḥ Kṛshṇa-Bhīshmayoḥ*); **349**, 13557 (do.), 13611 (do.).—§ 718 (do.): XII, **353**, (13765); **354**, (13775); **357**, (13818); **358**, (13822); **359**, (13835); **360**, (13848); **362**, (13884); **366**, (13935).—§ 719 (Ānuçāsanik.): XIII, **1**, (15), (33), (49), (61), (69), (80).—§ 720 (do.): XIII, **2**, (87), (175).—§ 721 (do.): XIII, **4**, (200), (212).—§ 722 (do.): XIII, **5**, (264), (282).—§ 723 (do.): XIII, **6**, (296).—§ 724 (do.): XIII, **7**, (345), 371; **8**, (376).—§ 725 (do.): XIII, **9**, (405), (417), (420).—§ 726 (do.): XIII, **10**, (435), (450), (480),

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(494).—§ 727 (do.): XIII, 11, (508).—§ 728 (do.): XIII, 12, (529), (575).—§ 729 (do.): XIII, 13, (583).—§ 730 (do.): XIII, 14, (590), 605 (*Pitāmahaḥ*), (606).—§ 731 (do.): XIII, 19, (1390), (1407), (1476); 20, (1485), (1497); 21, (1513), (1523), (1529).—§ 732 (do.): XIII, 22, (1532), (1534), (1536), (1539), (1545), (1547), (1549), (1555), (1557), (1563); 23, (1573), (1621); 24, (1677).—§ 733 (do.): XIII, 25, (1690).—§ 734 (do.): XIII, 26, 1766, 1768 (*Bh° āçritāḥ . . . kathāḥ*), 1769, 1774, 1775, (1777), †(1860), 1863.—§ 735 (do.): XIII, 27, (1870), (1892); 28, (1896); 29, (1913).—§ 736 (do.): XIII, 30, (1944).—§ 737 (do.): XIII, 31, (2009).—§ 738 (do.): XIII, 32, (2046), (2060).—§ 739 (do.): XIII, 33, (2084); 34, (2110), (2140); 35, (2142).—§ 740 (do.): XIII, 36, (2165), (2183).—§ 741 (do.): XIII, 37, (2185), (2189).—§ 742 (do.): XIII, 38, (2203), (2206), (2208).—§ 743 (do.): XIII, 40, (2247), (2271), (2274); 41, (2307), (2334); 42, (2344); 43, (2377).—§ 744 (do.): XIII, 44, (2406), (2424), (2434); 45, (2462), (2471); 46, (2484); 47, (2505), (2529), (2547); 48, (2564), (2602); 49, (2615), (2619), (2625), (2627), (2632), (2635).—§ 745 (do.): XIII, 50, (2642); 51, (2668), (2681), (2688), (2707); 52, (2722), (2728); 53, (2756), (2803); 54, (2825); 56, (2919).—§ 746 (do.): XIII, 57, (2931); 58, (2971); 59, 3005; 60, (3045); 61, (3067); 62, (3104), (3156); 63, (3203), (3242); 64, (3253), (3288); 65, (3289); 66, (3310), (3314); 67, (3377); 68, (3396), (3418); 69, (3433), (3444); 70, (3452); 71, (3486); 72, (3546); 74, (3616); 75, (3629); 76, (3666), †3693; 77, (3699), (3705); 78, (3732), (3735); 80, (3801); 81, (3803); 82, (3852); 83, (3879), (3924).—§ 747 (do.): XIII, 84, (3940); 85, (4183).—§ 748 (do.): XIII, 86, (4190).—§ 749 (do.): XIII, 87, 4222 (*Çāntanavaḥ*), (4223); 88, (4241); 89, (4255); 90, (4271); 91, (4328); 92, (4372).—§ 750 (do.): XIII, 93, (4397), (4399), (4405), (4414), (4449), (4458), (4468), (4481), (4541).—§ 751 (do.): XIII, 94, (4547), (4588).—§ 752 (do.): XIII, 95, (4604), (4619); 96, (4630), (4636), (4641), (4644).—§ 753 (do.): XIII, 97, (4652), (4675).—§ 754 (do.): XIII, 98, (4678).—§ 755 (do.): XIII, 99, (4745); 100, (4773).—§ 756 (do.): XIII, 101, (4814), (4841).—§ 757 (do.): XIII, 102, (4844).—§ 758 (do.): XIII, 103, (4908), (4950).—§ 759 (do.): XIII, 104, (4957); 105, (5114); 106, 5139 (*Çāntanavaḥ*), (5140); 107, (5209); 108, (5350); 109, (5371); 110, 5387 (*Kurupitāmahaṃ*), (5389).—§ 760 (do.): XIII, 111, (5400).—§ 761 (do.): XIII, 114, (5578); 115, (5600); 116, (5686).—§ 762 (do.): XIII, 117, (5726), (5737); 119, (5777), (5787), (5789).—§ 763 (do.): XIII, 120, (5794); 121, (5821); 122, (5838).—§ 764 (do.): XIII, 123, (5859), (5878).—§ 765 (do.): XIII, 124, (5881).—§ 766 (do.): XIII, 125, (5922); 126, (6005), (6015), (6046); 130, (6102); 131, (6141); 132, (6155); 134, (6196).—§ 767 (do.): XIII, 135, (6200); 136, (6222); 137, (6246); 138, (6280).—§ 768 (do.): XIII, 139, 6294 (*Bhāgīrathīputraḥ*), (6295); 140, (6338), (6388); 146, (6778), (6804); 148, (6887), 6934 (*°ānuçāsanaṃ*).—§ 769 (do.): XIII, 149, (6939).—§ 770 (do.): XIII, 151, (7082).—§ 771 (do.): XIII, 152, (7163).—§ 772 (do.): XIII, 153, (7186); 156, (7265), (7269); 157, (7291); 158, (7326).—§ 773 (do.): XIII, 159, (7356); 160, 7457.—§ 774 (do.): XIII, 163, 7532 (*Çāntanavaṃ*), (7534), (7543), (7551), (7560), (7566); 164, (7608); 165, (7612).—§ 775 (do.): XIII, 166, 7627, (7630).—§ 776 (do.): XIII, 167, 7689 (*Kauravāṇāṃ dhurandhare*).—§ 777 (Svargārohaṇikap.): XIII, 168, 7713 (*°saṃskaraṇāya*), 7716 (*°syāgnin*), 7730, (7735), (7742), 7752; 169, 7759 (*Çāntanavaḥ*), 7766, 7773 (*Kurukulodvahaṃ*), 7792 (*Kuruçārdūlaṃ*).—§ 778 (Açvamedhikap.): XIV, 2, 24 (*Bhāgīrathīsutāt*).—§ 779 (do.): XIV, 12, 326 (*Droṇa° bhyāṃ*).—§ 780 (do.): XIV, 14, 368, 369 (*°Karṇapurogāṇāṃ Kurūṇāṃ*).—§ 781 (do.): XIV, 15, 393.—§ 784*b* (Utaṅka): XIV, 53, 1552.—§ 785 (Anugītāp.): XIV, 60, 1775*a*, 1780*β* (*Kauravyaḥ*); 61, 1822*γ*; 63, 1876; 81, 2410, 2415 (*Çāntanavaḥ*).—§ 787 (Āçramavāsap.): XV, 3, 79*γ*; 7, 255; 8, 259*ι*; 9, 283λ; 10, 320, 332*ν*; 11, 366 (*°ādīnāṃ*), 371*π*, 378; 12, 386 (*°ādīnāṃ*); 14, 411, 414*σ*.—§ 789 (Putradarç.): XV, 29, 797 (*Çāntanavaṃ*); 31, 858*η* (*Bhīshmañ ca viddhi Gāṅgeyaṃ Vasuṃ mānushatāṃ gataṃ*); 32, 874*o*.—§ 795 (Svargārohaṇap.): XVIII, 4, 145 (*Vasubhiḥ sahitaṃ Çāntanavaṃ*); 5, 148λ, 158*μ*.

Compare also the following synonyms:—

Āpagāsuta ("son of the river"): I, 4480; VI, 5216.

Āpageya (do.), q.v.

Bhāgīrathīputra ("son of Gaṅgā"): XIII, 6294.

Bhāgīrathīsuta (do.): XIV, 24.

Bhārata, q.v.

Bharataçreshṭha ("the best of the Bh°"), q.v.

Bharatānāṃ pitāmahaḥ ("the grandfather of the Bh°"), q.v.

Bharatarshabha (do.), q.v.

Bharatasattama (do.), q.v.

Bhīshmaka: V, 5981.

Çāntanava: I, †176, †184, 2261, 2420, 4077, 4080, 4108, 4115, 4118, 4122, 4254, 4425, 4911, 4960, 5660, 5662, 5707, 5860, 7489, 7518, 7535, 7567 (*rājñā?*), 8050 (*rājñaḥ?*); II, 1332, 1347, 1371, 2477; III, 1110 (*Pitāmahaḥ*); IV, 912 (*Bharatānām pitāmahaḥ*), 1176, 1238, 1600, 1734, 1755 (*sarveshāṃ naḥ pitāmahaḥ*, has a golden helm, etc.), 2035 (*Bhāratānāṃ pitāmahaḥ*), 2056, 2068, 2081, †2108, †2124, †2131 (*Pitāmahaṃ vṛddhaṃ*), 2167; V, 89 (*nṛpaḥ*), 642, †790, 923 (*Bhāratānāṃ pitāmahaṃ*), 1897 (*rājñe?*), 1916, 1951, 2213, 2428, 2492 (*vṛddhaṃ . . . Pitāmahaṃ*), 2501*cc* (*Pitāmahaṃ*), 3371, 3374, 4186, 4195, 4287, 4346, 4367 (*rājñā?*), 4821*ε*, 4828*ζ*, 4898 (*Pitāmahaḥ*), †5039, 5278, 5956, 6008, 6070, 7575, 7608*ε*; VI, 497 (*Bhāratānāṃ pitāmahaḥ*), 516, 521, 552, 568, 570, 572, 575, 580, 628, 654, 675 (*rājñā*), 757, 1563, 1677, 1838, 1841, 1869, 1874, 1897, 1916, 1917, 1924, 1929, 1943, 2029, 2142, 2165, 2195, 2339, 2402, 2403, 2494, 2527, †2585 (*rājñaḥ*), †2604, †2606, †2621, †2623, †2655 (*rājñā*), 2656, †2671, 2849, 2883, 3049, 3090, 3128, 3192, 3194, 3198, 3508, 3575, 3581, 3584, 3588, †3764, †3765, †3769, †3773 (*rājñā*), 3792, 3794, 3798, 3805, 3838, 3852, 3884, 3891, 3969*π*, 4113, 4240, 4339, 4411, 4476, 4500, 4614, 4876, 4925, 4940, 4954, 5009, 5057, 5092, 5335, 5342, 5360, 5368, 5533 (*pitā Ç°s tava*, i.e. Dhṛtarāshṭra's), 5548, 5609, 5621, 5634, 5670, 5688, 5699, 5701, 5704 (*Bhāratānāṃ pitāmaha*), 5721, 5730, 5764, 5765, 5774, 5776, 5790, †5799; VII, 23, †53, †59, †63, 144; VIII, 22, 93, 3640; IX, 1306, 3588; X, 196; XI, 649, 654, 656; XII, 1826, 1862, 2714, 4923; XIII, 3596, 3598, 4222, 5139, 6936, 7532, 7629, 7697, 7717, 7759, 7767; XIV, 2409, 2414, 2415; XV, 797; XVIII, 145.

Çāntanoḥ putraḥ ("the son of Ç°") = Bhīshma: VI, 5680; IX, 1294; XI, 740.

Çāntanoḥ sutaḥ (do.) = Bhīshma: V, 3707; VI, 2564, 4849, 5079.

Çāntanūja (do.) = Bhīshma: V, †1847.

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Çāntanunandana (do.) = Bhīshma: I, 4085; VI, 569, 5818; XII, 1926.

Çāntanusuta (do.) = Bhīshma: XIII, 7761.

Devavrata, the original name of Bhīshma: I, 3800, 3965 (*Gāṅgeyaḥ*), 3987, 4024, 4039; V, 2164, 5003 (*Bh°*), 5020, 5037; VI, 580, 642 (*pitā D°s tava*, i.c. Dhṛtarāshṭra's), 1904 (do.), 1934 (do.), 1948 (do.), 1966 (do.), 1970 (do.), 1973 (do.), 2158 (do.), 2342 (do.), 2345 (do.), 2394 (do.), 2404 (do.), 2511 (do.), 3060 (do.), 3273 (do.), 3291 (do.), 3771, 3807 (*pitā D°s tava*, i.c. Dhṛtarāshṭra's), 3892 (do.), 3925 (do.), 4227, 4619 (*pitā D°s tava*, i.c. Dhṛtarāshṭra's), 4684 (do.), 4877 (do.), 4932, 4938 (*Bh°*), 5078 (*pitā D°s tava*, i.c. Dhṛ°s), 5346 (do.), 5459 (do.), 5694, 5768; VII, 2, 13, 14, 24, 31, 32, 351; XI, 659 (*gate . . . svargaṃ devakalpe*); XII, 1925 (*çaratalpagate 'cyute*).

Gaṅgāsuta = Bhīshma: VI, 3518, 3765, 5770.

Gāṅgeya = Bhīshma: I, 94, 3965 (*sa tu Devavrato nāma Gāṅgeya iti cābhavat Dyu-nāmā Çāntanoḥ putraḥ Çāntanor adhiko guṇaiḥ*), 3987 (*Devavrato Vasuḥ*), 4029, 4049, (4058), 4144, 4147, 4362, 4439, 5096, 5185, 5313; III, 165; IV, 1605, 2038, 2078 (*Bh°*), 2084; V, 2189 (*Pitāmahaḥ*), 4984, 5092, 5302, 5308, 5485, 5649, 5715 (*pitaraṃ*, i.c. Dhṛtarāshṭra's), 5717, 5725, 5820, 5836, 5846, 5943, 5988, 5990, 6073, 7256, 7306, 7307 (*Çāntanoḥ putro Vasuḥ*), 7374, 7559, 7562, 7594*β*; VI, 607 (*°aṃ*, so B.), 1678, 1679, 1911, 1925, 1936, 1969, 2150, 2156, 2158, 2162, 2168, 2173, 2189, 2341, 2344, 2481, 2532, 3119, 3126, 3531, 3565, 3578, †3763, 3796, 3888, 4252, 4358, 4412, 4430, 4441, 4477, 4487, 4488, 4489, 4490, 4491, 4683, 4692, 4695, 4763, 4921, 4946, 4976, 4983, 4990, 5055, 5071, 5085, 5093, 5096, 5098, 5103, 5116, 5119, 5161, 5308, 5332, 5428, 5453, 5474, 5475, 5532, 5533, 5591, 5612, 5619, 5636, 5638, 5661, 5662, 5685, 5824, 5856; VII, 18, 22, 38; VIII, 152; IX, 1934 (*Bharataçreshṭhaḥ sarveshāṃ naḥ pitāmahaḥ*), 3161, 3407; X, 533; XI, 653; XII, 183, 802, 1573 (*Bh°*), 1810, 1815, 1816, 1817, 1839, 1876, 1877, 1884 (*sa°*), 1891, 1912, 1923, 1926, 1930, 1932, 1986, 2123, 2268 (*Pitāmahaṃ*); XIII, 1759, 1771 (*Kurusattamaṃ*), 1942, 5402 (*Pārtha°yoḥ*), 5920, 6931, 6935, 7693, 7729, 7734, 7754, 7770, 7776, 7777 (*Kuruçreshṭhaṃ*), 7779; XIV, 1783; XV, 359, 858 (*Bh°*).

Jāhnavīputra ("son of Gaṅgā") = Bhīshma: VI, 5746.

Jāhnavīsuta (do.) = Bhīshma: V, 7015; VII, 21, 28.

Kaurava,
Kauravānāṃ dhurandharaḥ,
Kauravānāṃ pitāmahaḥ,
Kauravānām upaçrayaḥ, v. Kaurava.
Kauravādhama.
Kauravanandana.
Kauravya.
Kuruçārdūla.
Kuruçreshṭha.
Kurūdvaha.
Kurukulaçreshṭha.
Kurukulādhama.
Kurukulodvaha.
Kurumukhya.
Kurūṇām abhayaṃkaraḥ
Kurūṇām çṛṅgaṃ
Kurūṇām ṛshabhaḥ } v. Kuru, pl.
Kurunandana.
Kurupati.
Kurupitāmaha.
Kurupravīra.
Kurupuṅgava.
Kururājarshisattama.
Kurusattama.
Kurūttama.
Kuruvaṃçaketu.
Kuruvaraçreshṭha.
Kuruvṛddha.
(Kuruvṛddhatama).

Mahāvrata ("who observes a great religious vow"): V, 5038, 7020 (*Bh°*), 7023, 7583 (*Āpageyaṃ*); VI, †2594, †3770; VII, †57, 95 (*pitaraṃ te*, i.c. Dhṛtarāshṭra's).

Nadīja ("son of the river"): IV, 1294; V, 78 (?), 5030.

Pitāmaha: I, 5790; III, 1110 (*Çāntanavaḥ*); IV, †2131 (do.); V, 2268π, 2492 (*Bh°*), 2501 (*Çāntanavaṃ*); VI, 1909, 1940, 1960, †2806, 4873, 5048, 5061, 5212, 5473, 5563; IX, 75 (*Bh°*), 278, 1789 [1934 (*Gāṅgeyo Bharataçreshṭhaḥ sarveshāṃ naḥ pitāmahaḥ*)], 2190 (*pitāmahasya mahato vartamāne mahāmakhe*), 2196, 2198, 2199, 2200, 3418; XI, 320; XII, 804, 1936, 1987, 1989, 1994, 2119, 2268 (*Gāṅgeyaṃ*), 2272, 2495, 2535, 2669, 2714, 2715, 2831, 2869, 2883, 2962, 2983, 3125, 3228, 3302, 3463, 3540, 3613, 3682, 3794, 4231, 4408 (?), 4622, 4623, 4624, 4717, 4794, 5135, 5247, 5325, etc.

Prapitāmaha: VI, 5538; XII, 6125.

Sāgaragāsuta ("son of the river"): I, 4128, 4141; VI, 4938.

***Satyasandha** ("true"): V, †5652, †5655 (*°aṃ*, so B.); VIII, †3506.

Tāladhvaja ("whose banner is the palmyra palm"): VI, 4742.

Vasu, q.v.

Bhīshma[2] = Çiva (1000 names).

Bhīshma[3] (pl.). § 267 (Yamas.): II, **8**, 335 (200 in the palace of Yama).

Bhīshmābhishecana ("the coronation of Bh°"). § 10 (Parvas.): I, **2**, 336 (*parva*).

Bhīshmahantṛ ("the slayer of Bh°") = Çikhaṇḍin: VIII, 3082.

Bhīshmaka[1] = Bhīshma, q.v.

Bhīshmaka[2]. § 132 (Aṃçāv.): I, **67**, 2790 (*Çriyas tu bhāgaḥ sañjajñe ratyartham pṛthivītale | Bhishmakasya kule sādhvī Rukmiṇī nāma nāmataḥ*).—§ 264 (Sabhākriyāp.): II, **4**, 126*a*.—§ 273 (Rājasūyārambhap.): II, **14**[11], 586 (king of the Bhojas, the friend of Indra, etc., obeys Jarāsandha).—§ 281*c* (Sahadeva): II, **31**, 1116 (the combat between Sahadeva—on his Digvijaya—and Bh°, the king of the town of Bhojakaṭa, lasted for two days).—§ 284 (do.): II, **31***a*, 1167 (Sahadeva, *Surāshṭravishayasthaçca preshayām āsa Rukmiṇe | rājñe Bhojakaṭasthāya mahāmātrāya dhīmate | Bhīshmakāya sa dharmātmā sākshād Indra-sakhāya vai, sa cāsya pratijagrāha sasutaḥ çāsanaṃ tadā*).—§ 289 (Arghāharaṇap.): II, **37**, 1350 (*durdharshe Pāṇḍuvat kṛtalakshaṇe*).—§ 290 (Çiçupālav.): II, **44**, 1537.—§ 570*c* (Sainyaniryāṇāp.): V, **158**, 5350 (Bhīshmaka or Hiraṇyaroman, the friend of Indra, was the most illustrious of the descendants of Bhoja, and he was the ruler of the whole southern country; his son was Rukmin).—§ 570 (Sainyan.): V, **158**, 5388 (*Bhīshmakasya sute* = Rukmin).—§ 621 (Rājadharm.): XII, **4**, 113*c* (present at the svayaṃvara of the daughter of the Kaliṅga king Citrāṅgada at Rājapura).

Bhīshmakātmajā = Rukmiṇī: V, 575.

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Bhīshmanihantṛ ("the slayer of Bhīshma") = Çikhaṇḍin: X, 381 (slain by Açvatthāman).

Bhīshmaparvan ("the section treating of Bh°"). § 4 (Anukram.): I, **1**, 89 (°*mahāçākho . . . Bhāratadrumaḥ*). —§ 11 (Parvas.): I, **2**, 519 (*vicitrārthaṃ*), 528 (contains 5884 çlokas—in reality only 5856).—§ 795*c* (Mahābhārata): VIII, **6**, 271 (donations to be given to the brahmans when reciting Bh°).

Bhīshma-Satyavatī-saṃvāda(ḥ) ("conversation of Bh° and S."). § 168 (cf. Vicitravīryoparama): *Satyavatī* in vain asked *Bhīshma* to ascend the throne and marry the widows of *Vicitravīrya*, in order to propagate the race (I, 103). *Bhīshma* adduced the examples of *Paraçu-Rāma* (§ 169) and of *Dīrghatamas* (§ 170).—§ 171: "Thus many kshattriyas have sprung from the seed of brahmans." Vyāsa raised offspring in the widows of *Vicitravīrya* (v. Vicitravīrya-sutotpatti, § 171).

Bhīshmasya Svargārohaṇika(ṃ) parva(n). § 10 (Parvas.): I, **2**, 353.

Bhīshmavadha ("the slaying of Bh°"). § 10 (Parvas.): I, **2**, 338 (°*aḥ parva*, i.e. Bhīshmavadhaparvan).

[Bhīshmavadhaparvan] ("the section relating to the slaying of Bhīshma," the 70th of the minor parvans of Mhbhr.; cf. Bhīshmavadha). § 577: Beholding *Arjuna* again taking up the *Gāṇḍīva*, the *Pāṇḍavas* and *Somakas* were filled with joy and blew their conches, etc. D., G., P., Si., Cā., and R. came with *Indra* in order to behold the fight. Putting off his coat of mail, etc., *Yudhishṭhira*, followed by his brothers (*a*) (who did not know his intentions) and *Kṛshṇa*, proceeded on foot, with joined hands, to *Bhīshma*, etc. (*β*), one after another, and asked their permission to fight. He also inquired about the means of vanquishing *Bhīshma* and *Droṇa*, and as they said that they were invincible he asked them to indicate the means of killing them. They gave the permission, said they would pray for his victory, though they were bound by the wealth of the *Kurus* to fight for them. *Bhīshma* said that his time of death had not yet come, he must come to see him once more. *Droṇa* said that if he did not give himself up to death and drop his weapons nobody would be able to slay him; he would drop his arms if he heard something very disagreeable from someone whose speech was trustworthy. *Kṛpa* said he was incapable of being slain. *Çalya* renewed his promise to weaken the energy of *Karṇa*. When the *Kauravas* saw *Yudhishṭhira*, they contemned him, believing that he had come in terror. *Kṛshṇa* endeavoured to bring *Karṇa* over to the *Pāṇḍavas*, as long as *Bhīshma* was not slain, but in vain. *Yudhishṭhira* exclaimed, "He who chooses us, him we will choose for our ally"; *Yuyutsu* went over to the *Pāṇḍavas*, and *Yudhishṭhira* said that the propagation of *Dhṛtarāshṭra's* lineage and his çrāddha oblations rested on him. The *Mlecchas* and *Aryans* wept for joy at the behaviour of the *Pāṇḍavas*, and blew their conches, etc. (VI, **43**).—§ 578: THE FIRST DAY'S ENCOUNTER: *Duḥçāsana* advanced with his troops with *Bhīshma* at their head, and the *Pāṇḍavas* headed by *Bhīmasena*, who roared frightfully. *Duryodhana*, etc. (*α*), attacked *Bhīmasena*. The *Draupadeyas*, etc. (*β*), rushed against the *Dhārtarāshṭras*. The disciples of *Droṇa* always hit the mark (VI, **44**). (1) *Bhīshma* attacked *Arjuna*; (2) *Sātyaki* attacked *Kṛtavarman*; (3) *Abhimanyu* fought with *Bṛhadbala*; (4) *Bhīmasena* struggled with *Duryodhana*; (5) *Duḥçāsana* fought with *Nakula*; (6) *Durmukha* fought with *Sahadeva*; (7) *Yudhishṭhira* fought with the *Madra* king (*Çalya*); (8) *Dhṛshṭadyumna* attacked *Droṇa*; (9) *Çaṅkha* encountered *Somadatta's* son; (10) *Dhṛshṭaketu* (the king of the *Cedis*) encountered *Bāhlīka*, they looked like the planets *Aṅgāraka* (Mars) and *Budha* (Mercury); (11) *Ghaṭotkaca* encountered *Alambusha*; (12) *Çikhaṇḍin* encountered *Açvatthāman*; (13) *Virāṭa* attacked *Bhagadatta*; (14) *Kṛpa* attacked the *Kaikeya* king *Bṛhatkshattra*; (15) *Drupada* attacked the *Sindhu* king *Jayadratha*, they resembled the planets *Çukra* (Venus) and *Aṅgāraka* (Mars); (16) *Vikarṇa* (son of *Dhṛtarāshṭra*) attacked *Sutasoma*; (17) *Cekitāna*, who sided with the *Pāṇḍavas*, attacked *Suçarman*; (18) *Çakuni* attacked *Prativindhya*; (19) *Çrutakarman* (the son of *Sahadeva*) attacked the *Kāmboja* king *Sudakshiṇa*, and stood like the *Maināka* mountain; (20) *Irāvat* (son of *Arjuna*) attacked *Çrutāyus*; (21) the two princes of *Avanti*, *Vinda* and *Anuvinda*, encountered *Kuntibhoja* with his son; (22) the *Kekaya*-brothers encountered the five *Gāndhāra*-princes; (23) *Vīrabāhu* (son of *Dhṛtarāshṭra*) encountered *Uttara* (the son of *Virāṭa*); (24) The *Cedi* king attacked *Ulūka*. Thousands of single combats took place. D.-r., Si., and Cā. beheld the battle, which resembled the combat of D. and As. (VI, **45**). The *Pāṇḍavas* and the *Kurus* fought as if they were possessed by demons. The divisions of the *Pāṇḍavas*, approaching *Bhīshma* (*b*), began to yield (VI, **46**). (25) After the greater part of the forenoon had worn out, *Durmukha*, etc. (*γ*), began to protect *Bhīshma*, who rushed upon the *Cedis*, etc. (*δ*). (26) Then *Abhimanyu* (*c*) attacked *Bhīshma*, *Kṛtavarman*, *Çalya*, *Durmukha* (cutting off the head of his charioteer), and *Kṛpa* (cutting in two his bow); he was regarded as equal to *Arjuna*, and his bow sent forth a twang like that of the *Gāṇḍīva*; he stood firm like the *Maināka* mountain. When *Bhīshma's* standard fell down, *Bhīma* shouted. *Bhīshma* used celestial weapons. (27) In order to protect *Abhimanyu*, *Virāṭa*, etc. (*ε*), attacked *Bhīshma*, who wounded *Dhṛshṭadyumna* and *Sātyaki*, and they cut off the standard of *Bhīmasena* (*d*), who wounded *Bhīshma* and *Kṛpa* and *Kṛtavarman*. (28) Mounted on an elephant, *Uttara* (the son of *Virāṭa*) attacked the *Madra* king *Çalya*, whose steeds were killed by the elephant; *Çalya*, with a dart, deprived *Uttara* of his senses, and mounted the chariot of *Kṛtavarman*. (29) Seeing his brother *Uttara* slain and *Çalya* staying with *Kṛtavarman*, *Çveta* (the son of *Virāṭa*) attacked *Çalya*. (30) The *Kosala* king *Bṛhadbala*, etc. (*ζ*), attacked *Çveta* in order to protect *Çalya*; *Çveta* wounded *Rukmaratha*, who was borne away by his charioteer. (31) Then *Duryodhana*, with *Bhīshma*, etc., attacked *Çveta* and rescued *Çalya*; *Bhīshma* shot at *Abhimanyu*, etc. (*η*) (VI, **47**). The *Pāṇḍavas*, with *Çikhaṇḍin*, desired to rescue the generalissimo *Çveta* and attacked *Bhīshma*. The *Kurus* retreated from fear, and abandoned *Bhīshma*. (32) *Duryodhana* averted *Çveta* from *Bhīshma*, and was routed; (33) *Çveta* once more attacked *Bhīshma*, whose standard he cut down; (34) then *Bāhlika*, etc. (*θ*), attacked *Çveta* in order to protect *Bhīshma*, whose chariot *Çveta* reduced to ashes, with standard, etc.; (35) *Çalya*, etc., rushed to *Bhīshma's* rescue; a voice in the skies admonished *Bhīshma* to hasten the death of *Çveta*. (36) *Sātyaki*, etc. (*κ*), rushed to the rescue of *Çveta*. *Bhīshma*, etc. (*λ*), checked them. With a shaft endued with the force of the *Brāhma* weapon, seen by D., G., P., U., and Rā., *Bhīshma* shot *Çveta* to death. The *Pāṇḍavas* (with *Çikhaṇḍin*) lamented; the *Kurus* rejoiced; *Duḥçāsana* danced for joy. *Arjuna* and *Kṛshṇa* withdrew the troops, the same did the *Kurus* (VI, **48**). (37) When *Çveta* had been slain,

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Virāṭa's son *Çaṅkha*, on beholding *Çalya* standing with *Kṛtavarman*, attacked *Çalya*; (38) *Bhīshma* attacked *Çaṅkha*; (39) *Arjuna* placed himself in front of *Çaṅkha* and attacked *Bhīshma*; (40) *Çalya*, mace in hand, slew the steeds of *Çaṅkha*, who mounted *Arjuna's* chariot. (41) *Bhīshma* with his arrows slaughtered the *Pāñcāla* hosts, etc. (*μ*), abandoned *Arjuna*, and attacked *Drupada*. The *Pāṇḍavas* were routed, the sun set, and the *Pāṇḍavas* withdrew their forces (VI, **49**). Seeing *Bhīshma's* (and *Droṇa's*) prowess, *Yudhishṭhira* complained before *Kṛshṇa*, and spoke of retiring into the woods. *Bhīma* alone, he said, fought in accordance with *kshattriya* duties; *Arjuna* was indifferent. *Kṛshṇa* consoled him, saying that he had got *Sātyaki*, etc. (*ν*), and that *Çikhaṇḍin* was certainly the slayer of *Bhīshma*. *Yudhishṭhira* then addressed *Dhṛshṭadyumna*, saying that he himself and *Bhīma*, etc. (*ξ*), would follow him. *Dhṛshṭadyumna* said that he had been appointed by *Çambhu* to slay *Droṇa* and to fight against *Bhīshma*, etc. (*ο*). *Yudhishṭhira* recommended the array called *Krauñcāruṇa*, which *Bṛhaspati* had explained to *Indra* in days of old, when the gods and the *Asuras* fought, but which had never been seen before. When morning dawned, *Dhṛshṭadyumna* placed *Arjuna* (*ρ*) in the van of the army, and *Drupada* became the head [of the array], etc. (*π*) (VI, **50**). Seeing the *Krauñca* of the *Pāṇḍavas*, *Duryodhana*, approaching *Bhīshma*, etc. (*ρ*), gladdened them all, saying that their army, which was protected by *Bhīshma*, was immeasurable, while that of the *Pāṇḍavas*, protected by *Bhīma*, was measurable. The *Saṃsthānas*, etc. (*σ*), should protect *Bhīshma*. *Bhīshma*, *Droṇa*, and the *Dhārtarāshṭras* formed a mighty array. *Bhīshma* was followed by *Droṇa* with the *Kuntalas*, etc. (*τ*). *Çakuni* protected *Droṇa*. Followed by his brothers and the *Açvākas*, etc. (*υ*), *Duryodhana* advanced against the *Pāṇḍava* host. *Bhūriçravas*, etc. (*φ*), protected the left flank; *Somadatta*, etc. (*χ*), the right; *Açvatthāman*, etc. (*ψ*), were in the rear; behind them *Ketumat*, etc. (*ω*). *Bhīshma* and the others blew their conches, etc. *Kṛshṇa*, etc. (*αα*), blew their conches (*Kṛshṇa* blew *Pāñcajanya*, etc.). The *Kurus* and *Pāṇḍavas* marched against each other in order to renew the battle (VI, **51**).—§ 579: Second day: *Duryodhana* began the battle. (1) *Bhīshma* shot at *Abhimanyu*, etc. (*α*); *Arjuna* told *Kṛshṇa* to take his chariot before *Bhīshma*; "protected by *Bhīshma*, *Droṇa*, etc. (*β*), will slaughter the *Pāñcālas*." Only *Bhīshma*, *Droṇa*, and *Karṇa* could encounter *Arjuna*. *Bhīshma* was protected by *Saindhava* (i.e. Jayadratha), etc. (*γ*). *Bhīshma*, etc. (*δ*), struck *Arjuna*, who struck *Bhīshma*, etc. (*ε*). *Sātyaki*, etc. (*ζ*), surrounded *Arjuna*. (2) The *Pāñcāla* prince and the *Somakas* attacked *Droṇa*. (3) *Bhīshma* fought with *Arjuna*, at the request of *Duryodhana*, who complained of the absence of *Karṇa*; *Açvatthāman*, etc. (*η*), stood for battle; *Bhīshma* wounded *Kṛshṇa*; D., G., Cā., and great R. said they would be invincible by all the worlds with D., As., and G. (4) See 2 (VI, **52**): Continuation of the combat between *Droṇa* and *Dhṛshṭadyumna*. (5) *Bhīma* attacked *Droṇa* in order to aid *Dhṛshṭadyumna*, whom he caused to be taken up on another chariot. (6) Urged by *Duryodhana*, the *Kaliṅga* king rushed against *Bhīma* in order to protect *Droṇa*. (7) *Droṇa* abandoned *Dhṛshṭadyumna* and encountered *Virāṭa* and *Drupada*. (8) *Dhṛshṭadyumna* proceeded to support *Yudhishṭhira*. (9) See 6 (VI, **53**): *Bhīmasena* was supported by the *Cedis*; the *Kaliṅga* king by *Ketumat* (son of the *Nishāda* king; *rājaputraḥ*, v. 2351) and *Çrutāyus*. The *Cedis*, etc. (*θ*), attacked the *Nishādas*. (10) The *Cedis* left *Bhīmasena* and turned back; the *Kaliṅga* king and his son *Çakradeva* fought with *Bhīma*, who slew *Çakradeva* with his mace. (11) *Bhīma* attacked *Bhānumat* (the prince of the *Kaliṅgas*), and slew him with his sword, dividing him in the middle, and made a great slaughter of men and elephants. (12) Beholding *Çrutāyus* (the ruler of the *Kaliṅgas*) at the head of the *Kaliṅga* troops, *Bhīmasena* attacked him, was wounded, and taken into his chariot by the charioteer *Açoka*; once more he fought with *Çrutāyus*, and slew him, and *Satyadeva*, and *Satya*, and *Ketumat*, and routed the *Kaliṅgas*. (13) When, however, the *Kaliṅgas* were rallied again, *Dhṛshṭadyumna*, with *Çikhaṇḍin*, *Yudhishṭhira*, etc., protected one of the wings of *Bhīmasena*; there was nobody on earth, save *Bhīma* and *Sātyaki*, who was dearer to *Dhṛshṭadyumna* than his very life; they beheld *Sātyaki* at a distance; and that [grand]son of *Çini* took up the wing of both *Bhīma* and *Dhṛshṭadyumna*; *Bhīma* caused a bloody river to flow there. (14) *Bhīshma* heard the cries, attacked *Bhīma*, and was attacked by *Sātyaki*, etc. (*ι*). *Bhīshma* jumped from his chariot, mace in hand, and was taken by *Dhṛshṭadyumna* on his chariot. *Sātyaki* slew the charioteer of *Bhīshma*, who was then carried away from the field of battle by his steeds. The *Kaliṅgas* were totally routed by *Bhīma*, who was praised by the *Pāñcālas* and *Matsyas*, himself embraced *Dhṛshṭadyumna*, and was congratulated by *Sātyaki*, who returned to his own chariot and began to slay the *Kurus* (VI, **54**). (15) When the forenoon of that day had passed away, *Dhṛshṭadyumna* engaged in battle with *Açvatthāman*, etc. (*κ*); he slew the steeds of *Açvatthāman*, who got up on *Çalya's* car. (16) *Abhimanyu* quickly came up and wounded *Çalya*, etc. (*λ*), but was, in his turn, wounded by *Açvatthāman*, etc. (*μ*). (17) *Lakshmaṇa* (the son of *Duryodhana*) attacked *Abhimanyu*. (18) *Duryodhana* attacked *Abhimanyu* in order to aid *Lakshmaṇa*. (19) *Arjuna* engaged in battle with the *Kurus*, headed by *Bhīshma* and *Droṇa*; dust and *Abhimanyu's* arrows produced complete darkness. The *Kurus* were routed. *Arjuna* and *Kṛshṇa* blew their conches. *Bhīshma* suggested to *Droṇa* that they should withdraw the troops, and as the sun set both armies were withdrawn (VI, **55**).—§ 580: Third day: (1) Next morning *Bhīshma* formed a *Garuḍa* array; at its beak was *Bhīshma* himself; its eyes were formed by *Droṇa* and *Kṛtavarman*; *Açvatthāman*, etc. (*α*), were at its head; *Bhūriçravas*, etc. (*β*), were placed in its neck; at its back was *Duryodhana* and his followers; *Vinda*, etc. (*γ*), formed its tail; the *Magadhas*, etc. (*δ*), formed the right wing; the *Kārūshas*, etc. (*ε*), were stationed in the left wing. (2) *Arjuna* and *Dhṛshṭadyumna* formed an array in the shape of a half-moon, with *Bhīmasena* in the right horn, etc. (*ζ*); next to *Nila Dhṛshṭaketu*, etc. (*η*); in the middle was *Dhṛshṭadyumna*, etc. (*θ*); on the left horn was he who had *Kṛshṇa* for his protector. Then the battle commenced (VI, **56**). (3) *Arjuna* fought with the *Kauravas*, who could not be broken, as they were protected by *Droṇa*; and the *Pāṇḍavas* could not be broken, as they were protected by *Arjuna* and *Bhīma*. At last *Bhīshma*, etc. (*ι*), broke the ranks of the *Pāṇḍavas*. *Bhīmasena*, etc. (*κ*), attacked the *Kauravas* and fought with *Duryodhana*, *Bhīshma*, and *Droṇa*; *Abhimanyu* and *Sātyaki* attacked *Çakuni* (VI, **57**). D., Dā., G., Pç., U., and Rā. eulogized *Arjuna*. (4) The *Gāndhāras*, with *Çakuni*, fought with *Sātyaki* (the *Vṛshṇi* hero) and *Abhimanyu*, and destroyed the chariot of *Sātyaki*, who mounted *Abhimanyu's* chariot. (5) *Droṇa* and *Bhīshma* attacked *Yudhishṭhira*, and were attacked by him and the sons of *Mādrī*. (6) *Bhīmasena* and *Ghaṭotkaca* fought with *Duryodhana*, who was brought

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away by his charioteer, and his troops fled, pursued by *Bhīma*. (7) *Dhṛshṭadyumna* and *Yudhishṭhira* slew *Droṇa's* and *Bhīshma's* army, which fled and could not be checked by *Bhīshma* and *Droṇa*. (8) *Abhimanyu* and *Çaineya* began to slaughter the army of *Çakuni*. (9) *Arjuna* routed the *Kaurava* army, and its flight could not be checked by *Bhīshma* and *Droṇa*, but was checked by *Duryodhana*, who blamed *Bhīshma*, saying that he did not sincerely fight with the *Pāṇḍavas*, otherwise his troops could not have been routed while *Bhīshma*, etc. (λ), were alive; had he known this unwillingness of *Bhīshma* to fight, he would have consulted *Karṇa*. *Bhīshma* said that the *Pāṇḍavas* were incapable of being vanquished by the very gods, including *Indra*, but he alone would check them to-day (VI, 58). (10) After the forenoon of that day had passed away, *Bhīshma* attacked the *Pāṇḍavas*, and a dreadful battle ensued, in which the *Pāṇḍavas* were routed. *Kṛshṇa* told *Arjuna* to strike *Bhīshma*, reminding him of his vow to slay all the warriors of *Dhṛtarāshṭra's* son, headed by *Bhīshma* and *Droṇa*. At the request of *Arjuna*, *Kṛshṇa* drove the steeds to where *Bhīshma* was, and the army of *Yudhishṭhira* rallied for battle. *Arjuna* and *Bhīshma* fought; *Kṛshṇa* displayed great skill in driving the horses; he and *Arjuna* were both wounded by *Bhīshma*, and the *Pāṇḍava* army was routed; *Bhīshma* ordered *Droṇa*, etc. (μ), to attack *Arjuna*. (11) The grandson of *Çini* came to *Arjuna's* rescue; *Kṛshṇa* applauded him, and, saying that he would slay *Bhīshma* and *Droṇa*, etc., he jumped down from the chariot with his discus *Sudarçana* in his hand, and rushed towards *Bhīshma* (who welcomed him), but was held back by *Arjuna*, who said that he would himself slay the *Kurus*; he was then prevailed upon to mount the chariot once more, where he blew the *Pāñcajanya*, while arrows were shot from the *Gāṇḍīva* in all directions. (12) Then *Duryodhana*, etc. (ν), attacked *Arjuna*, who invoked the *Māhendra* weapon and checked the *Kaurava* host. (13) *Virāṭa*, *Drupada*, etc., approached. *Arjuna* caused a river of blood to flow there with *Rākshasas* on its banks. Elated with victory, the *Cedis*, etc. (ξ), set up a loud shout. The *Kurus*, including *Bhīshma*, etc. (ο), got afraid of the *Indra*-weapon, and withdrew their forces at sunset. The same did *Arjuna*. Among the *Kurus* there was a great uproar: "The *Sauvīras*, etc. (π), have all been slain by *Arjuna*, and he has vanquished *Çrutāyus*, etc. (ρ)" (VI, 59).—§ 581: The fourth day: (1) When the night had passed away, *Bhīshma* at the head of the army proceeded against the foe, surrounded by *Droṇa*, etc. (*a*). The array of the *Pāṇḍavas* was like that of the day before. *Bhīshma* (*b*) attacked *Arjuna*, and so did *Droṇa*, etc. (β); *Abhimanyu* rushed out of the ranks and proceeded against all the foes, but *Bhīshma* avoided *Abhimanyu* and fought against *Arjuna* himself (VI, 60). (2) *Açvatthāman*, etc. (γ), fought with *Abhimanyu*. (3) Urged by *Duryodhana*, the *Trigartas*, etc. (δ), attacked *Arjuna* and *Abhimanyu*. (4) Proceeding towards *Arjuna*, *Dhṛshṭadyumna* attacked the *Madras*, etc. (ε), and slew *Saṃyamani's* son (VI, 61). *Dhṛshṭadyumna* fought with *Çalya*. (5) *Abhimanyu* attacked *Çalya*. *Duryodhana*, etc. (ζ), protected the chariot of *Çalya*. *Bhīmasena*, etc. (η), fought with them. (6) *Bhīmasena*, with his mace, attacked *Duryodhana*, who advanced with the *Magadha*-division, and placing the ruler of *Magadha* before himself, *Bhīmasena* jumped from his chariot and slew the elephants with his mace; the *Draupadeyas*, etc. (θ), protected *Bhīma's* rear; *Abhimanyu* slew the *Magadha* king after having slain his elephant (VI, 62). (7) *Duryodhana* commanded his entire army to slay *Bhīmasena*, who crushed them with his mace, without being abandoned by *Dhṛshṭadyumna*, etc. (ι). (8) *Bhīshma* attacked *Bhīmasena*. (9) *Sātyaki* (*Çinipravīraḥ*) attacked *Bhīshma*. (10) Only the Rā. *Alambusha* fought with the grandson of *Çini*. (11) Only *Somadatta's* son *Bhūriçravas* was then of good cheer; he attacked *Sātyaki* (VI, 63). (12) *Duryodhana* and his brothers surrounded *Somadatta's* son; *Bhīmasena* encountered the *Dhārtarāshṭras*, who were headed by *Duryodhana*; *Nandaka* (Dhārtarāshṭra) also attacked *Bhīmasena*, who addressed his charioteer *Viçoka*, that he should drive the steeds with care; *Duryodhana* also wounded *Viçoka*; *Duryodhana* struck *Bhīmasena* so that he swooned away. (13) The *Pāṇḍava* army, headed by *Abhimanyu*, showered arrows on *Duryodhana*; *Bhīmasena* regained consciousness and fought against *Duryodhana* and *Çalya*, who was borne away from the battle. (14) Fourteen *Dhārtarāshṭras*, viz. *Senāpati*, etc. (κ), encountered *Bhīmasena*, who slew *Senāpati*, etc. (λ); the remaining six fled. (15) Urged by *Bhīshma*, the whole *Dhārtarāshṭra* army attacked *Bhīmasena*; the *Prāgjyotisha* king *Bhagadatta*, on a huge elephant, struck *Bhīmasena*, who fell in a swoon. (16) Then the Rā. *Ghaṭotkaca*, by help of his illusive force, appeared riding on an *Airāvata*, followed by the other *Dignāgas* (μ), each with four tusks and mounted by *Rākshasas*, and attacked *Bhagadatta's* elephant. (17) *Bhīshma* urged *Droṇa* and *Duryodhana* to rescue *Bhagadatta*; all the kings, headed by *Droṇa*, proceeded to aid *Bhagadatta*; *Yudhishṭhira*, with the *Pāñcālas* and *Pāṇḍavas*, pursued them from behind; *Ghaṭotkaca* uttered a fierce roar; *Bhīshma*, addressing *Droṇa*, caused the army to withdraw, and so did the *Pāṇḍavas* with *Bhīmasena* and *Ghaṭotkaca*. *Duryodhana* was afflicted with sorrow (VI, 64). *Dhṛtarāshṭra* complained to *Sañjaya*, and asked what was the cause of the victory of the *Pāṇḍavas*. *Sañjaya* explained that victory sides with righteousness, and related how *Duryodhana* in the night had enquired of *Bhīshma*, on whom the *Pāṇḍavas* were relying to vanquish *Droṇa*, etc. (ν). *Bhīshma* had related this ancient history: In days of old all the gods and *Ṛshis* were assembled by *Brahmán* upon *Gandhamādana*; and when *Brahmán*, together with the *Ṛshis* and gods, beheld an excellent chariot in the sky, he hymned *Nārāyaṇa* (ξ). " . . . Therefore take birth in the race of *Yadu* and slay the sons of *Diti* . . . Having created the divine *Saṅkarshaṇa* out of thy own self by thyself, thou didst then, O *Kṛshṇa*, create thyself as *Pradyumna*, born of thyself; from *Pradyumna* thou didst then create *Aniruddha*, who is known as the eternal *Vishṇu*; and it was *Aniruddha* who created me as *Brahmán*, the upholder of the Universe. Created out of *Vāsudeva*, I have therefore been created by thee. Dividing thyself into portions, take birth among human beings, and slaughtering the *Asuras* there . . . thou wilt again truly attain to *Yoga* . . . " (VI, 65). Requested by D., R., and G., *Brahmán* explained to them who *Nārāyaṇa* is. "Those Dai. and Dā. and Rā. who were slain in battle have been born among men." The old *Ṛshis Nara* and *Nārāyaṇa* are *Arjuna* and *Kṛshṇa*. *Kṛshṇa* should never be disregarded as if he were a man. This was heard by *Bhīshma* from *Ṛshis*, etc. (ο). "Never go to war with *Kṛshṇa* and the *Pāṇḍavas*; on account of thy folly thou couldst not apprehend this; I regard thee, therefore, as a wicked *Rākshasa*." "Where *Kṛshṇa* is, there is righteousness; and victory is where righteousness is . . . It is *Kṛshṇa* who always imparts an understanding endued with righteousness and strength in battle to the *Pāṇḍavas*, and who always protects them from danger . . . He it is who, towards the close

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of the *Dvāparà yuga* and the beginning of the *Kali yuga*, is hymned by *Saṅkarshaṇa* according to the *Sātvata* ritual" (VI, 66). *Bhīshma*, on the authority of *Mārkaṇḍeya*, declared the origin and glory of *Kṛshṇa*, his deeds and creations, to *Duryodhana* (*π*) (VI, 67). *Bhīshma* cited a hymn to *Nārāyaṇa*, uttered by *Brahmán* himself, and communicated in days of old by B.-ṛ. and G. on earth. *Brahmán*, who quoted *Nārada*, etc. (*ρ*), hymned *Nārāyaṇa* as the god of D., S., etc. (*σ*) (VI, 68).—§ 582: Fifth day: After the night had passed away, *Bhīshma* proceeded in a *Makara* array, the *Pāṇḍavas* in a *Çyena* array, in whose beak, etc., was *Bhīmasena*, etc. (*a*). (1) *Bhīmasena*, penetrating the *Makara* array through its mouth, attacked *Bhīshma*; the *Pāṇḍavas* were confounded. (2) Then *Arjuna* attacked *Bhīshma*. (3) *Duryodhana* addressed *Droṇa*, who attacked *Sātyaki* (the grandson of *Çini*). (4) *Bhīmasena* attacked *Droṇa* in order to protect *Sātyaki*. (5) *Droṇa*, etc. (*β*), attacked *Bhīmasena*. (6) *Abhimanyu* and the *Draupadeyas* attacked the *Kurus*; *Çikhaṇḍin* attacked *Bhīshma* and *Droṇa*; *Bhīshma* avoided him. (7) Urged by *Duryodhana*, *Droṇa* protected *Bhīshma*; *Çikhaṇḍin* avoided *Droṇa*. (8) *Duryodhana* protected *Bhīshma*, who was attacked by the *Pāṇḍavas* with *Arjuna* at their head (VI, 69). An awful carnage ensued. (9) *Duryodhana* and the *Kāliṅgas* placed *Bhīshma* at their head and attacked the *Pāṇḍavas*; the *Pāṇḍavas*, supporting *Bhīma*, attacked *Bhīshma* (VI, 70). *Arjuna* (*b*) attacked *Bhīshma* with the *Gāṇḍīva* (*c*); the *Kurus* were afraid and seemed to melt away. (10) Then, with steeds of the *Kāmboja* breed, the *Kāliṅga* king, etc. (*γ*), surrounded *Çakuni*. *Bhīshma*, etc., fought with *Arjuna*, etc. (*δ*); *Drupada*, etc. (*ε*), fought with *Droṇa*; *Kṛpa* and *Kṛtavarman* attacked *Dhṛshṭadyumna* (VI, 71). *Arjuna* encountered *Droṇa*, etc. (*ζ*). *Sātyaki*, etc. (*η*), attacked *Çālva* and the *Kaikeyas*. *Dhṛshṭaketu* and *Ghaṭotkaca* attacked the chariot-division of the *Dhārtarāshṭras*. *Bhīshma* checked *Bhīmasena*. *Sātyaki* (*Yuyudhāna*) attacked *Bhīshma*, but had his charioteer slain. *Bhīshma* slew the *Pāṇḍava* forces; but the *Pāñcālas* and the *Somakas* again attacked *Bhīshma*. (11) *Dhṛshṭadyumna*, etc., attacked *Bhīshma*; *Bhīshma*, *Droṇa*, etc., attacked the *Pāṇḍavas* (VI, 72).

{ *Virāṭa.* / *Bhīshma.* } { *Açvatthāman.* / *Arjuna.* } { *Duryodhana.* / *Bhīmasena.* }

Abhimanyu attacked *Citrasena*, etc. (*θ*). (12) *Duryodhana* attacked *Abhimanyu*, and so did *Lakshmaṇa* (grandson of *Dhṛtarāshṭra*), who had his steeds and charioteer slain, and was carried away by *Kṛpa* on his chariot. The *Sṛñjayas* fought with the *Kurus* with their fists; *Bhīshma* slew the troops of the *Pāṇḍavas* with his celestial weapons (VI, 73). (13) *Sātyaki* (*Yuyudhāna*) slew innumerable foes with his arrows; *Duryodhana* despatched 10,000 chariots against him, but he destroyed them all with his celestial weapons. *Sātyaki* & *Bhūriçravas* (*d*); *Sātyaki's* combatants fled and abandoned him; ten sons of *Yuyudhāna* & *Bhūriçravas* (son of *Bāhlīka's* son *Somadatta*) towards the afternoon; *Bhūriçravas* slew them; *Sātyaki* & *Bhūriçravas*, each of them slew the other's chariot-steeds; *Bhīmasena* took *Sātyaki* up on his own chariot, and *Duryodhana Bhūriçravas* on his. (14) The *Pāṇḍavas* & *Bhīshma*; *Duryodhana* urged 25,000 to slay *Arjuna*, who, however, slew them all. The *Matsyas* and *Kekayas* surrounded *Arjuna* and *Abhimanyu*. At sunset *Bhīshma* caused the troops to be withdrawn, and so did the *Pāṇḍavas* and the *Sṛñjayas* (VI, 74).—§ 583: The sixth day: After the night had passed away, the *Kurus* and the *Pāṇḍavas* once more set out for battle. *Yudhishṭhira* caused *Dhṛshṭadyumna* to dispose the troops in the *Makara* array: *Drupada* and *Arjuna* = head; *Sahadeva* and *Nakula* = two eyes; *Bhīmasena* = beak; *Abhimanyu*, etc. (*a*) = neck; *Virāṭa* and *Dhṛshṭadyumna* = back; five *Kekaya* brothers = left wing; *Dhṛshṭaketu* and *Cekitāna* = right wing; *Kuntibhoja* and *Çatānīka* = two feet; *Çikhaṇḍin*, etc. (*β*) = tail. *Bhīshma* disposed his army in the form of a huge crane: *Droṇa* = beak; *Açvatthāman* and *Kṛpa* = two eyes; *Kṛtavarman*, etc. (*γ*) = head; *Çūrasena* and *Duryodhana* = neck; the *Prāgjyotisha* king, etc. (*δ*) = breast; the *Prasthala* king *Suçarman* = left wing; the *Tushāras*, etc. (*ε*) = right wing; *Çrutāyus*, etc. (*ζ*) = rear. The *Pāṇḍava* army was protected by *Bhīmasena*, etc. (*η*); the *Kaurava* army by *Bhīshma*, etc. (*θ*). (1) *Bhīmasena* & *Droṇa*, who had his charioteer slain and then himself restrained his steeds. (2) Slaughtered by *Droṇa* and *Bhīshma*, the *Sṛñjayas* and *Kekayas* took to flight; and so did the *Kauravas*, mangled by *Bhīma* and *Arjuna* (VI, 75). *Dhṛtarāshṭra* recounted the excellency of the *Kaurava* army, protected by *Droṇa*, etc. (*ι*). Neither men nor *Ṛshis* of old ever beheld such an army. That it should yet be slaughtered, he thought was due only to fate (or to the Creator); *Vidura* had spoken well, but the wicked *Duryodhana* would not accept (VI, 76). (3) *Bhīmasena* & the younger brothers of *Duryodhana*: *Duḥçāsana*, etc. (*κ*); *Bhīma* left his chariot and took up his mace. (4) *Dhṛshṭadyumna* (forsaking *Droṇa*) proceeded towards *Çakuni*; seeing *Bhīma's* empty chariot, he became afflicted, but was comforted by the words of *Viçoka*; he took *Bhīma*, who was surrounded by foes on all sides, into his chariot. (5) The *Dhārtarāshṭras* (*Duryodhana*, etc.) & *Dhṛshṭadyumna* (who applied the weapon *Pramohana*). (6) *Droṇa* & *Drupada* (who left the battle); the *Somakas* were struck with fear. (7) *Droṇa*, with the weapon *Prajñā*, neutralized the *Pramohana* weapon in order to rescue *Dhṛtarāshṭra's* sons. (8) *Yudhishṭhira* sent the *Kaikeyas*, etc. (*λ*), headed by *Abhimanyu*, arrayed in a *Sūcīmukha*, to help *Bhīma* and *Dhṛshṭadyumna*; *Dhṛtarāshṭra's* troops were quite helpless, like a lady in the streets. (9) *Dhṛshṭadyumna*, causing *Bhīma* to be taken into the chariot of the *Kekaya* king, attacked *Droṇa*, who slew his charioteer and steeds; *Dhṛshṭadyumna* ascended the chariot of *Abhimanyu*; *Droṇa* broke the *Pāṇḍava* army (VI, 77). (10) *Duryodhana* & *Bhīma* (who ascended his own chariot); *Bhīma* & *Citrasena*, etc. (11) *Yudhishṭhira* sent 12 chariot-warriors (*Abhimanyu*, etc.) to follow *Bhīmasena* from behind; seeing them, the *Dhārtarāshṭras* abandoned *Bhīma*. In the afternoon *Duryodhana* attacked *Abhimanyu* and *Bhīmasena*; *Abhimanyu* & *Vikarṇa*, who had his steeds slain and mounted on the chariot of *Citrasena*; *Abhimanyu* & *Durjaya* and *Vikarṇa*; *Duḥçāsana* & the five *Kekaya* brothers; *Draupadeyāḥ* & *Duryodhana* (VI, 78). *Duryodhana* (*b*) & *Bhīmasena* (who said that he, by slaying *D.*, would dispel the sorrows of *Kuntī*, etc.) (*μ*). (12) The *Sindhu* king came to the rescue of *Duryodhana*; *Kṛpa* caused *Duryodhana* to mount his own chariot; *Jayadratha* & *Bhīmasena*. (13) *Dhṛshṭaketu*, etc. (*ν*), & the sons of *Dhṛtarāshṭra*; *Abhimanyu* & *Vikarṇa* (who had his charioteer and steeds slain, and was himself pierced); *Durmukha* & *Çrutakarman* (who had his steeds slain); *Sutasoma* took *Çrutakarman* into his own chariot; *Çrutakīrti* & *Jayatsena* (Dhārtarāshṭra); *Çatānīka* & *Jayatsena*; *Dushkarṇa* & *Çatānīka*, who slew *Dushkarṇa*; *Çatānīka* was surrounded by foes. (14) The five *Kekaya* brothers & the sons of *Dhṛtarāshṭra*: *Durmukha*, etc. (*ξ*). About sunset *Bhīshma*

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broke the ranks of the *Pāṇḍavas*; and so did *Yudhishṭhira*, having smelt the heads of *Dhṛshṭadyumna* and *Bhīmasena* (VI, 79). *Duryodhana* sought *Bhīshma* in the night and gave expression to his grief at the success of the *Pāṇḍavas*; *Bhīshma* promised to do his best, at which *Duryodhana* was delighted (VI, 80).—§ 581: The seventh day: *Bhīshma* said to *Duryodhana* that he himself, etc. (*α*), were all prepared to battle for his sake; that the *Pāṇḍavas* could not be vanquished by the very gods including *Indra*, having *Kṛshṇa* for their ally, etc.; but that he would either vanquish them or be vanquished by them. He gave *Duryodhana* a herb of great efficacy for healing his wounds. At dawn *Bhīshma* disposed his troops in a *Maṇḍala* array (description), protected by *Bhīshma*, who was again protected by *Citrasena*, etc.; *Duryodhana* looked like *Çakra* himself. Then the *Dhārtarāshṭras* began to proceed, facing the west. *Yudhishṭhira* disposed his troops in a *Vajra* array. (1) *Droṇa* & the *Matsya* king; *Açvatthāman* & *Çikhaṇḍin*; *Duryodhana* & *Dhṛshṭadyumna*; *Nakula* and *Sahadeva* & the *Madra* king; *Vinda* and *Anuvinda* & *Irāvat*; many kings & *Arjuna*; *Bhīmasena* & *Kṛtavarman Hārdikya*; *Abhimanyu* & *Citrasena*, etc. (*β*) (sons of *Dhṛtarāshṭra*); *Ghaṭotkaca* & the *Prāgjyotisha* king; *Alambusha* & *Sātyaki*; *Bhūriçravas* & *Dhṛshṭaketu*; *Yudhishṭhira* & king *Çrutāyus*; *Cekitāna* & *Kṛpa*. Others proceeded against *Bhīma*, and thousands against *Arjuna*, among others the *Trigarta* king with his brothers. D., D.-ṛ., G., and U. wondered, beholding the two *Kṛshṇas* (i.e. Kṛshṇa and Arjuna). *Arjuna* invoked the *Aindra* weapon; the foes fled, but were rescued by *Bhīshma* (VI, 81). (2) After *Suçarman* had ceased fighting, and the *Kuru* army had been routed by *Arjuna*, and *Bhīshma* had proceeded against the chariot of *Arjuna*, *Duryodhana* exhorted the kings and *Suçarman* to protect *Bhīshma*, who resembled the planet *Çukra* (Venus) and was surrounded by the *Trigartas*. *Droṇa* & the *Matsya* king (*Virāṭa*), who mounted the chariot of *Çaṅkha* (his son), who was slain by *Droṇa*; *Virāṭa* fled. *Çikhaṇḍin* & *Açvatthāman*; *Çikhaṇḍin* descended, fought first with a sword, then mounted *Sātyaki's* chariot. *Sātyaki* & *Alambusha*; *Sātyaki* employed the *Aindra* weapon which he had obtained from *Arjuna*, and destroyed the creations of *Alambusha's* illusive power; *Alambusha* fled. *Dhṛshṭadyumna* & *Duryodhana*, who was forced to descend, mounted *Çakuni's* chariot. *Kṛtavarman* & *Bhīmasena*; *Kṛtavarman* went to the chariot of *Vṛshaka* in the very sight of *Çalya* and *Duryodhana* (VI, 82). *Dhṛtarāshṭra* spoke to *Sañjaya* about the cheerfulness of the *Pāṇḍavas* and the cheerlessness of the *Kurus*, which he thought was destiny. (3) In the forenoon: The two *Avanti* princes & *Irāvat* (the daughter's son of the king of the *Nāgas*); *Anuvinda* mounted the chariot of *Vinda*; the horses ran away with the chariot. *Ghaṭotkaca* & *Bhagadatta*; D., G., and R. came there; except *Ghaṭotkaca*, the other *Pāṇḍava* warriors fled, but rallied. (4) The *Prāgjyotisha* king & *Ghaṭotkaca*, who fled. The ruler of the *Madras* (*Çalya*) & the twins; *Nakula* must mount the chariot of *Sahadeva*; *Çalya* was borne away by his charioteer (VI, 83). When the sun reached the meridian: *Yudhishṭhira* & *Çrutāyus*; D., G., and Rā. trembled; R. and D. prayed for the peace of the world; *Çrutāyus* fled, and the troops of *Duryodhana* turned away. *Cekitāna* & *Kṛpa*; *Cekitāna* was forced to descend, and took up a mace, and then a sword; *Karakarsha* took *Cekitāna* into his chariot, and *Çakuni* took *Kṛpa* into his. *Dhṛshṭaketu* & *Bhūriçravas* (the son of *Somadatta*); *Dhṛshṭaketu* mounted the chariot of *Çatānika*. *Citrasena*, etc. (*γ*), & *Abhimanyu*, who did not slay them, remembering *Bhīma's* words. *Arjuna* caused *Kṛshṇa* to direct the chariot against *Bhīshma*; *Arjuna* & *Suçarman* (VI, 84); many were slain by *Arjuna*. (5) The *Trigarta* king and thirty-two others attacked *Arjuna*, who slew sixty (so C.) chariot-warriors, and sped to kill *Bhīshma*. (6) The *Trigarta* king attacked *Arjuna*; *Çikhaṇḍin*, etc., came to his rescue; *Arjuna* shot at them with the *Gāṇḍiva*. (7) *Duryodhana*, with *Jayadratha*, etc., came to protect *Bhīshma* against *Arjuna*, who, avoiding them, attacked *Bhīshma*, as did also *Yudhishṭhira*, etc. (*δ*), avoiding the *Madra* king. *Kṛpa*, etc. (*ε*), shot at the *Pāṇḍavas*. *Çikhaṇḍin* fled, but, rebuked by *Yudhishṭhira*, who reminded him of his oath, he again attacked *Bhīshma*. *Çalya* & *Çikhaṇḍin*, who employed the *Vāruṇa* weapon. *Bhīmasena* (mace in hand) & *Jayadratha*; *Citrasena* & *Bhīmasena* (VI, 85); *Citrasena* mounted on *Vikarṇa's* chariot. *Bhīshma* & *Yudhishṭhira* (accompanied by the twins), who mounted *Nakula's* chariot. *Yudhishṭhira* urged the kings to slay *Bhīshma*. *Çikhaṇḍin* & *Bhīshma*, who disregarded him, remembering that he had formerly been a wife; the *Sṛñjayas* & *Bhīshma*. (8) *Dhṛshṭadyumna* and *Sātyaki* slaughter the *Kuru* army. (9) *Vinda* and *Anuvinda* attacked *Dhṛshṭadyumna*, who mounted *Sātyaki's* chariot. (10) *Yudhishṭhira* attacked *Vinda* and *Anuvinda*, protected by *Duryodhana*. (11) *Arjuna* fought against many foes. (12) *Droṇa* began to consume the *Pāñcālas* like fire a heap of cotton. (13) *Duryodhana* and his brothers surrounded *Bhīshma* and fought against the *Pāṇḍavas*. At sunset Rā., Pç., etc., were seen all around. At sunset *Arjuna* (having vanquished *Suçarman*, etc.), *Yudhishṭhira* with his brothers, *Bhīmasena* (having vanquished *Duryodhana*, etc.), *Duryodhana* (protecting *Bhīshma*), *Droṇa*, etc., proceeded to their tents (VI, 86).—§ 585: The eighth day: Having passed the night, the *Kauravas* and *Pāṇḍavas* once more proceeded to battle. *Duryodhana*, etc. (*α*), formed the array, having *Bhīshma* with the *Mālavas*, etc., in the van (*β*); next to him was *Droṇa* with the *Pulindas*, etc. (*γ*); next to *Droṇa* was *Bhagadatta* with the *Magadhas*, etc. (*δ*); behind him was the *Koçala* king *Bṛhadbala* with the *Melakas*, etc. (*ε*); next to him the *Prasthala* king *Traigarta*, etc. (*ζ*); next to the *Trigarta* king was *Açvatthāman*; next to him *Duryodhana* with the whole army and his brothers; behind him *Kṛpa*. Urged by *Yudhishṭhira*, *Dhṛshṭadyumna* formed a *Çṛṅgāṭaka* array: *Bhīmasena* and *Sātyaki*, etc. = the horns; next to them *Arjuna* and *Kṛshṇa*; *Yudhishṭhira*, etc. (*η*) = the centre; *Abhimanyu*, etc. (*θ*) = rear. Description of the battle. *Bhīshma* & *Dhṛshṭadyumna* (VI, 87). *Yudhishṭhira* & *Bhīshma*. *Bhīmasena* & *Bhīshma*, who was protected by *Duryodhana* and his brothers; the steeds ran away with *Bhīshma*; *Bhīmasena* slew eight sons of *Dhṛtarāshṭra*: *Sunābha*, etc. (*ι*). Then the other sons of *Dhṛtarāshṭra* all fled away. *Duryodhana* urged his brothers to kill *Bhīma*. They remembered the words of *Vidura*. *Duryodhana* blamed *Bhīshma*, who reminded him of the words of *Droṇa*, etc. (*κ*) (VI, 88). *Dhṛtarāshṭra* complained to *Sañjaya* that his sons, though assisted by *Droṇa*, etc. (*λ*), were still slain; "What can be the reason save fate?" He regretted that the wicked *Duryodhana* had not obeyed *Bhīshma*, etc. (*μ*). *Sañjaya* said that *Dhṛtarāshṭra* ought to have restrained his sons from gambling. At noon the whole *Pāṇḍava* army, at the command of *Yudhishṭhira*—*Dhṛshṭadyumna*, etc. (*ν*)—rushed against *Bhīshma* alone. *Arjuna*, etc. (*ξ*), rushed against all the kings under the command of *Duryodhana*.

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A third body was formed of *Abhimanyu*, etc. (ο). *Droṇa* slew the *Somakas* and *Sṛñjayas*; *Bhīmasena*, principally the elephant division of the *Kurus*; *Nakula* and *Sahadeva*, the cavalry; the *Pāṇḍavas* were destroyed by *Bhīshma*, etc. (π) (VI, **89**). *Çakuni* and *Kṛtavarman Hārdikya* attacked the *Pāṇḍavas*. With horses of the *Kāmboja*, etc. (ρ), breed *Arjuna's* son *Irāvat* (*b*) attacked the *Kauravas*, and with his steeds brought about great confusion in their cavalry. *Çakuni* + his six brothers *Gaja*, etc. (σ), & *Irāvat*, who slew them except *Vṛshabha*. *Duryodhana* urged *Ṛshyaçṛṅga's* son the Rā. (σ) [*Alambusha*] (who hated *Bhīmasena* because he had killed *Baka*) to slay *Irāvat*; both of them had recourse to magic; *Nāgas* came to the rescue of *Irāvat*, but were consumed by a phantom in the form of *Garuḍa*; then *Irāvat* became confounded and was slain by [*Alambusha*]. *Arjuna*, etc. (τ), slew many. Both armies fought as if they were all possessed by *Rākshasas* and demons (*rakshobhūtair*; B. *rakshobhūtā*) (VI, **90**). *Ghaṭotkaca*, etc., & *Duryodhana* + the *Vaṅga* king with 10,000 elephants; *Duryodhana* slew four Rā.: *Vegavat*, etc. (υ); *Ghaṭotkaca* threatened *Duryodhana* with revenge for the exile of the *Pāṇḍavas*, etc. (φ) (VI, **91**); the *Vaṅga* king, mounted on his elephant, placed himself between *Ghaṭotkaca* and *Duryodhana*; *Ghaṭotkaca* slew the elephant. *Bhīshma* sent *Droṇa*, etc. (χ), to the rescue of *Duryodhana* (VI, **92**). *Bhīma*, urged by *Yudhishṭhira*, came to the rescue of *Ghaṭotkaca*, with *Satyadhṛti*, etc. (ψ). The *Kurus* left *Ghaṭotkaca* and fled (VI, **93**). *Duryodhana* & *Bhīmasena*, who was wounded; *Abhimanyu*, etc., & *Duryodhana*; urged by *Droṇa*, *Somadatta*, etc. (ω), attacked the *Pāṇḍavas*; *Droṇa* & *Bhīma*; *Nīla* & *Açvatthāman*; *Açvatthāman* & *Ghaṭotkaca* + many other Rā.; *Droṇa* & Rā.; *Ghaṭotkaca* confounded *Açvatthāman* by magic; the *Kurus* and *Droṇa*, etc. (αα), seemed to fly, etc.; then, towards sunset, the *Kuru* troops fled, notwithstanding the words of *Sañjaya* and *Bhīshma* (VI, **94**). *Duryodhana* complained to *Bhīshma* that he had not himself been able to slay *Ghaṭotkaca*. *Bhīshma* said *Duryodhana* should always battle with *Yudhishṭhira*, etc. (ββ), while *Bhīshma*, etc. (γγ), would battle against *Ghaṭotkaca*; or *Bhagadatta* should fight against *Ghaṭotkaca*. Urged by *Bhīma*, *Bhagadatta*, on his elephant *Supratīka*, set out against the foes. *Bhagadatta* & *Bhīmasena* (*b*), etc. (δδ). *Bhagadatta* & the five *Kekaya* princes, etc. (εε); wounded by the *Prāgjyotisha* king, the elephant of the *Daçārṇa* king fled; *Ghaṭotkaca* & *Bhagadatta*; D., G., and *Munis* wondered; *Bhagadatta* wounded *Viçoka* (*Bhīma's* charioteer); *Bhīma* descended, taking up his mace; *Arjuna* came; *Duryodhana* sent a division; *Bhagadatta* attacked *Yudhishṭhira*; *Bhagadatta* & the *Pāñcālas*, etc. (ζζ); *Bhīmasena* told *Kṛshṇa* and *Arjuna* about the slaughter of *Irāvat* (VI, **95**). *Arjuna* complained to *Kṛshṇa* about *Irāvat's* death, the killing of kinsmen, etc., quoting *Vidura*, etc. In the afternoon: *Droṇa* + *Dhṛtarāshṭra's* sons & *Bhīmasena*; *Bhīshma*, etc. (ηη), & *Arjuna*; *Kṛtavarman* + *Bāhlika* & *Sātyaki*; *Ambastha* & *Abhimanyu*; *Bhīma* felled *Vyūḍhoraska*, etc. (θθ). Then the other sons of *Dhṛtarāshṭra* fled. *Ambastha* got upon the chariot of *Kṛtavarman*. *Dhṛshṭadyumna*, etc., battled with the *Kurus*. When dark set in, both parties withdrew their armies (VI, **96**). *Duryodhana* consulted *Çakuni*, etc. (ι), as to why *Droṇa*, etc. (κκ), did not resist the *Pārthas*. *Karṇa* asked *Duryodhana* to see *Bhīshma* and solicit him to withdraw from the battle in order to permit *Karṇa* to fight the foe. *Duryodhana* set out for *Bhīshma's* tent (description), and asked *Bhīshma* to retire if he was not competent to slay the *Pāṇḍavas*, etc. (λλ) (VI, **97**). *Bhīshma* spoke to *Duryodhana* about the invincibility of the *Pāṇḍavas*, mentioning the *Khāṇḍava* forest, etc. (μμ), and *Kṛshṇa* (citing *Nārada* and other great Ṛ.); he promised to display all his valour on the next day; only *Çikhaṇḍin*—who was really *Çikhaṇḍinī*—he would not slay. *Duryodhana* told *Duḥçāsana* to let all their twenty-two divisions protect *Bhīshma* against *Çikhaṇḍin*, especially *Çakuni*, etc. (νν). Thus they proceeded to battle. "*Yudhāmanyu* protected *Arjuna's* left wheel, *Uttamanjas* his right wheel, and *Arjuna* protected *Çikhaṇḍin*." *Arjuna* told *Dhṛshṭadyumna* to place *Çikhaṇḍin* before *Bhīshma*; he would himself be his protector (VI, **98**).—§ 586: THE NINTH DAY: *Bhīshma* disposed his troops in a *Sarvatobhadra* array: *Kṛpa*, etc. (α), in the van; *Droṇa*, etc. (β), on the right wing; *Açvatthāman*, etc. (γ) = left wing; *Duryodhana*, etc. (δ), in the midst; *Alambusha* and *Çrutāyus* in the rear. *Yudhishṭhira*, etc. (ε), stood in the van; then there were *Dhṛshṭadyumna*, etc. (ζ). The *Kuru* troops were headed by *Bhīshma*, the *Pāṇḍava* troops by *Bhīmasena* (VI, **99**). Description of the heroism of *Abhimanyu*, confounding *Kṛpa*, etc. (η). *Duryodhana* despatched *Alambusha* to slay *Abhimanyu*, while they, headed by *Bhīshma* and *Droṇa*, would slay *Arjuna*. *Alambusha* & *Abhimanyu*; *Alambusha* slaughtered the *Pāṇḍava* host; the *Draupadeyas* (especially *Prativindhya*) & *Alambusha* (VI, **100**). *Dhṛtarāshṭra* asked *Sañjaya* what was done by *Alambusha*, etc. (θ). *Alambusha* & *Abhimanyu*, who defeated him. *Bhīshma* & *Abhimanyu*, who slaughtered the *Kaurava* army. *Arjuna* (surrounded by the *Pāṇḍavas*) & *Bhīshma* (protected by *Dhṛtarāshṭra's* sons); *Kṛpa* & *Arjuna*; *Sātyaki* & *Kṛpa*; *Sātyaki* & *Açvatthāman*; *Droṇa* & *Sātyaki*; *Arjuna* & *Droṇa* (VI, **101**); *Duryodhana* despatched *Suçarman* to take up the wing of *Droṇa*; the *Trigarta* king (and his son) & *Arjuna*; D. and Dā. were highly gratified; *Arjuna* employed the *Vāyavya* weapon, *Droṇa* the *Çaila* weapon; the *Trigarta* division turned away; *Duryodhana*, etc. (ι), surrounded *Arjuna*; *Bhagadatta*, etc. (κ), surrounded *Bhīma*; *Bhūriçravas*, etc. (λ), & the twins; *Bhīshma* (+ the sons of *Dhṛtarāshṭra*) & *Yudhishṭhira*; *Bhīmasena*, with his mace, slaughtered the elephants. *Duryodhana's* troops fled (VI, **102**). *Bhīshma* & the *Somakas*; *Dhṛshṭadyumna*, etc. (μ), & *Bhīshma*; the *Draupadeyas*, etc. (ν), & *Bhīshma*; the *Kuru* army protected *Bhīshma*, who slaughtered the *Pāṇḍava* army; the combatants censured *Duryodhana*, who urged *Bhīshma*, etc. (ξ), to fight (VI, **103**). *Arjuna* slew all the followers of *Suçarman*; *Duryodhana* (+ *Bhīshma*) & *Arjuna*. At noon: *Sātyaki* & *Kṛtavarman*; *Drupada* & *Droṇa*; *Bhīmasena* & *Bāhlika*; *Abhimanyu* & *Citrasena*, who mounted the chariot of *Durmukha*; *Droṇa* & *Drupada*, who retreated; *Bāhlika* mounted the chariot of *Lakshmaṇa*; *Sātyaki* & *Bhīshma*; the *Pāṇḍavas* attacked *Bhīshma* in order to rescue *Sātyaki*; battle between them and the *Kurus* (VI, **104**). At the request of *Duryodhana*, *Duḥçāsana* protected *Bhīshma*. *Çakuni* checked *Nakula*, etc. (ο). *Duryodhana* despatched 10,000 horsemen, who were checked by *Yudhishṭhira*, etc. (π). *Duryodhana* urged *Çalya* against *Yudhishṭhira*; *Çalya* & *Yudhishṭhira*, etc. (ρ); *Bhīma* came to the rescue of *Yudhishṭhira*. When the sun was sinking, there commenced a fierce and terrible battle (VI, **105**). *Bhīshma* & *Bhīma*, etc. (σ). *Droṇa* & *Sātyaki* (+ *Bhīmasena*). *Bhīshma* & the *Sauvīras*, etc. (τ); *Bhīshma* & 14,000 *Cedis*, etc. (υ), who were slain. *Kṛshṇa* urged *Arjuna* to slay *Bhīshma* (mentioning his words by *Virāṭa*). *Arjuna* & *Bhīshma*. *Kṛshṇa* left his chariot, and rushed at *Bhīshma*, whip in hand, but was brought back by *Arjuna* (VI, **106**). When

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the sun set, both parties withdrew their forces. The *Pāṇḍavas*, etc. (*φ*), sat down for a consultation about *Bhīshma*; *Kṛshṇa* said that *Arjuna*, etc. (*χ*), were invincible, mentioning *Arjuna's* words at *Upaplavya* (*ψ*). *Yudhishṭhira* proposed to go to *Bhīshma* himself and ask him the means of his death. *Kṛshṇa* approved of the proposal, and they went to the tent of *Bhīshma*, who advised *Arjuna* to fight with him, placing *Çikhaṇḍin* before himself. *Arjuna* grieved at the prospect of striking *Bhīshma*, but was reminded by *Kṛshṇa* of his vow to slay *Bhīshma* (the words of *Bṛhaspati* to *Indra* in days of old also being quoted). The *Pāṇḍavas* and *Kṛshṇa* went away with rejoicing hearts (VI, **107**).—§ 587: The tenth day: Towards sunrise the *Pāṇḍava* army went out for battle, placing *Çikhaṇḍin* in their van; *Bhīmasena* and *Arjuna* became the protectors of his wheels; in his rear were the *Draupadeyas* and *Abhimanyu*, protected by *Sātyaki* and *Cekitāna*; behind them was *Dhṛshṭadyumna*, protected by the *Pāñcālas*; next to him was *Yudhishṭhira* with the twins; next behind him *Virāṭa*; next to him *Drupada*; the five *Kekaya* brothers and *Dhṛshṭaketu* protected the rear. At their head the *Kurus* had *Bhīshma* (*b*), protected by *Dhṛtarāshṭra's* sons; next behind them *Droṇa* and *Açvatthāman*; next behind was *Bhagadatta* with his elephant division; behind him *Kṛpa* and *Kṛtavarman*; behind them the *Kāmboja* king *Sudakshiṇa*, etc. (*a*). The *Pārthas* with *Arjuna* at their head, placing *Çikhaṇḍin* in the van, proceeded against *Bhīshma*. *Bhīma*, etc. (*β*), slew many. *Bhīshma* & *Pāṇḍavas*, etc. (*γ*); *Bhīshma* & *Çikhaṇḍin* (who mentioned *Bhīshma* & *Rāma Jāmadagnya*); *Arjuna* urged *Çikhaṇḍin* to slay *Bhīshma*, while *Arjuna* would check *Droṇa*, etc. (*δ*) (VI, **108**). *Bhīshma* slew the *Pāñcālas* and the *Pāṇḍava* army. *Arjuna* slew the *Kuru* army. *Duryodhana* complained of *Arjuna* before *Bhīshma*, and of *Sātyaki*, etc. (*ε*). *Bhīshma* said he would "to-day" either be slain or slay the *Pāṇḍavas*, and he slew hundreds of thousands (VI, **109**). Urged by *Arjuna*, *Çikhaṇḍin*, and so also *Dhṛshṭadyumna*, etc. (*ζ*), attacked *Bhīshma*; *Citrasena* & *Cekitāna*; *Kṛtavarman* & *Dhṛshṭadyumna*; *Somadatta's* son & *Bhīmasena*; *Vikarṇa* & *Nakula*; *Kṛpa* & *Sahadeva*; *Durmukha* & *Ghaṭotkaca*; *Duryodhana* & *Sātyaki*; the *Kāmboja* king & *Abhimanyu*; *Açvatthāman* & *Virāṭa* + *Drupada*; *Droṇa* & *Yudhishṭhira*; *Duḥçāsana* & *Arjuna* + *Çikhaṇḍin*; etc.; *Dhṛshṭadyumna* (exciting the troops for aiding *Arjuna*) & *Bhīshma*; *Arjuna* could not advance further than to the chariot of *Duḥçāsana*, who also shot at *Kṛshṇa*; *Duḥçāsana* for a moment sought refuge by *Bhīshma*; then he again attacked *Arjuna* (VI, **110**); *Alambusha* & *Sātyaki*; *Bhagadatta* & *Sātyaki*; *Duryodhana* & *Sātyaki*; the *Kāmboja* king & *Abhimanyu*; *Çikhaṇḍin* & *Bhīshma*; *Virāṭa* + *Drupada* & *Bhīshma*; *Açvatthāman* & *Virāṭa* + *Drupada*; *Kṛpa* & *Sahadeva*; *Vikarṇa* & *Nakula*; *Durmukha* & *Ghaṭotkaca*; *Kṛtavarman* & *Dhṛshṭadyumna*; *Bhūriçravas* & *Bhīmasena*; *Droṇa* & *Yudhishṭhira*; the *Prabhadrakas* began to tremble; *Citrasena* & *Cekitāna*; *Arjuna* compelled *Duḥçāsana* to retire, and then crushed the *Kuru* troops; *Duḥçāsana* again resisted him (VI, **111**). *Droṇa* became cheerless upon beholding unfavourable omens (*η*); mentioning *Çikhaṇḍin* and *Yudhishṭhira*, etc. (*θ*), he urged *Açvatthāman* to attack *Çikhaṇḍin* and *Bhīmasena* (VI, **112**). *Bhagadatta*, etc. (*ι*) (ten warriors urged by *Droṇa*) & *Bhīmasena*, who was also attacked by *Duryodhana*; *Jayadratha* mounted the chariot of *Citrasena*; *Viçoka* was wounded by *Çalya*; *Arjuna* came, placing *Çikhaṇḍin* before himself, and approached *Bhīma*. Then *Duryodhana* urged the *Trigarta* king (who ruled *Prasthala*) *Suçarman* to slay *Arjuna* and *Bhīmasena*; *Suçarman* & *Arjuna* + *Bhīmasena* (VI, **113**); *Arjuna* & *Çalya*, etc. (*κ*); *Jayadratha* also attacked *Bhīma*; so did also *Çalya*, who also shot at *Kṛshṇa*; *Droṇa* + the *Māgadha* king *Jayatsena* (commanded by *Duryodhana*) & *Arjuna* + *Bhīmasena*; *Jayatsena* was carried away by his steeds. Then *Bhīshma*, etc. (*λ*), & *Bhīmasena* + *Arjuna*; *Dhṛshṭadyumna* & *Bhīshma*; *Çikhaṇḍin* & *Bhīshma*; *Yudhishṭhira*, etc. (*μ*), & *Bhīshma*. A terrible battle ensued, mainly turning upon whether *Bhīshma* should be victorious or vanquished (VI, **114**). At *Bhīshma's* own request: *Yudhishṭhira* + *Arjuna*, etc. (*ν*), & *Bhīshma*, who gave up all desire of protecting his own life. Urged by *Duryodhana*, *Droṇa*, etc. (*ξ*) (placing *Bhīshma* in their van), & the *Pārthas* (headed by *Çikhaṇḍin*), especially *Arjuna*, etc. (*o*); the grandson of *Çini* (*Sātyaki*) & *Açvatthāman*; *Dhṛshṭaketu* & *Paurava*; *Yudhāmanyu* (B. *Abhimanyu*) & *Duryodhana*; *Virāṭa* & *Jayadratha* (*Vṛddhakshattrasya dāyādaṃ*; I do not understand the doubt of PCR.); *Yudhishṭhira* & *Çalya*; *Bhīmasena* & the elephant division; *Dhṛshṭadyumna* & *Droṇa*; *Bṛhadbala* (*c*) & *Abhimanyu* (*d*); the sons of *Dhṛtarāshṭra*, etc., & *Çikhaṇḍin* + *Arjuna* (VI, **115**); *Abhimanyu* & *Duryodhana*; *Açvatthāman* & *Sātyaki*; *Paurava* & *Dhṛshṭaketu*; *Jayatsena* (*Dhārtarāshṭra*) carried *Paurava* away on his chariot, and *Sahadeva* carried away *Dhṛshṭaketu*; *Citrasena* & *Suçarman*; *Abhimanyu* & *Bṛhadbala* (the *Koçala* king); *Bhīmasena* slaughtered the elephants; *Yudhishṭhira* & *Çalya*; *Jayadratha* & *Virāṭa*; *Droṇa* & *Dhṛshṭadyumna*; *Arjuna* & *Bhīshma*; *Bhagadatta* & *Arjuna*, who urged *Çikhaṇḍin* to slay *Bhīshma*; *Bhagadatta* (leaving *Arjuna*) & *Drupada*; *Arjuna* (placing *Çikhaṇḍin* ahead) & *Bhīshma*; the *Kurus* attacked *Arjuna*; *Çikhaṇḍin* attacked *Bhīshma*; 14,000 *Cedis*, etc. (*π*), were slain by *Bhīshma*, and so the *Somakas*; no chariot-warrior ventured to approach *Bhīshma* except *Arjuna* (with *Kṛshṇa*) and *Çikhaṇḍin* (VI, **116**). *Bhīshma* did not defend himself against *Çikhaṇḍin*, whom *Arjuna* urged to quickly slay *Bhīshma*, who with his arrows only checked *Arjuna* and slew the *Pāṇḍava* warriors. *Duḥçāsana* & *Arjuna* + all the *Pārthas*; *Duḥçāsana* was vanquished by *Arjuna*; the *Videhas*, etc. (*ρ*) (urged by *Duryodhana*) & *Arjuna*, who consumed them all by means of celestial weapons; *Arjuna* & *Duḥçāsana*, etc. (*σ*), who fled (in the forenoon); *Bhīshma* (with a celestial weapon) & *Arjuna*; *Çikhaṇḍin* & *Bhīshma*, who withdrew the celestial weapon (VI, **117**). *Çalya*, etc. (*τ*), slaughtered the *Pāṇḍava* warriors; *Arjuna* felled a great many *Kurus*. *Dhṛtarāshṭra's* sons & the *Pāṇḍavas*; the *Somakas* and *Sṛñjayas* (urged by *Dhṛshṭadyumna*) & *Bhīshma* (who relied on the instruction he had got from *Rāma*); *Bhīshma* slew 10,000 elephants, etc., and seven *Matsyas* and *Pāñcālas*, and *Çatānīka* (the brother of *Virāṭa*), etc. *Kṛshṇa* urged *Arjuna* to slay *Bhīshma*. The *Pāñcāla* king and *Dhṛshṭaketu*, etc. (*υ*), were afflicted by *Bhīshma* and rescued by *Arjuna*; *Çikhaṇḍin*, protected by *Arjuna*, rushed against *Bhīshma*; *Arjuna* slew all *Bhīshma's* followers, and then rushed at himself; *Sātyaki*, etc. (*φ*), attacked *Bhīshma*, who slew seven warriors of *Dhṛshṭadyumna's* division (VI, **118**). Continuation: The extraordinary heroism of *Bhīshma*: he (disregarding the *Pāñcāla* king and *Dhṛshṭaketu*) & *Sātyaki*, etc. (*χ*); *Arjuna* (with *Çikhaṇḍin* ahead) & *Bhīshma*; *Droṇa*, etc. (*ψ*) (employing celestial weapons), & *Arjuna*; *Sātyaki*, etc. (*ω*), & the *Kauravas*, in order to rescue *Arjuna*; *Arjuna* (with *Çikhaṇḍin*) & *Bhīshma*, who (remembering the boon granted by his father) now wished his death, which was approved of by R. and V. (heard only by *Bhīshma* and *Sañjaya*), etc.; *Bhīshma* said to *Duḥçāsana* that *Arjuna* was

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invincible, and that he himself could not be vanquished by D., Dā., and Rā. *Yudhishṭhira* urged his troops against *Bhīshma*; *Dhṛtarāshṭra's* sons surrounded *Bhīshma*, but fled for *Arjuna*; the *Sauvīras*, etc. (*aa*), abandoned *Bhīshma*. A little before sunset *Bhīshma* fell down from his chariot with his head to the east; there were heard celestial voices, etc.; as the sun was in the southern solstice, *Bhīshma* postponed his death; *Gaṅgā* sent to him the great Ṛ. in form of swans inhabiting the *Mānasa* lake. The *Kurus*, headed by *Kṛpa* and *Duryodhana*, sighed and wept; the *Pāṇḍavas* and *Sṛñjayas*, etc. (*ββ*), uttered loud shouts. R. and P. applauded *Bhīshma*, who had recourse to that *Yoga* which is taught in the great *Upanishads* (VI, **119**). *Dhṛtarāshṭra*, mentioning *Bhīshma's brahmacarya* for the sake of his father, and that he had not been slain by *Rāma Jāmadagnya*, grieved that he had been slain by *Çikhaṇḍin*. *Sañjaya* related that *Bhīshma* lay on his bed of arrows, without, however, touching the earth. Both the *Kurus* (*Karṇa*, *Duryodhana*, etc.) and the *Pāṇḍavas* were despondent; the welkin was enveloped with a gloom, etc.; Ṛ., Si., and Cā. mentioned his *brahmacarya* for his father's sake. The *Pāṇḍavas* blew their conches, and *Bhīmasena* sported in great glee. *Duḥçāsana* informed *Droṇa*, who fell down from his chariot, and then ordered the *Kurus* to desist from battle; and so did the *Pāṇḍavas*. Then the kings of both armies all repaired to *Bhīshma*. *Bhīshma's* head hanging down, he asked a pillow; he refused the soft pillows offered him, and asked *Arjuna* to give him a suitable pillow; *Arjuna* supported his head with three arrows shot from the *Gāṇḍīva* and inspired with *mantras*; *Bhīshma* was highly gratified. He caused *Duryodhana* to dismiss the physicians; he asked that a ditch should be dug around him, until the sun should proceed towards the direction occupied by *Vaiçravaṇa* (i.e. the north), and told them to cease fighting. Stationing guards all around for his protection, the heroes repaired for rest in the evening. *Kṛshṇa* congratulated *Yudhishṭhira*, "that canst slay with thy eyes alone"; *Yudhishṭhira* ascribed the victory to *Kṛshṇa* (VI, **120**).—§ 588: The eleventh day: After the night had passed away, maidens came to *Bhīshma* and showered flowers upon him. The *Pāṇḍavas* and *Kauravas* assembled together like brothers around his body. *Bhīshma* asked for water; he refused the excellent viands and water offered him, and asked *Arjuna* to give him water; *Arjuna* mounted his chariot, and from the *Gāṇḍīva* shot an arrow inspired with *mantras* and identified with the *Pārjanya* weapon, piercing therewith the earth, and there arose a jet of pure and cold water; *Bhīshma* praised *Arjuna*: "even *Nārada* spoke of thee as an ancient Ṛshi"; he mentioned his alliance with *Kṛshṇa*, and regretted that *Duryodhana* had not listened to the words of *Bhīshma*, etc. (*a*). He said to *Duryodhana* that the weapons appertaining to *Agni*, etc. (*β*), were known only to *Arjuna* and *Kṛshṇa*, and told him to make peace, as long as *Yudhishṭhira*, etc. (*γ*), did not consume his troops; "let *Yudhishṭhira* go to *Indraprastha*." But *Duryodhana* would not accept his counsels (VI, **121**). All the kings retired. *Karṇa* visited *Bhīshma* in private. *Bhīshma* told *Karṇa* that he was not the son of *Rādhā*, but of *Kuntī*; that he knew from *Nārada* and *Vyāsa*; "sinfully didst thou come into the world; therefore it is that thy heart has been such, and also because thou didst associate with the low"; he mentioned that, proceeding to the city of *Kāçi*, *Karṇa* alone, with his bow, had crushed the kings in battle in order to procure a bride for the *Kuru* king; *Jarāsandha* could not become a match to *Karṇa* in fight. He adjured *Karṇa* to unite with his uterine brothers. *Karṇa* mentioned that *Kuntī* had abandoned him, and his obligations to *Duryodhana*, etc. (*δ*); he would fight *Arjuna* and the *Pāṇḍavas* though they were protected by *Kṛshṇa*. *Bhīshma* gave permission to *Karṇa* to fight, making heaven his goal, and then dismissed him (VI, **122**).

Bhīshmotpatti(ḥ) ("origin of Bhīshma"). § 163 (cf. *Çāntanūp.*): *Gaṅgā* agreed to become the wife of *Çāntanu* on the condition that she would leave him the moment he interfered with her or spoke an unkind word to her. They had eight children; but seven of them were, as soon as they were born, thrown into the water by her. The eighth was rescued by *Çāntanu's* interfering. But then *Gaṅgā*, telling him who she was, and that his sons were the eight *Vasu's* who had been cursed by *Vasishṭha*, left him (I, 98). (For continuation v. Āpavop.)

Bhogavat (a mountain in the east). § 280 (Bhīmasena): II, **30**, 1086 (conquered by Bhīmasena).

Bhogavatī[1] (the city of the Nāgas in Pātāla). § 244 (Rājyalābhap.): I, **207**, 7575 (*Nāgair Bhogavatī yathā*), 7593 (do.).—§ 345 (Nalop.): III, **57**, 2195 (*iva*).—§ 564 (Mātalīyop.): V, **103**, 3617 (*iyam Bhogavatī nāma purī Vāsuki-pālitā, yādṛçī devarājasya purī varyā 'marāvatī*).—§ 565 (Gālavacar.): V, **109**, 3797 (*atra Bhogavatī nāma purī Vāsuki-pālitā | Takshakena ca Nāgena tathaivairāvatena ca | atra niryāṇakāle 'pi tamaḥ samprāpyate mahat | abhedyaṃ bhāskareṇāpi svayaṃ vā kṛshṇavartmanā*).

Bhogavatī[2] (a river = Sarasvatī (Nīl.)). § 322 (Dvaitavanap.): III, **24**, †938 (*manoramāṃ*).

Bhogavatī[3] (a tīrtha = Bh°[2]?). § 373 (Prayāga): III, **85**, 8219 (*tīrthaṃ Bhogavatī caiva, vedir eshā Prajāpateḥ*).—§ 374 (Tīrthay.): III, **85**, 8228 (. . . *Gaṅgā-Yamunā-saṅgame | tatra Bhogavatī Vāsukes tīrtham uttamaṃ*).—§ 573 (Ambop.): V, **186**, 7354.

Bhogavatī[4] (a mātṛ). § 615*u* (Skanda): IX, **46***o*, 2626.

***Bhogin**, pl. (serpents): III, 14309 (the mountain Çveta is guarded by Bhogins, Rakshases, Piçācas, etc.): IV, 1322 (*Bh°āṃ iva jṛmbhitāṃ*): VII, 632 (*iva . . . patatrivara-bh°āṃ*), 6100 (*bhujair bhogi-bhogābhaiḥ*): XIII, 4717 (*Yaksha-rākshasabhogināṃ*), 6164.

Bhogipati ("king of serpents," i.e. the Nāga Padmanābha). § 718*b* (Uñchavṛttyupākhy.): XII, **365**, 13933.

Bhoja, pl. (a people). § 148 (Yayāti): I, **85**, 3533 (*Druhyoḥ sutās tu vai Bhojāḥ*).—§ 251 (Arjunavāsap.): I, **218**, 7902 (*Bhoja-Vṛshṇy-Andhakānāṃ*), 7903 (*Bhoja-Vṛshṇy-Andhaka-ātmajaiḥ*).—§ 252 (Subhadrāharaṇap.): I, **219**, 7907 (*Bhoja-Vṛshṇy-Andhakāç caiva*; make a festival on the Mahendra mountain); **220**, 7942 (do.), 7962 (do.).—§ 253 (Haraṇāharaṇap.): I, **221**, 7993 (*Vṛshṇi-Bhojāndhakās tathā*, bring nuptial presents to Khāṇḍavaprastha), 7998 (do.).—§ 273 (Rājasūyārambhap.): II, **14**, 570 (*Yayāteç caiva Bhojānāṃ vistaro guṇato mahān*), 589 (*udīcyāç ca tathā Bhojāḥ kulāny ashṭādaça prabho | Jarāsandhabhayād eva praticīṃ diçam āsthitāḥ*), 596 (*Bhoja-rājanya-vṛddhaiç ca pīḍyamānair durātmanā*, i.e. *Kaṃsena*).—§ 298 (Dyūtap.): II, **62**, 2100 (*viditaṃ me . . . Bhojeshvevāsamañjasaṃ | putraṃ santyaktavān pūrvaṃ paurāṇāṃ hitakāmyayā*), 2101 (*Andhakā Vāsavā Bhojāḥ sametāḥ Kaṃsam atyajan*).—§ 402 (Tīrthay.): III, **120**, 10278 (*sa-Vṛshṇi-Bhojāndhaka-yodha-mukhyāḥ*).—§ 553 (Vaiṣṇavikap.): IV, **72**, 2360 (*Vṛshṇyandhakāç ca bahavo Bhojāç ca paramaujasaḥ*, follow Kṛshṇa to Dvārakā).—§ 554 (Sainyody.): V, **7**, 131 (the V°., A°., and Bh°. follow Kṛshṇa to Dvārakā).—§ 555 (do.): V, **19**, 586 (*Kṛtavarmā*

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ca Hārdikyo Bhojāndha-Kukuraiḥ saha). — § 556 (Sañjayayānap.): V, **28,** †804 (*Çaineyo 'yan Cedayaç cāndhakāç ca Vārshṇeya-Bhojāḥ Kukurāḥ Sṛñjayāç ca*). — § 561 (Yānasandhip.): V, **48,** †1881 (*yo*, i.e. Kṛshṇa-*Rukmiṇīm ekarathena Bhojān utsādya rājñaḥ samare prasahya*).—§ 567 (Bhagavadyānap.): V, **128,** 4297 (*Āhukaḥ punar asmābhir jñātibhiç cāpi satkṛtaḥ | Ugrasenaḥ kṛto rājā Bhojarājyasya vardhanaḥ, Kaṃsaṃ ekaṃ parityajya kulārthe sarva-Yādavāḥ . . .*).— § 574 (Jambūkh.): VI, **9,** 348*μ* —§ 599 (Jayadrathavadh.): VII, **92,** 3276 (Arjuna *Bhojānīkaṃ vyaçātayat*); **94,** 3409 (°*ānīkaṃ*, i.e. Kṛtavarman's (?), is vanquished by Arjuna); **101,** 3775 (do.); **113,** 4432 (do., Yuyudhāna has fought with Kṛtavarman), 4438 (do., commanded by Kṛtavarman); **114,** 4481; **120,** 4765 (°*ānīkaṃ*) (commanded by Kṛtavarman); **128,** 5240 (°*ānīkaṃ Hārdikyenābhirakshitaṃ*), 5242 (°*ānīkaṃ*). —§ 603 (Nārāyaṇāstramokshap.): VII, **193,** 8905 (°*ānīkena . . . Kṛtavarmā vṛtaḥ*).—§ 605 (Karṇap.): VIII, **20,** 780*δδ* (are attacked by Pāṇḍya). — § 641 (Rājadh.): XII, **81,** 3052*λ*.—§ 785 (Anugītāp.): XIV, **59,** 1768 (°*Vṛshṇyandhakāḥ*, receive Kṛshṇa returning to Dvārakā). — § 793 (Mausalap.): XVI, **1,** 12*a*, 14; **3,** 86 (°*Andhakāḥ*), 90, 93; **5,** 134 (*sa*° *Andhaka-Kaukurān*); **7,** 215 (°*Vṛshṇyandhaka-*); **8***ν*, 263 (°*Vṛshṇyandhakāḥ*).—§ 795 (Svargārohaṇap.): XVIII, **4,** 142 (*gaṇeshu paçya rājendra Vṛshṇyandhaka-mahārathān | Sātyaki-pramukhān vīrān Bhojāṃç caiva mahābalān*).

Bhoja[1] (king of the Bh°). § 232 (Svayaṃvarap.): I, **186,** 6986 (*Açvatthāmā ca Bhojaç ca sarvaçastrabhṛtāṃ varau*; among the kings present at the svayaṃvara of Kṛshṇā).— § 264 (Sabhākriyāp.): II, **4,** 121*a* (among the kings who received Yudhishṭhira when he entered his palace); V, 5904 (cf. Aja).—§ 578 (Bhīshmav.): VI, **44,** 1653*a*.

Bhoja[2] = Bhīshmaka. § 570 (Bhīshmaka): V, **158,** 5351 (. . . *Bhīshmakasya . . . Ahukānām adhipatir Bhojasyātiyaçasvinaḥ | Dākshiṇapateḥ putro dikshu Rukmīti viçrutaḥ*).

Bhoja[3] **Mārtikāvata** (the Bh° from Mṛttikāvatī, a descendant of Mahābhoja). § 593 (Abhimanyuvadhap.): VII, **48,** 1892.

Bhoja[4] = Kṛtavarman: V, 2252 (*Bhojan tu Kṛtavarmānaṃ Yuyudhāno yuyutsatī*), 5737; VII, 530, 1650 (?), 1917 (Abhimanyuvadh.), 2628 (?) *β*, 3278 (Jayadrathav., wounds Arjuna), 3280, 3289, 3292, 3437 (*Hārdikyaḥ*), 3511, 4429 (Jayadrathav.), 4434 (?), 4438, 4517, 4632; VIII, 45 (*Kṛtavarmaṇaḥ*), 197 (do.), 1071, 1332 (?), †4065 (?), †4073 (?), †4080 (?), †4204 (?) *μ*, †4315, †4503 (?) *α*, *β*; IX, 73, 569, 1623 (*Kṛtavarmāṇaṃ*), 1982; X, 31, 57, 116, 119, 206, 216, 319, 533; XII, 114 (?), 3037 (?) (*Akrūra*° *prabhavāḥ*), 6199; XIV, 1805 (*Kṛpa*° *ābhyāṃ*).

Bhojā (the queen of Yuyudhāna). § 589 (Droṇabhishekap.): VII, **10,** 338 (Y. had conquered her by defeating the army of the Sauvīra king).

Bhojakaṭa (a city of the Bhojas). § 281*c* (Bhīshmaka): II, **31,** 1115 (*puraṃ*, conquered by Sahadeva). — § 284 (Sahadeva): II, **31***a*, 1166 (v. Bhīshmaka). — § 570*d* (Rukmin): V, **158,** 5364, 5365 (built by Rukmin on the spot, where he was vanquished by Kṛshṇa).

Bhojana[1] = Çiva (1000 names[2]).

Bhojana[2] = Vishṇu (1000 names).

Bhojanagara. § 565 (Gālavac.): V, **118,** 3982 (*Gālavo . . . jagāma Bh°aṃ drashṭum Auçīnaraṃ nṛpaṃ*).

Bhojarāja[1] (the king of Dvārakā): II, 1567 (during the invasion of Çiçupāla).

Bhojarāja[2] = Ugrasena: V, 4295 (*Bhojarājasya vṛddhasya durācāro hy anātmavān | jīvataḥ pitur aiçvaryaṃ hṛtvā mṛtyuvaçaṃ gataḥ | Ugrasena-sutaḥ Kaṃsaḥ parityaktaḥ svabāndhavaiḥ*).

Bhojarāja[3] = Kaṃsa: VII, 388 (Droṇābhishek.) (brother of Sunāman).

Bhojarāja[4] = Aṃçumat: VIII, 164 (v. Aṃçumat).

Bhojarāja[5] = Kṛtavarman (?). § 793 (Mausalap.): XVI, **7,** 245 (*Hārdikyatanayaṃ Pārtho nagaraṃ Mārttikāvataṃ | Bhojarājakalatraṃ ca hṛtaçeshaṃ narottamaḥ*).

Bhojarājanyavardhana = Kṛshṇa: XIV, 2581 (*Vishṇuḥ*).

Bhojasutā = Kuntī: XIV, 1949 (*Kuntī*).

Bhoktṛ = Vishṇu (1000 names).

Bhrājishṇu = Vishṇu (1000 names).

Bhramara. § 522 (Draupadīharaṇap.): III, **265,** 15598 (follows Jayadratha).

Bhṛgos tīrtham. § 383*c* (Tīrthay.): III, **99,** 8650: where Paraçurāma had regained his energy that had been taken away by Rāma Dāçarathi.

Bhṛgu[1] (a maharshi). § 19 (Paulomap.): I, **5,** 869 (*Bhṛgur maharshir bhagavān Brahmaṇā vai Svayambhuvā | Varuṇasya kratau jātaḥ Pāvakād iti naḥ çrutaṃ | Bhṛgoḥ sudayitaḥ putraç Cyavano nāma Bhārgavaḥ*), 870.—§ 20 (Pulomā): I, **5,** 875 (married Pulomā, and became the father of Cyavana), 877, 878, 882, 886, 887, 888, 890, 891, 892, 894, 895, 901, 903, 905, (906), 910, 911, 926, 938 (°*taḥ*). — § 121 (Aṃçāv.): I, **66,** 2605 (*Brahmaṇo hṛdayaṃ bhittvā niḥsṛto bhagavān Bhṛguḥ*), 2606 (*Bhṛgoḥ putraḥ Kavir vidvān*). — § 122 (do.): I, **66,** 2608 (father of Cyavana).—§ 264 (Sabhākr.): II, **4***a*, 111.—§ 266 (Çakras.): II, **7,** 309.—§ 270 (Brahmas.): II, **11,** 436 (among the maharshis, *Prajānāṃ patayaḥ*).—§ 30[1] (Anudyūtap.): II, **78,** 2575.—§ 347 (Nalop.): III, **64** 2462.—§ 371 (Tuṅgaka): III, **85,** 8193.—§ 377 (Dhaumyatīrthak.): III, **90,** 8394. — § 383*c* (Tīrthay.): III, **9**[2], 8650 (°*os tīrthaṃ*).—§ 383 (Paraçu-Rāma): III, **99,** 8686 (*devayuge*).—§ 395 (Jamadagni): III, **115,** 10155 (*ājagāma Bhṛguḥ çreshṭhaṃ putraṃ*, i.e. Ṛcīka), 10157, (10159), 10163. —§ 405 (Sukanyop.): III, **122,** 10316 (°*or maharsheḥ putro 'bhūc Cyavano*). — § 407 (Mandhātrup.): III, **126,** 10431 (*āçramaṃ Bhṛgoḥ*).—§ 421 (Gandhamādanaprav.): III, **142,** 10904 (among the maharshis).—§ 493 (Āṅgirasa): III, **222,** 14224 (*Bhṛgvaṅgirādibhiḥ*).— § 506 (Skandayuddha): III, **231,** 14555 (*Bhṛgvaṅgirobhiḥ sahitaḥ*). — § 562 (Bhagavadyānap.): V, **83***η*, 2946.—§ 585 (Gālavac.): V, **117,** 3971 (*yathā °ḥ Pulomāyāṃ*).—§ 576 (Bhagavadgītāp.): VI, **34,** 1229 (*maharshiṇāṃ Bhṛgur ahaṃ*, says Kṛshṇa).—§ 595 (Shoḍaçarāj., Rāma Jām.): VII, **70,** 2435.—§ 606 (Tripurākhy.): VIII, **34,** 1505 (*Bhṛgv-aṅgiro-manyubhavaṃ krodhāgniṃ*).—§ 615*ω* (Skanda): IX, **45,** 2512*γ*.—§ 615*ω* (Agnitīrtha): IX, **47,** 2745 (*Bhṛgoḥ çāpād bhṛçaṃ bhīto Jātavedāḥ . . . | çamīgarbham athāsādya nanāça*), 2749 (*sarvabhakshyaç ca so 'bhavat | Bhṛgoḥ çāpāt*, sc. Agniḥ). — § 615*hh* (Dadhīca): IX, **51,** 2957 (*Prajāpatisutena*). — § 621 (Rājadharm.): XII, **3,** 77 (*āçrame °oḥ*), 93, 94, 96.—§ 641 (do.): XII, **122,** 4505, 4506.—§ 656 (Khaḍgotp.): XII, **166,** 6142*β* (*Bhṛgv-Atry-Aṅgirasāḥ . . .*).—§ 660 (Mokshadh.): XII, **182,** 6769 (*Bhṛguṇā 'bhihitaṃ çāstraṃ Bharadvājāya pṛcchate*), 6770 (*maharshiṃ*). — § 660*b* (Bhṛgu-Bharadvāja-s.): XII, **182,** (6775), (6788), (6802); **183,** (6809); **184,** (6828), (6830); **185,** (6867); **187,** (6898), (6902), (6917); **188,** (6930), (6939); **189,** (6951); **190,** (6968), (6978); **191,** (6985), (6989), (6991); **192,** (7002), (7010), 7030. — § 677 (Mokshadh.): XII, **232,** 8481.—§ 702 (do.): XII, **297,** 10877.—§ 706 (do.): XII, **310,** 11518 (*ṛshiṃ vaṃçabharaṃ °oḥ*).—§ 707 (do.): XII, **319,** 11783*β*.—§ 717*b* (Nārāyaṇīya):

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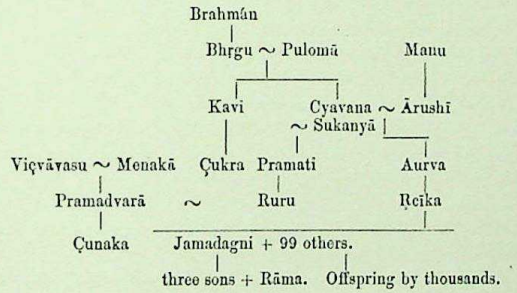
XII, **335**, 12685*a*; **343**, ††13218, IX), 13223, XIV). — § 730*g* (Upamanyu Vaiyāghrapadya): XIII, **14***v*, 873 (*Bhṛgv-ādyā ṛshayaḥ*).—§ 730 (Ānuçāsanik.): XIII, **14***ββ*, 991.—§ 734 (do.): XIII, **26**, 1761*a*.—§ 736*b* (Vītahavyop.): XIII, **30**, 1983 (Vītahavya seeks refuge in the hermitage of *Bh.*), 1984, 1986, 1987, 1991, 1992, 1996, 2006.—§ 745*b* (Cyavanop.): XIII, **51**, 2691 (°*oḥ putraṃ Cyavanaṃ*).—§ 746 (Ānuçāsanik.): XIII, **66**, 3332*ζ*.—§ 747*b* (Suvarṇotp.): XIII, **85**, 4122*ζ* ("from *bhṛg*"), 4123, 4141 (adopted by Mahādeva in the form of Varuṇa), 4142 (called *Vāruṇaḥ*), 4145*η* (has seven sons, Cyavana, etc.), 4152, 4153 (cf. 4142). —§ 749 (Ānuçāsanik.): XIII, **91**, 4326 (*Bhṛgv-Aṅgirasake kāle*).—§ 751*b* (Çapathavidhi): XIII, **94**, 4550*a* (4562).—§ 755 (Ānuçāsanik.): XIII, **99**, 4745 (*Nahushasya ca saṃvādam Agastyasya Bhṛgos tathā*).—§ 755*b* (Nahushop.): XIII, **99**, 4756 (4764), 4771; **100**, 4786, 4788, 4791, 4794, 4797, 4799, 4800, (4801), 4804.—§ 759 (Ānuçāsanik.): XIII, **106**, 5200*δ*.—§ 770 (do.): XIII, **151**, 7157*ν* (°*Aṅgiro-'try-ādibhiḥ*), 7160*ξ*.—§ 775 (do.): XIII, **166**, 7664*γ* (°*Aṅgirās*). — Cf. Bhṛgūdvaha. — Compare the following genealogical table (cf. §§ 19, 20, 21, 121, 122):—



Bhṛgu[2] (a son of Kavi). § 747*b* (Suvarṇotp.): XIII, **85**, 4150*ι*.

Bhṛgu[3] = Cyavana. § 745*b* (Cyavanopākhyāna): XIII, **51**, 2685.

Bhṛgu, pl. ("descendants of Bhṛgu"). § 227 (Aurvop.): I, **178**, 6802, 6805 (°*āṇāṃ dhanaṃ*), 6808 (°*veçmani*; sg. ? = a Bhṛgu ?), 6809, 6811, 6822, 6830; **179**, 6834, ? 6836 (°*veçmani*); **180**, 6846, 6847, 6849.—§ 324 (Dvaitavanapr.): III, **26**, 970.—§ 393 (Paraçu-Rāma): III, **115**, 10126. —§ 394 (Arjuna Kārtav.): III, **115**, 10133 (°*āṇāṃ vaṃçe jātasya Rāmasya Jāmadagnyasya*).—§ 398 (Paraçu-Rāma): III, **117**, 10205 (the forefathers of Paraçu-Rāma).—§ 496 (Skandotp.): III, **224**, 14270 (*Bhṛgubhiç cāṅgirobhiç ca*).—§ 595 (Shoḍaçarāj., Paraçu-Rāma): VII, **70**, 2447 (°*āṇāṃ kīrttivardhanaḥ*, i.e. Paraçu-Rāma).—§ 602 (Droṇavadhap.): VII, **190**, 8728*γ*.—§ 615*u* (Skanda): IX, **45***γ*, 2510 (beings).—§ 739 (Ānuçāsanik.): XIII, **34**, 2126*γ* (conquered the Tālajaṅghas).—§ 745*e* (Cyavana-Kuçika-s.): XIII, **55**, 2898; **56**, 2905, 2906, 2918, 2924. — § 772*b* (Pavan-ārjuna-s.): XIII, **158**, 7353.—§ 786*f* (Jamadagni): XIV, **92**, 2891.

[Bhṛgu-Bharadvāja-saṃvāda(ḥ)] ("the conversation between Bhṛgu and Bharadvāja"). § 660*b* (Mokshadh.): The Primeval Being called *Mānasa* (description) > *Mahat* > Consciousness > Space > Water > Fire and Wind > Earth. The self-born *Mānasa* created a lotus pregnant with Energy > *Brahmán* > all things, *Brahmán* = *Ananta*: *Agni* and *Soma* (= the Sun and the Moon) are his eyes, etc. *Bharadvāja* asked *Bhṛgu* about the extent of the firmament. *Bhṛgu* explained that the firmament or Space is infinite, and is peopled with systems upon systems of self-luminous bodies (*devāḥ*), etc. *Bharadvāja* asked why *Brahmán* is called the first-born and not the Lotus whence he sprang. *Bhṛgu's* answer: The earth is that lotus, created to give rise to that form of *Mānasa* which became *Brahmán*; *Sumeru*, reaching up to heaven, became its pericarp (XII, **182**). *Bharadvāja* asked how *Brahmán*, residing within *Meru*, created all things. *Bhṛgu* said that *Mānasa* [in his form of Brahmán, PCR.] created by fiat of Will, first water, which is the life of all creatures; earth, etc., are transformations of water, and have been produced by the solidification of that element. *Bharadvāja* enquired after the manner and order of the creation of the several elements; *Bhṛgu* explained that in very ancient times (the *Brahmakalpa*) Br.-r., assembled together, felt this very doubt, engaged in contemplation for 1,000 celestial years, and then heard a celestial voice saying: "Formerly there was only infinite Space . . . " (XII, **183**). Asked by *Bharadvāja*, *Bhṛgu* explained why only the five primal elements are called *Bhūtas*. *Bharadvāja* enquired why all the elements are not seen in the immobile objects. *Bhṛgu* explained how all objects consist of all the five primal elements, but in each the proportions are different; as example he adduced the trees, which he showed to be not inanimate, etc.; through the breath called *Prāṇa* living creatures are enabled to move; through *Vyāna* they put forth strength for action; *Apāna* moves downward; *Samāna* resides within the heart; through *Udāna* one eructates and is enabled to utter the seven original notes called *Shadja*, etc. (*a*) (XII, **184**). Asked by *Bharadvāja*, *Bhṛgu* explained how fire resides within a living body, and how wind moves the body; *Prāṇa* (*c*), *Samāna* (*d*), *Apāna* (*e*), *Udāna* (*f*), *Vyāna* (*g*) (XII, **185**). *Bharadvāja's* observations on life being worth little if that which is called life be due to the action of fire and wind only (XII, **186**). *Bhṛgu's* observations on the indestructibility of living creatures; *Bharadvāja's* objection; *Bhṛgu's* answer ("it is fire that sustains the breaths *Prāṇa*, etc.; that heat is called life . . . "). *Bharadvāja* enquired on the true nature of life; *Bhṛgu* explained that it is *antarātman* that inspires the body: water —the soul (*ātmā*) = *Brahmán* (in all creatures) = *kshetrajña* and *paramátman* respectively; etc. There is no destruction of the living agent; it is the body that is dissolved in death (XII, **187**). *Bhṛgu* said: *Brahmán* first created only some *brahmans* who were *Prajāpatis*; then Truth, etc. (*β*); then D., Dā., G., Dai., As., M.-U., Y., Rā., N., Pç., and men with their four divisions: *brahmans* (white), *kshattriyas* (red), *vaiçyas* (yellow), and *çūdras* (black); etc. *Bharadvāja* was unwilling to admit any original distinction between the four castes; *Bhṛgu* admitted that there is no original distinction between them; all the world at first consisted of only *brahmans*; how the different castes gradually rose; those are not *brahmans* that are incapable of understanding that every created thing is the Supreme *Brahmán*; they take birth as Pç., Rā., *Pretas*, and *Mlecchas* (XII, **188**). What acts constitute a *brahman*, a *kshattriya*, a *vaiçya*, a *çūdra*; a *çudra* may become a *brahman* by adopting the characteristics of a *brahman*, and *vice versa*; the duties that one should observe to become truly righteous; the mind should be united with *Prāṇa*, and *Prāṇa* be held within *Brahmán* (XII, **189**). *Bhṛgu* discoursed on the characteristics of Truth and Untruth; happiness should always be sought; upon what happiness depends; *Bharadvāja* doubted that happiness is the highest

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aim ("*Brahmán* lives alone, observant of the vow of *brahmacarya*; *Çiva* brought *Kāma* to extinction"); *Bhṛgu's* discourse in explanation of *Bharadvāja's* doubt ("the earth is the progenitrix of all creatures; females partake of her nature; the male animal is like *Prajāpati* himself") (XII, **190**). Asked by *Bharadvāja*, *Bhṛgu* explained the consequences of gifts, of righteousness, of conduct, of penances, of the study of the *Vedas*, and of Sacrifices. Asked by *Bharadvāja*, he then discoursed about the several kinds of duty; then about the four modes of life (laid down in days of old by *Brahmán* for the benefit of the world) and the duties of the several modes (XII, **191**); on the duties of the Forest mode of life; on those of the *Parivrājakas*. *Bharadvāja* enquired about the existence of any region beyond that which we inhabit; *Bhṛgu* indicated the existence in the North (on the other side of *Himavat*) of a region that is the abode of the righteous: "Here *Brahmán* in days of yore, and all the gods with Ṛ., having performed proper penances, became purified and attained to *Brahmán*."—*Bharadvāja* worshipped *Bhṛgu* with veneration (XII, **192**).

Bhṛgu-çārdūla[1] = Cyavana: XIII, 2863.
Bhṛgu-çārdūla[2] = Çaunaka: I, 1068, 1093.
Bhṛgu-çārdūla[3] = Jamadagni: XIII, 2919.
Bhṛgu-çārdūla[4] = Paraçu-Rāma, q.v.
Bhṛgu-çārdūla[5] = Ṛcīka: XII, 1731; XIII, 212.
Bhṛgu-çreshṭha[1] = Çukra: I, 3332 (*Kāvyaḥ*).
Bhṛgu-çreshṭha[2] = Jamadagni: XIV, 2891.
Bhṛgu-çreshṭha[3] = Paraçu-Rāma, q.v.
Bhṛgūdvaha[1] = Bhṛgu. § 736*b* (Vītahavyop.): XIII, **30**, 1995.
Bhṛgūdvaha[2] = Cyavana: XIII, 2709 (*Cy°e*), 2874.
Bhṛgūdvaha[3] = Çaunaka: I, 876.
Bhṛgūdvaha[4] = Çukra: I, 3453, 3458, 3461.
Bhṛgūdvaha[5] = Paraçu-Rāma, q.v.
Bhṛgūdvaha[6] = Utaṅka: XIV, 1570, 1604, 1647, 1729.
Bhṛgūdvaha[7] = Vipula: XIII, 1317.
Bhṛgukulaçreshṭha[1] = Mārkaṇḍeya: III, 13642.
Bhṛgukulaçreshṭha[2] = Paraçu-Rāma: XIII, 4052.
Bhṛgukulakīrtivardhana = Cyavana: XIII, 2824.
Bhṛgukulodvaha[1] = Cyavana: XIII, 2803.
Bhṛgukulodvaha[2] = Çaunaka: I, 898.
Bhṛgukulodvaha[3] = Çukra: XIII, 4687 (*Çukraḥ*).
Bhṛgukulodvaha[4] = Paraçu-Rāma, q.v.
Bhṛgukulodvaha[5] = Utaṅka: XIV, 1705.
Bhṛgumukhya = Cyavana: XIII, 2850.
Bhṛgunandana[1] ("the son of Bhṛgu"): III, 10432 (*maharshiḥ, ishṭiñ cakāra Saudyumner*—i.e. Yuvanāçva's *putrakāraṇāt*).
Bhṛgunandana[2] = Aurva: I, 6830.
Bhṛgunandana[3] = Cyavana, q.v.
Bhṛgunandana[4] = Çaunaka: I, 868, 900, 944, 1470, 1868, 2140.
Bhṛgunandana[5] = Mārkaṇḍeya: III, 13631.
Bhṛgunandana[6] = Paraçu-Rāma, q.v.
Bhṛgunandana[7] = Kuru: I, 973.
Bhṛgunandana[8] = Ṛcīka: XII, 1726; XIII, 2910.
Bhṛgunandana[9] = Uçanas: XII, 10678.
Bhṛgunandana[10] = Utaṅka: XIV, 1559, 1571, 1579, 1580, 1615, 1622, 1736.
Bhṛguputra = Ṛcīka: XII, 1721.
Bhṛgusattama[1] = Paraçu-Rāma: V, 7338.
Bhṛgusattama[2] = Ṛcīka: XIII, 214, 235.
Bhṛgusattama[3] = Vipula: XIII, 2286.

Bhṛgusūnu ("the son of Bhṛgu," a planet, Venus = Çukra): IX, 545.
Bhṛgusuta = Ṛcīka: XIII, 218.
Bhṛgūttama[1] = Jamadagni: XIII, 4641.
Bhṛgūttama[2] = Paraçu-Rāma: XIII, 3982, 4035, 4044.
Bhṛgūttama[3] = Vipula: XIII, 2270.
Bhṛgutuṅga. § 144 (Yayāti): I, **75**, 3181.—§ 2 (Arjunavanavāsap.): I, **215**, 7813.—§ 305 (Anudyūtap. II, **78**, 2574.—§ 370 (Tīrthay.): III, **84**, 8028 (*°aṃ sam sādya vājimedhaphalaṃ labhet*).—§ 375 (do.): III, **85**, 8 (on Malaya one should ascend the funeral pyre, in Bh° should kill himself by hunger; *anāçanaṃ* both C. and B.) § 377 (Dhaumyatīrthak.): III, **90**, 8394 (mahāgiriḥ, the North).—§ 410 (Plakshāvataraṇa): III, **130**, 10555 § 413 (Tīrthay.): **135**, 10698 (*parvataṃ*).—§ 442 (Ni takavacayuddhap.): III, **167**, 11945.—§ 733 (Ānuçāsani XIII, **25**, 1705 (*mahāhrada upaspṛçya Bh°e tv aloluṣ trirātroposhito bhūtvā mucyate brahmahatyayā*).
Bhṛguvaṃça ("the family of Bh°"). § 11 (Parvas.): 365.—§ 70 (Ādivaṃç.): I, **59**, 2198.—§ 227 (Anu I, **179**, 6823.
Bhū[1] ("Earth") = Çiva (1000 names[1]).
Bhū[2] = Kṛshṇa: XII, 1509.
Bhū[3] = Vishṇu (1000 names).
Bhūçaya ("lying on earth") = Vishṇu (1000 names).
Bhūgarbha = Vishṇu (1000 names).
Bhujagapati ("the lord of the serpents") = Padmanāb XII, 13943.
Bhujagāri ("the enemy of the serpents") = Garu X, 651.
Bhujagātmajā ("daughter of the serpent") = Ulū XIV, 2403; XVII, 27.
Bhujagendrakanyā ("the daughter of the serpent king") = Ulūpī: XV, 666.
Bhujagottama ("the foremost of serpents") = Vish (1000 names).
Bhujagottamā (do.) = Ulūpī: XIV, 2375.
Bhūliṅga. § 290*d* (Çiçupālavadhap.): II, **44**, 1545 ("on the other side of the Himavat, the bird Bhūliṅga always cries 'Never do anything rashly,' but nevertheless picks from the lion's mouth the pieces of flesh sticking between the teeth, and lives at the lion's pleasure").—§ 658 (Kṛtaghnop.): XII, **169**, 6326 (*°çakunāḥ sāmudrāḥ, parvatodbhavāḥ*).
Bhumanyu[1]. § 151 (Pūruv.): I, **94**, 3712 (son of Bharata through Bharadvāja), 3713 (becomes yuvarāja).—§ 152 (do.): I, **94**, 3714 (has the sons Diviratha, Suhotra (the oldest), Suhotṛ, Suhavis, Suyajus, *Pushkariṇyām Ṛçīkas ca*).—§ 156 (do.): I, **95**, ††3785 (son of Bharata Daushyanti and Sunandā Sārvasenā Kāçeyī), ††3786 (married to Vijayā Dāçārhī, and by her father of Suhotra).
Bhumanyu[2]. § 154 (Pūruv.): I, **94**, 3748 (son of the elder Dhṛtarāshṭra, the brother of Vāhlīka).
Bhūmanyu (B. *Su°*). § 767 (Ānuçāsanik.): XIII, **137***a*, 6266 (went to Heaven for having given Çāṇḍilya mountains of food).
***Bhūmi** ("Earth") personified: I, 3017; V, 3973 (*yathā*, married to Bhūmipati); XIII, 7236, 7237 (*Kāçyapī*), etc.
Bhūmiçaya. § 656 (Khaḍgotp.): XII, **166**, 6194–5 (receives the Sword from Amūrtarayas and transmits it to Bharata).
Bhūmiñjaya[1]. § 552 (Goharaṇap.): IV, **35**, 1157 (a son of Matsya); **40**, 1306 (= Uttara); **44**, 1390 (*ahaṃ Bh°o nāma, nāmnā 'ham api cottaraḥ*).

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Bhūmiñjaya[2]. § 592 (Saṃçaptak.): VII, **20**, 804η (in the bosom of Droṇa's Garuḍavyūha).

Bhūmipāla. § 130 (Aṃçāvat.): I, **67**, 2697 (among the kings reborn from the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, **4**γ, 79.

Bhūmiparvan(°va) ("the section relating to the earth"; the 68th of the minor parvans of Mhbhr.).—§ 10 (Parvas.): I, **2**, (337).—[§ 575]: *Dhṛtarāshṭra* wishes to hear about the extent of the ocean, of *Çākadvīpa*, etc. (*a*). *Sañjaya* describes the seven [great] islands, the moon and the sun, and *Rāhu*. *Jambu-parvata* (i.e. Jambu-dvīpa, v. Nīl.) extends for 18,600 *yojanas*. The extent of the salt ocean is twice this; it has many kingdoms, mountains, etc., peopled by Si. and Cā., and is circular in form. Then *Çākadvīpa* (*b*) (VI, **11**). In the North is the ocean of clarified butter; then that of curds; then that of wine; then another of water. The extent of the islands is doubled as they proceed further and further towards the North. In the island in the middle is the great mountain *Gaura* of red arsenic; in the western the mountain *Kṛshṇa*, the friend (i.e. favourite abode, PCR.) of *Nārāyaṇa*, where *Keçava* guards celestial gems and bestows happiness on creatures. The clump of *Kuça*-grass in *Kuça-dvīpa* and the *Çālmali* tree in *Çālmalika* are adored. In the *Krauñca* island also the mountain *Mahā-Krauñca* (a mine of all kinds of gems) is always adored by all four castes of men. There is the huge mountain *Gomanta* (consisting of all kinds of metals), whereon, with the emancipated (*mokshibhiḥ*), the puissant *Nārāyaṇa Hari* always resides. In *Kuçadvīpa* are six principal mountains (*c*); the intervening spaces increase in the ratio of one to two as they proceed further and further towards the North; and seven *Varshas* (ζ), where D. and G., etc., sport, and the inhabitants never die, and there are no robbers or *Mlecchas*; all the residents are almost white and very delicate. In the *Krauñca* island are six mountains (η); the intervening spaces increase in the ratio of one to two; there are seven countries (*deçāḥ*) (θ), inhabited by D. and G.; the people are almost white. In the island of *Pushkara* is the mountain *Pushkara*, with jewels and gems; there *Prajāpati* always dwells, adored by D. and M.-ṛ.; diverse gems from *Jambu-dvīpa* are used there. In all these islands truth, etc., increase in the ratio of one to two, as the islands become more and more remote. The land in all those islands comprises but one country, for that is said to be one country in which one religion is met with. *Prajāpati* always dwells there, protecting those islands. Cooked food comes there of itself. After these regions is seen *Samā* (*c*). Then he speaks of *Svarbhānu* (*d*; v. Rāhu), *Candramas* (*e*), *Sūrya* (*f*). "I have now told thee the construction of the universe according to the *Çāstras*. Therefore pacify thy son *Duryodhana*." Blessing upon the reader (VI, **12**).

Bhūmipati ("the husband of Earth"): V, 3973 (*yathā Bhūmyāṃ Bhūmipatiḥ*).

Bhūpati. § 749 (Ānuçās.): XIII, **91**γ, 4357 (one of the 64 Viçve devāḥ).

Bhūri (son of Somadatta according to VP. and Hariv.). § 232 (Svayaṃvarap.): I, **186***a*, 6995 (present with Somadatta, Bhūriçravas, and Çala at the svayaṃvara of Kṛshṇā).—§ 287 (Rājasūyikap.): II, **34**, 1267 (comes with the same to the rājasūya of Yudhishṭhira).—§ 593 (Abhimanyuv.): VII, **37**, 1589θ.—§ 600 (Ghaṭotkacav.): VII, **158**, 7031ψ; **165**, 7361 (*Kauravaḥ*; attacks Çaineya, i.e. Sātyaki); **166**, 7397 (attacks Çaineya).—§ 795 (Svargārohaṇap.): XVIII, **5**, 163μ. Cf. Kaurava.

Bhūribala (son of Dhṛtarāshṭra). § 611 (Çalyap.): IX, **26**, 1404$\rho\rho$, 1414 (slain by Bhīma).

Bhūriçravas (v. Bhūri). § 213 (Jatugṛhap.): I, **143**, 5708.—§ 232 (Svayaṃvarap.): I, **186***a*, 6995 (v. Bhūri).—§ 287 (Rājasūyikap.): II, **34**, 1267 (v. Bhūri).—§ 302 (Anudyūtap.): II, **74**, 2477.—§ 314 (Ghoshayātrap.): III, **252**, 15205. § 556 (Sañjayayānap.): V, **23**, †694.—§ 561 (Yānasandhip.): V, **55**, 2185λ, 2208ν; **58**, 2301τ, 2305υ; **66**, 2504$\epsilon\epsilon$.—§ 567 (Bhagavadyānap.): V, **124**, 4171δ.—§ 570 (Sainyaniryānap.): V, **155**, 5275θ.—§ 572 (Rathātirath.): V, **165***a*, 5742 (*Saumadattiḥ*).—§ 593 (Ambop.): V, **195**ζ, 7612.—§ 576 (Bhagavadgītāp.): VI, **17**, 657γ; **18**δ, 687; **20**ζ, 752.—§ 578 (Bhīshmavadhap.): VI, **51**, 2107ϕ.—§ 580 (do.): VI, **56***β*, 2406 (in the neck of Bhīshma's Garuḍa-vyūha); **59**μ, †2583, †2620ν, †2621, †2622, †2648ρ.—§ 581 (do.): VI, **61**γ, 2680, 2690; **63**, 2811 (*Saumadattiḥ*); **64**, 2813 (attacks Sātyaki); **65**, 2929ν.—§ 582 (do.): VI, **74**, 3246, 3252 (*Yūpaketuṃ*, i.e. having on his standard the sacrificial stake), 3263, 3267.—§ 584 (do.): VI, **81**, 3561; **84**, 3432.—§ 585 (do.): VI, **92**, 4118χ, 4132; **94**, 4194ω.—§ 586 (do.): VI, **99**, 4503β (in the right wing of the Sarvatobhadra of Bhīshma); **102**, 4668λ.—§ 587 (do.): VI, **111**, 5184; **119**, 5583ψ.—§ 590 (Droṇābhishekap.): VII, **14**, 538 (fights Çikhaṇḍin).—§ 592 (Saṃçaptak.): VII, **20**, 800δ (in the right wing of Droṇa's Garuḍa-vyūha).—§ 593 (Abhimanyuv.): VII, **34**, 1504γ; **37**, 1589θ, 1602ι, 1609κ.—§ 596 (Pratijñāp.): VII, **75**, 2673γ.—§ 598 (Jayadrathavadhap.): VII, **85**, 3036β.—§ 599 (do.): VII, **104**, 3894μ, 3916, 3923; **105**, [3948: the standard of *Bh.*—*Saumadattiḥ*, devoted to sacrifices—bore the sign of the sacrificial stake, made of gold]; **137**$\omega\omega$, 5629; **141**$\epsilon\epsilon\epsilon$, 5870, 5873, 5876; **142**, 5879, 5899, 5929, 5938, 5940, 5942, 5943, 5944; **143**, (5954), 5955$\gamma\gamma\gamma$, 5966$\theta\theta\theta$, 6008 (slain by Sātyaki in *prāya*); **144**, 6026, 6027; **145**, 6055 (*Kaurave*), 6056; **147**, 6327, 6334; **151**, 6529, 6531, 6557.—§ 600 (Ghaṭotkacav.): VII, **155**, 6681; **156**, 6743; **158**, 7036ω.—§ 603 (Nārāyaṇāstramokshap.): VII, **198**ρ, 9154, 9168, 9190.—§ 604 (Karṇap.): VIII, **1**, 22; **5**, 106 (*Kauravadāyādaḥ*).—§ 609 (Çalyap.): IX, **2**ζ, 72, 88.—§ 611 (do.): IX, **24**$\nu\nu$, 1298.—§ 613 (Gadāyuddhap.): IX, **32**β, 1837.—§ 615*b* (Baladevatīrthay.): IX, **54**, 3061ν.—§ 615 (Gadāyuddhap.): IX, **61**ϕ, 3421, 3447χ; **64**, 3593.—§ 616 (Sauptikap.): X, **5**ϵ, 197; **9**, 524κ (*svarge*).—§ 619 (Strīvilāpa): X, **24**ι, 679 (son of Somadatta), 685, 687 (°*o bhāryāḥ*).—§ 620 (Çrāddhap.): XI, **26**, 786β.—§ 783 (Anugītāp.): XIV, **52**, 1497β.—§ 787 (Āçramavāsap.): XV, **11**, 372π.—§ 789 (Putradarçanap.): XV, **29**ϵ, 808 (°*o bhāryā*; *yasyās tu çvasuro dhīmān Bāhlikaḥ sa Kurūdvahaḥ*, i.e. grandfather-in-law, PCR.); **32**, 877θ.—§ 793 (Mausalap.): XVI, **3**, 77.—§ 795 (Svargārohaṇap.): XVIII, **5**α, 163 (entered the deities).

Compare also the following synonyms:—

Bhūridakshiṇa ("rich in sacrificial gifts"): VII, 5927, 5937, 6002, 6044.

Çalāgraja ("the elder brother of Çala"): VII, 5997, 6002.

Kaurava, q.v.

Kauravadāyāda, q.v.

Kauraveya, q.v.

Kauravya, q.v.

Kauravyamukhya, q.v.

Kuruçārdūla, q.v.

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Kuruçreshṭha, q.v.
Kurūdvaha, q.v.
Kurupuṅgava, q.v.
Yūpaketana : VII, 5988.
Yūpaketu ("having for his standard the sacrificial stake"): II, 1538; VI, 3252 (*Bhūriçravasaṃ*); VII, 1118 (*Saumadattiḥ*), 5984, 5992, 5996, 6337.

Bhūridakshiṇa[1] = Bhūriçravas, q.v.
Bhūridakshiṇa[2] ("rich in sacrificial gifts") = Vishṇu (1000 names).
Bhūridyumna[1]. § 267 (Yamas.): II, **8**, 330 (in the palace of Yama), 332.—§ 562 (Bhagavadyānap.): V, **83**, 2946*η* (among the brahmarshis who surround Kṛshṇa).
Bhūridyumna[2] (a prince, son of Vīradyumna). § 641 (Rājadh.): XII, **128**, 4686.
Bhūridyumna[3]. § 746 (Ānuçāsanik.): XIII, **76**, 3689*ι*.
Bhūridyumnapitṛ ("the father of Bh°") = Vīradyumna (a king): XII, 4673.
Bhūrihan (an ancient ruler). § 673*b* (Bali-Vāsava-s.): XII, **227**, 8263*a*.
Bhūritejas (among the kings reborn from the krodhavaça gaṇa). § 130 (Aṃçāvat.): I, **67**, 2699.—§ 554 (Sainyodyogap.): V, **4**, 80*γ*.
Bhūritejasa = Agni, q.v.
Bhūrloka (the lowest of the upper worlds). § 730 (Ānuçāsanik.): XIII, **17**, 1137.
Bhūshaṇa = Vishṇu (1000 names).
Bhūta = Çiva (1000 names[2]).
***Bhūta**, pl. ("beings," "elements"): I, 648 (*pañcabhyaḥ*); II, 71 (surround Bhūtapati); II, 402 (°*saṅghaiḥ*; surround Umāpati, i.e. Çiva); III, 1491 (*divyebhyaḥ*), 1554 (surround Çiva), 1646 (*Dānavān Rākshasāṃs tathā | Bhūtāni ca Piçāçāṃs ca Gandharvān atha Pannagān*), 8168 (*Bhūta-Yaksha-Piçācāç ca*, etc.), 12238 (*svasti bhūtebhyaḥ*), 14310 (. . . *Rakshobhiç ca Piçācaiç ca Raudrair Bhūtagaṇais tathā*, etc.), 14444 (*sarvabhūtagaṇair vṛtaḥ*, i.e. Skanda), 15823 (*sarvabhūtāni*), 15913 (*Sarpa-Kinnara-Bhūtebhyaḥ*); IV, 196 (*Kṛtānuyātrā Bhūtais tvaṃ*), †2148 (*tataḥ sa Vahni-pramito mahākapiḥ sahaiva Bhūtair divam utpapāta*, sc. in the banner of Arjuna); V, 348 (*deva-Dānava-Yakshāṇām Ṛshīṇāṃ Rakshasāṃ tathā | Pitṛ-Gandharva-Bhūtānāṃ cakshurvishaya-vartinām | teja ādāsyase paçyan*, say the gods and ṛshis to Nahusha), 5290 (*Kumāra iva Bhūtānāṃ*), 7249 (. . . *naktañcarāṇāṃ Bhūtānāṃ* . . .); VI, 219 (*Paçupatir divyair Bhūtaiḥ samāvṛtaḥ*), 1195 (*Bhūtāni yānti Bhūtejyā* . . .), 1430 (*pretān Bhūtagaṇāṃç cānye yajante tāmasā janāḥ*), 3833 (*ghoram āyodhanaṃ jajñe Bhūtasaṅghasamākulaṃ*), 4061 (*āvishṭā iva yudhyante raksho-Bhūtair mahābalāḥ*), 5509 (*dṛçyamāneshu Rakshahsu Bhūteshu ca nadatsu ca*), 5702 (*ity abhāshanta Bhūtāni*, about Bhīshma when he has fallen); VII, 256 (*tato ninādo Bhūtānām ākāçe samajāyata*), 1221 (*Dhanañjayaṃ Bhūtagaṇāḥ sādhu sādhv ity apūjayan*), 1630 (*sarvabhūtāni*, cry *sādhu* to Abhimanyu), 1947 (*antarikshe ca Bhūtāni prākroçanta*), 2266, 2267 (only in B.), 2736 (*bhūtāni tāṃ nirikshante nūnaṃ candram ivoditaṃ*), 2859 (°*saṅghaiḥ*, surround Çiva), 3119 (*iti bhūtāni menire*), 3659 (*ākāçagāny api*), 3791 (*sarva°*), 3988 (*sarva°-amanyanta*), 3994 (*sarva°*), 3995 (do.), 4066 (do.), 6188 (*nṛtyat-preta-Piçāchādyair Bhūtākīrṇaṃ*, sc. the battlefield), 6282 (*sarvāṇi*), †6921 (°*gaṇāḥ*, etc., applaud Açvatthāman), 7015 (*sa-Bhūta-bhujaga dvipaṃ* . . . *jagat*), 8170 (*nedur Bhūtāny antarikshe*), 9197 (*Bhūta-pakshi-gaṇākulaṃ*), 9456 (°*saṅghaiḥ*), 9461 (°*saṅghagaṇair vṛtaṃ*, sc. Çiva); VIII, 992 (*Bhūtānīva tamonudaḥ*, sc. scorches), 1039 (*sarva°*), 2555 (*nṛtyanti vai Bhūtagaṇāḥ sutṛptā māṃsaçoṇitaiḥ*), 2852 (*sadaivatāni* . . . *sahāpsarobhiḥ*); IX, 2442 (°*saṅghaçataiḥ*), 2473 (°*saṅghānāṃ*), 2496 [2571, *Bhūtānāṃ Mathanaḥ*], 2675 (*nānābhūtagaṇāḥ*), 2680 (*Bhūtasaṅghānāṃ*), 2911 (*pitṛbhiḥ saha*), 2912 [2915 (*sarva°*)], 3633 (°*gaṇaiḥ*); X (selected quotations), 297 (*mahā°-gaṇaiḥ*), 300 (°*saṅghāḥ*), 318 (*adṛçyāni*), 412 (°*saṅghaiḥ*), 460, 571 (°*gaṇānukīrṇam āyodhanaṃ*); XII, 574 (*devatātithi°*), 652, 1703 (?), 4500 (°*ānāṃ rājānaṃ Skandaṃ*), 7551 (? °*mātṛgaṇādhyakshaṃ Virūpākshaṃ*), 9285 (i.e. the Piçācas), 9287 (i.e. *rakshāṃsi*), 11244 (*sa-Yaksha° Gandharve*), 12168 (°*gaṇaiḥ*), 12407 (°*ānāṃ vimānāni*), 13648 (°*aiv Bhūtapatir yathā*); XIII, 874 (*sarva °gaṇāḥ*), 1020 (°*gaṇāḥ*), 4719 (*deva-Dānava°*), 4731, 4738, 6021 (°*pīḍitāḥ*), 6112, 6340(?) (°*saṅghaṃ*), 6341 (do.), 6344 (*raksho° gaṇaiḥ*), 6346(?) (°*saṅghaiḥ*), 6407 (do.), 6805 (°*gaṇāḥ*), 6872 (°*saṅghaṃ*); XIV, 182 (?) (*nānā °gaṇāvṛtaḥ Çūlī*), 184 (910 ?), 1169 (°*gaṇaḥ*), 1177 (*Agnir °patiḥ*), 1226 (*deva-Dānava °ānāṃ* . . . *Īçvaraḥ prabhuḥ*), 1919 (°*ānāṃ patayaḥ*), 1921 (*naktañcarāṇāṃ*).
Bhūta, pl. masc. (°*āḥ*): XII, 10477 (*na Rākshasāḥ Piçācā vā na Bhūtā na Vināyakāḥ*), 12396 (*tatra devagaṇāḥ Sādhyā mahābhūtā mahābalāḥ*).
Bhūtabhāvana[1] = Çiva: VI, 220; XIII, 1147, 1219 (1000 names[2]).
Bhūtabhāvana[2] = Vishṇu (1000 names).
Bhūta-bhavya-bhavan-nātha = Vishṇu (1000 names).
Bhūta-bhavya-bhavat-prabhu[1] = Vishṇu (1000 names).
Bhūta-bhavya-bhavat-prabhu[2] = Çiva: X, 297.
Bhūta-bhavya-bhavodbhava = Çiva: XIII, 6759; XII, 10425 (1000 names[1]).
Bhūta-bhavyeça = Indra: XVII, 79.
Bhūta-bhṛt = Vishṇu (1000 names).
Bhūtacārin = Çiva (1000 names[2]).
Bhūtaçarman. § 592 (Saṃçaptakav.): VII, **20**, 797*γ* (in the neck of Droṇa's Garuḍa-vyūha).
Bhūtadhāman. § 238 (Pañcendrop.): I, **197**, 7304 (one of the five Indras).
Bhūtādhipati ("the Lord of Beings, i.e. of the world"): XV, 924 (*mahābhūtāni nityāni Bh° saṃçrayāt*).
Bhūtādi = Vishṇu (1000 names).
Bhūtādinidhana = Kṛshṇa: XII, 1670.
Bhūtagrāma(ç) caturvidha(ḥ) = Çiva (1000 names[2]).
Bhūtakarman. § 592 (Saṃçaptakav.): VII, **25**, 1085 (*Sabhāpatiḥ*), 1087 (fights Çatānīka Nākuli and is slain).
Bhūtakṛt[1] = Brahmán: XII, 7073, 8979? (the creator of all things), 10493? (do.).
Bhūtakṛt[2] = Çiva (1000 names[1]).
Bhūtakṛt[3] = Vishṇu (1000 names).
Bhūtakṛt[4] = Vasishṭha: XII, 8601.
Bhūtalaya = Çiva (1000 names[2]).
Bhūtamaheçvara = Vishṇu: XIII, 7001.
Bhūtānām īçvaraḥ = Kṛshṇa: IX, 3471.
Bhūtānāṃ mathanaḥ (a warrior of Skanda): § 615*u* (Skanda): IX, **45**, 2571*η*.
Bhūtānāṃ patiḥ = Çiva: XIV, 199.
Bhūtanishevita = Çiva (1000 names[2]).
Bhūtāntarātman = Nārāyaṇa: XIII, 13461.
Bhūtapati[1] ("the lord of Beings"): II, 71; XII, 13648.
Bhūtapati[2] = Çiva: III, 1547 (*Umāpati*), 12569; V, 3558; VI, 240; XII, 13648, 13705 (*Umāpatiḥ*); XIII, 1226 (1000 names[2]); XIII, 6358, 6366, 6369, 6641.

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Bhūtapati[3] = Kṛshṇa; XII, 7558; XIII, 7396.
Bhūtātman[1] = Çiva (1000 names[1]).
Bhūtātman[2] = Vishṇu (1000 names).
Bhūtātman[3] = Brahmán or Kṛshṇa, etc.: III, 8315 (*Pitāmahaḥ*), 11853 (*Prajāpatiḥ*); XII, 7073, 7365, 7423, 7444, 7525 (= Kṛshṇa), 7635 (= Kṛshṇa, mentioned by Pitāmaha), 8744 (*hṛdayāçritaḥ*), 8745, 8754 (a living creature), 10918 (*paribhramati bhūtātmā dyām ivāmbudharo mahān | sa punar jāyate rājan prāpyehāyatanaṃ nṛpa*), 11248 (called *ksharaḥ*), 11601 (*mano grasati bhūtātmā, so 'haṅkāraḥ Prajāpatiḥ*), 11849; XIV, 1486 (*tvattejaḥ-sambhavo nityaṃ bhūtātmā, Madhusūdana!*).
Bhūtavāhanasārathi = Çiva (1000 names[2]).
Bhūtāvāsa = Vishṇu (1000 names).
Bhūteça[1] = Çiva: III, 1513; XIII, 6762.
Bhūteça[2] = Kṛshṇa: XII, 1609.
Bhūteça[3] = Skanda: III, 14630.
Bhūti = Vishṇu (1000 names).
Bhūtilaya (a place among the Bāhikas). § 409 (Plakshāvataraṇag.): III, **129**, 10521.—§ 607 (Karṇap.): VIII, **44**, 2063 (*tadvad Bhūtilaye snātvā kathaṃ Svargaṃ gamishyati?*).
Bhūtitīrthā (a mātṛ). § 615*a* (Skanda): IX, **46***o*, 2645.
Bhuvabhartṛ: III, 14208, v. Āpa (*Āpasya duhitā*—B. *Muditā—bhāryā Sahasya paramā priyā | Bhūpatir Bhuvabhartā ca janayat Pāvakaṃ paraṃ*); 14212 (*Bhūpatir Bhuvabhartā ca Mahataḥ patir ucyate*).
Bhuvaḥ[1] = Çiva (1000 names[1]).
Bhuvaḥ[2] = Vishṇu (1000 names).
Bhuvana[1] (among those who come to see Bhīshma). § 734 (Ānuçāsanik.): XIII, **26**, 1765*a*.
Bhuvana[2] (one of the 64 Viçvadevas). § 749 (Ānuçāsan.): XIII, **91**, 4360*γ*.
Bhuvanabhartṛ, v. Agni.
Bhuvanaçreshṭha = Vishṇu: XII, 13487.
Bhuvaneçvara[1] = Çiva: XIV, 207.
Bhuvaneçvara[2] = Svayambhū: XIII, 6456.
Bhuvaneçvara[3] = Skanda: III, 14631.
Bībhatsu, v. Arjuna.
Bījādhyaksha, Bījakartṛ = Çiva (1000 names[2]).
Bījam avyayaṃ = Vishṇu (1000 names).
Bījavāhana = Çiva (1000 names[2]).
Bilvadaṇḍa = Çiva: XIV, 196.
Bilvaka[1] (a serpent). § 47 (Sarpanāmak.): I, **35**, 1557.
Bilvaka[2] (a tīrtha). § 733 (Ānuçāsanik.): XIII, **25**, 1700.
Bilvapāṇḍara (a serpent). § 47 (Sarpanāmak.): I, **35**, 1557.
Bilvapattra (a Nāga in Bhogavatī). § 564 (Mātaliyop.): V, **103***γ*, 3630.
Bilvatejas (a serpent of Takshaka's race). § 64 (Sarpasattra): I, **57**, 2150.
Bindu = Çiva (1000 names[2]).
Bindusaras. § 263 (Sabhākriyāp.): II, **3**, 60, 62, 67.—§ 294 (Dyūtap.): II, **50**, 1809 (the palace of Yudhishṭhira is *kṛtāṃ Bindusaro-ratnaiḥ*).—§ 423 (Gandhamādanap.): III, **145**, 11057 (*çivaṃ*).—§ 574*f* (Jambūkh.): VI, **6**, 238: There king Bhagīratha, beholding Gaṅgā, resided for many years; there innumerable sacrificial stakes made of gems and chaitya trees made of gold may be seen. There Indra (*Sahasrāksha*) reached perfection (*gataḥ siddhiṃ*) by sacrificing; there Çiva (? *Bhūtapatiḥ*), etc. (*ζ*), reside; there Gaṅgā, issuing from Brahmaloka, first showed herself, and then divided herself into seven streams: Vasvaukasārā, etc. (*η*).
[Bisastainyopākhyāna] ("the episode relating to the theft of the lotus-stalks"). § 750*b* (Ānuçāsanik.): *Bhīshma* said: The seven Ṛ. *Kaçyapa*, etc. (*a*), and *Arundhatī* together had one single maidservant, *Gaṇḍā*, who was married to the *çūdra Paçusakha*. While they, in days of old, practised penances, preparing themselves for (*upaçikshanto*) *Brahmaloka* by yoga meditation (*samādhinā*), there occurred a severe drought; *Çibi's* son *Çaibya* had in former times given away a son of his as the sacrificial present to the *ṛtvijes*; that prince now died of starvation; impelled by hunger, the *Ṛshis* cooked his body in a vessel. King *Çaibya Vṛshādarbhi* came and offered to give them kine, etc., but they refused it: that acceptance of gifts from a king was poison; they left the spot abandoning that flesh. The king sent his ministers with figs, some of which were filled with gold; but *Atri*, finding them heavy, refused to take them; and so did all of them (*β*), and left the spot. Filled with wrath, *Vṛshādarbhi*, after having observed penances, poured libations into the fire accompanied by *mantras*; from the fire a hag (*kṛtyā*) sprang forth, whom he called *Yātudhānī*; he ordered her to slay the *Ṛshis*, etc., having ascertained their names. While Ṛ. roved within the forest, subsisting upon fruits and roots, they saw a well-nourished mendicant [called further below *Çunaḥsakha*] with a dog in good condition; *Arundhatī* pointed him out to them, and each of them explained the superior condition of this mendicant with reference to one of the points in which he was better situated than they (*γ*). The wandering mendicant approached them and touched their hand according to custom. One day they beheld a beautiful lake overgrown with lotuses, and desired to gather some lotus-stalks; urged by *Vṛshādarbhi*, *Yātudhānī*, who guarded the lake, would know their names before they took the stalks; *Atri* knew that she stood there in order to slay them; but they all told their names with their etymological explanations (*δ*); at each explanation *Yātudhānī* declared that she did not understand it, [in some cases] "in consequence of the inflections which the roots had undergone"; *Çunaḥsakha* calls himself *Çunaḥsakha-sakhi*, and as *Yātudhānī* wishes to hear the name once more in order to understand it, he struck her head with his triple stick, at which she was consumed to ashes. Having gathered lotus-stalks, they once more plunged into the lake in order to offer oblations of water to the *Pitṛs*. As they came up, the stalks were nowhere to be seen. They took, each of them, oaths to their innocence (*ε*); but the oath of *Çunaḥsakha* was "no oath at all,' and he confessed that he had stolen the stalks from desire of testing them; he turned out to be *Indra*, who had come to test them, and told them the whole matter about *Yātudhānī*. They then ascended to heaven in the company of *Indra* himself * (XIII, **93**).
Bodha, pl. (°*āḥ*), a people. § 273 (Rājasūyār.): II, **14**, 590 (had emigrated to the West from fear of Jarāsandha).—§ 574 (Jambūkh.): VI, **9**, 347*μ* (a people in Bhārata-varsha).
Bodhya (a ṛshi). § 659 (Mokshadh.): XII, **178**, 6643 (*ṛshiṇi*), (6645).
Bradhnaçva (a king; prob. w.r. instead of Vadhryaçva, BR.). § 382 (Agastyop.): III, **98**, 8601, 8602, 8606.
Brāhma, adj. ("belonging to Brahmán or Bráhman"). § 1 (Anukram.): I, **1**, 19 (*Bhāratasyetihāsasya B'iṃ saṃhitaṃ*).—§ 135 (Çakuntalop.): I, **74**, 2962 (sc. *vivāhaḥ*).—§ 146 (Devayānī): I, **81**, 3371 (*çāsaṇ*).—§ 209 (Drupadaçāsana): I, **138**, 5514 (*balaṃ*).—§ 214 (Hiḍimbavadhap.): I, **156**, 6087 (*Vedaṃ*).—§ 218 (Caitrarathap.): I, **167**, 6383 (*tejaḥ*), 6384 (do.).—§ 234 (Svayaṃvarap.): I, **190**, 7105 (*astre*), 7106 (*tejaḥ*).—§ 270 (Brahmasabhāv.): II, **11**, 429

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(*Brāhmīṃ*, sc. *sabhāṃ*).—§ 277 (Jarāsandhavadhap.): II, **22**, 889 (*ājñāṃ*).—§ 306 (Anudyūtap.): II, **80**, 2654 (*çriyaṃ*). —§ 330 (Indradarçaṇa): III, **37**, 1460 (sc. *astraṃ*), 1499 (*çriyā*).—§ 356 (Tīrthayātrāp.): III, **81**, 4022 (do.).—§ 423 (Gandhamādanaprav.): III, **145**, 11041 (*lakshmyā*).—§ 468 (Mārkaṇḍeyas.): III, **188**, 12832 (*etat sahasraparyantam aho Brāhmam udāhṛtaṃ*).—§ 482 (Pativratop.): III, **210**, 13912 (*vidyāṃ*).—§ 555*f* (Agnī): V, **16**, 490 (*mantraiḥ*).—§ 560 (Sanatsujātap.): V, **44**, †1684 (*vācaṃ*), †1690 (*sthitiṃ*).—§ 561 (Yānasandhip.): V, **48**, 1913 (*astraṃ*). — § 562 (Bhagavadyānap.): V, **84**, 3017 (*vrttiṃ*).—§ 568 (Vidulāputraçāsana): V, **136**, 4641 (*çriyā*).—§ 569 (Bhagavadyānap.): V, **139**, 4786 (sc. *astraṃ*).—§ 571 (Ulūkadūt.): V, **160**, 5504 (*Brāhme*—sc. *vede—dhanushi cācāryaṃ*, i. e. Droṇa); **161**, 5550 (do. = do.).—§ 573 (Ambop.): V, **184**, 7281 (*paramāstraṃ*).—§ 589 (Droṇābhishek.): VII, **9**, 296 (sc. *ghoshaḥ*). —§ 592 (Saṃçaptakav.): VII, **23**, 988 (*Dhanurvede Brāhme Vede ca pāragaṃ*, i.e. Satyadhṛti).—§ 596 (Pratijñāp.): VII, **76**, 2692 (*astreṇa*); **80**, 2842 (*muhūrte*).—§ 599 (Jayadrathavadhap.): VII, **106**, 3998 (*astraṃ*); **125**, 5028 (do.), 5029 (do.), 5030 (*astre*).—§ 600 (Ghaṭotkacavadhap.): VII, **157**, 6959 (*astraṃ*). — § 602 (Droṇavadhap.): VII, **188**, 8615 (sc. *yuddhaṃ*), 8621 (*astraṃ*); **192**, 8833 (do.), 8839 (*astrāṇi*). —§ 603 (Nārāyaṇāstram.): VII, **193**, 8933 (*astraṃ*); **194**, 8965 (do.); **201**, 9426 (do.).—§ 608 (Karṇap.): VIII, **49**, 2338 (do.), 2356 (*bale*).—§ 615*u* (Skanda): IX, **46***t*, 2655 (°*yaḥ*, sc. *mātaraḥ*).—§ 660*b* (Bhṛgu-Bharadvājas.): XII, **188**, 6939 (*sarvaṃ Brāhmam idaṃ jagat*), 6944 (*sarasvatī*).—§ 661 (Mokshadh.): XII, **196**, 7171 (*tanuṃ*). — § 662*b* (Jāpakop.): XII, **199**, 7203 (*tapaḥ*).—§ 677 (Mokshadh.): XII, **232**, 8495 (*kshape*), 8506 (*divasaṃ*); **234**, 8567 (*sañcaraḥ*). — § 680*b* (Tulādhāra-Jājalisaṃv.): XII, **264**, 9415 (*vedaṃ*).—§ 705 (Mokshadh.): XII, **303**, 11227 (*ahaḥ*). —§ 713 (Çukakṛti): XII, **326**, 12219 (*çriyā*). — § 717*b* (Nārāyaṇīya): XII, **342**, 13144 (*rātrīkshaye*). — § 734 (Ānuçāsanik.): XIII, **26**, †1852 (*sthānakaṃ*).—§ 742 (do.): XIII, **38**, 2204 (°*īm Apsarasaṃ Pañcacūḍāṃ*).—§ 744 (do.): XIII, **44**, 2407 (*dharmaḥ*), 2413 (*brāhmaḥ kshāttro 'tha Gāndharva ete dharmyāḥ*, sc. *vivāhāḥ*).—§ 746 (do.): XIII, **69**, 3434 (*sarasvatīṃ*).—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4143 (*Kaviḥ*, i.e. son of Brahmán).—§ 759 (Ānuçāsanik.): XIII, **104**, 4969 (*muhūrte*), 5058 (*tīrthaṃ*, between the tip and the root of the thumb), 5066 (*tīrthena*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **141**, 6487 (*phenotkaraṃ*). —§ 795 (Svargārohaṇap.): XVIII, **4**, 126 (*vapushā*). Cf. Brāhmya.

Brahmabhavana ("the abode of Brahmán"). § 289 (Arghāharaṇap.): II, **36**, 1309 (*sametā B°e devā Devarshayaḥ*). —§ 520 (Mudgala): III, **261**, 15472. — § 576 (Bhagavadgītāp.): VI, **32**, 1157 (*ā B°ād lokāḥ punar āvartanti*).—§ 755*b* (Nahushop.): XIII, **100**, 4803, 4809. — § 757*n* (Svayambhūbhavana): XIII, **102**, 4895. Cf. Svayambhūbhavana.

Brahmabodhyā, a river. § 574 (Jambūkh.): VI, **9**λ, 337 (in Bharatavarsha, B. °*vedhyāṃ*).

Brahmacakra = Çiva: VII, 2881 (B. °*vaktrāya*).

Brahmacārin[1], a Gandharva. § 103 (Aṃçāvat.): I, **65**, 2557 (one of the *Devagandharvāḥ Prādheyāḥ*). — § 191 (Arjuna): I, **123***a*, 4814 (among the Gandharvas who sung at the birth of Arjuna).

Brahmacārin[2] = Skanda: III, 14635.

Brahmacārin[3] = Çiva: VII, 2879; VIII, 1448; X, 254, 257, 794; XIII, 1188 (1000 names[2]).

Brahmaçālā, a river. § 377 (Dhaumyatīrthak.): III, **87**, 8319 (*puṇyā*, in the East).

***Brahmaçāpa** ("curse of a brahman"). § 76 (Matsya): I, **63**, 2388 (v. Adṛikā).—§ 793 (Mausalap.): XVI, **4**, †107; **7**, 206; **8**, 262 (*vināço B°jaḥ*), 279.

Brahmaçiras, a celestial weapon. § 4 (Anukram.): I, **1**, 212 (repelled by Arjuna).—§ 207 (Droṇa): I, **133**, 5306 (given to Arjuna by Droṇa). — § 210 (Sambhavap.): I, **139**, 5525 (acquired by Droṇa from Agniveça). — § 333*e* (Kairātap.): *B.* (Pāçupata) destroys the entire universe at the end of the yuga. It is not known to Mahendra, nor to Yama, nor to the Yaksha king (i.e. Kubera), nor to Varuṇa, nor to Vāyu. By this Arjuna might obtain victory over Karṇa, Bhīshma, Kṛpa, and Droṇa, and over Dānavas, Rākshasas, Bhūtas, Piçācas, Gandharvas, and Pannagas; when hurled with mantras it produced darts by thousands, maces and arrows. It might be hurled by the eye, by the mind, by words, and by the bow: III, **40**, 1644.—§ 378*b* (Tīrthayātrāp.): III, **91**, 8417: *B.* had sprung from the *amṛta* and came to Rudra in consequence of tapas.—§ 617*b* (Aishīkap.): Droṇa had given *B.* to *Arjuna*; *Açvatthāman* asked him for it, and Droṇa unwillingly gave him it, knowing his restlessness, with the command never to use it against men. Because of the bitter words of his father, *Açvatthāman* began to wander over the earth in grief; coming to *Dvārakā* he said to Kṛshṇa that now he had *B.* (worshipped by D. and G.), which Droṇa had obtained from *Agastya* after austere penances; he asked Kṛshṇa for his discus in exchange for that weapon. He was unable even to move the discus. *Kṛshṇa* praised *Arjuna* (ε) and *Pradyumna* (a portion of *Sanatkumāra* and son of *Kṛshṇa* and *Rukmiṇī*), etc. (ζ), who had never desired his discus, while *Açvatthāman* confessed that he would have used it against *Kṛshṇa* himself. Then he left *Dvārakā*: X, **12**, 609, 619.—§ 617 (Aishīkap.): X, **13**, 646; **15**, 705, 709.

Brahmaçiropaharta (!) = Çiva: XIII, 905.

***Brahmadaṇḍa**[1] ("curse of a brahman"): I, 619, 1394, 2089, 2165; II, 257 (Nīl. *ābhicārikā vidyā*), 2318 (*iva*); III, 16518 (*çūlam Indrāçaniprakhyaṃ B°m ivodyatam*), 16526 (do.); V, 2025 (*B°m ivotthitaṃ*); VI, 5629 (°*samasparçā . . . vāṇāḥ*); VII, 8767 (*çarāṃç ca B°ābhān*); VIII, 1496; IX, 906; XVI, 9, 96. Cf. Brahmaçapa.

Brahmadaṇḍa[2] = Çiva: XIII, 907.

Brahmadaṇḍavinirmātṛ = Çiva (1000 names[2]).

Brahmadarçana. § 747*b* (Suvarṇotpatti): XIII, **85**, 4104 (i.e. the episode XIII, 4104 ff.).

Brahmadatta[1], an ancient king. § 267 (Yamasabhāv.): II, **8**, 331 (in the palace of Yama).—§ 647*b* (Brahmadatta-Pūjanī-saṃv.): XII, **139**, 5136, 5137, 5155, (5156), (5168), (5170), (5175), (5182), 5196, (5208), 5245, 5246.—§ 677 (Mokshadh.): XII, **235**, 8603 (*Pāñcālyaḥ*, went to Heaven after giving the treasure Çaṅkha to the brahmans).—§ 717*b* (Nārāyaṇīya): XII, **343**ψ, 13264 (*Kaṇḍarīko 'tha rājā ca Brahmadattaḥ pratāpavān | jātīmaraṇajaṃ duḥkhaṃ smṛtvā punaḥ punaḥ | saptajātishu mukhyatvād yogānāṃ sampadaṃ gataḥ*).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6261 (*Pāñcālyaḥ*, attained to Heaven after giving the treasure Çaṅkha).

Brahmadatta[2], pl. (°*āḥ*). § 267 (Yamasabhāv.): II, **8**, 334 (100 Brahmadattas in the palace of Yama).

Brahmadatta-Pūjanī-Saṃvāda(ḥ) ("conversation between Br. and P."). § 647*b*: XII, **139**: As *Bhīshma* had said that from trust great danger arose to kings, *Yudhishṭhira* asked: "But how would the king maintain

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himself if he were not to trust anybody?" *Bhīshma* related: A bird named *Pūjanī* lived with king *Brahmadatta* in his palace at *Kāmpilya*; like [the bird] *Jīvajīvaka*, it could mimic the cries of all animals (*rutajñā sarvabhūtānāṃ*), etc. At one and the same time P. got an offspring and the king a son. P. used every day to go to the shores of the ocean and bring a couple of fruits, one for her own child and one for the prince. One day the prince, when playing with the offspring of P., killed it, and then came back to his nurse. When P. had returned to the palace, she wept bitterly, and said that nobody should live with a kshattriya or make friends with him; for so long as it suits their purpose, they behave with courtesy; but then they throw off the instrument; they do evil to all, and should never be trusted; even after doing an injury they try to soothe. P. then pierced the eyes of the prince, saying that those who avenge an injury never lose their merit by such conduct. Thinking that the avenger only squares his account, Br. sought to prevail upon P. to remain; "even after a deadly injury, affection and mutual trust arise between two persons residing together (for instance, the *çvapaca* [*cāṇḍāla*, PCR.] and the dog); animosity disappears quickly, like water poured upon the leaf of a lotus; it is Time that does every act; who therefore injures whom? Like fire consuming the fuel, Time consumes all creatures; what thou hast done, has been forgiven by me, do thou also forgive me." P. maintained that the injurer ought to leave his old place and never to place his trust upon the injured; just as the fragments of an earthen vessel cannot be reunited; animosity destroys the very sons and grandsons, and thereby the parties lose the next world as well; animosity can never die; it lies hidden like fire in wood, or like the water-fire (*toyāgniḥ*, i.e. the Aurva-fire) in the ocean; amongst men that have injured one another, therefore, mistrust alone can produce happiness; nor should too much trust be placed upon a person deserving of trust; one should try to inspire others with confidence in one's self, but never repose confidence in others (not even in a wife, son, brother, or friend); the mind of a person who has once injured another becomes naturally filled with mistrust if he sees the injured person worshipping him with gifts and honours. Hostility springs from five causes: woman, land, [harsh] words, natural incompatibility (*sāpatna*, i.e. *jāti-vairaṃ*, [as] that between the cat and the mouse, Nīl.), and injury; if Time be the cause of all acts, why do friends and kinsmen seek to avenge each other? further, why did the gods and the Asuras, in days of yore, smite each other in battle? and what use would there be of medicines? and how could religious merit be acquired by persons performing religious acts (*kasmād dharmo 'sti kartṛshu*)? Men wish for birds either [to kill them] for food or [to keep them in cages] for sport. Misery arises from various sources (decrepitude, loss of wealth, association with something disagreeable, separation from agreeable objects, death [*badha*], immurement [*bandha*], women, natural causes [*sahajaṃ*], [especially the death of] a son; foolish persons say that there is no misery in others' misery; but one that knows the flavour of all [sorts of] misery (*rasajñaḥ sarvaduḥkhasya*), feels the misery of others as his own; [we have this] decision in [our] own practical scriptures, and [according to them] trust is productive of misery (*niçcayaḥ svārthaçāstreshu, viçvāsaç cāsukhodayaḥ*; ought we not to read °*yaç cārtha*°?), and Uçanas did formerly quote two verses (*gāthe*) [to this effect] to Prahlāda (*b*); those who trust [the word], true or false, of a foe, are killed by trusting (*çraddadhānās*) like [a seeker of] honey by dry grass; having conceived (*upagṛhya*) hostilities [people] soothe [their foe], then they dash upon him like a full jar upon stone; if a king does injury to anyone, he should never trust him again. As Br. objected that by mere mistrust one does not obtain his desires, but is like a dead person, P. maintained that it is necessary not to act without an eye to the consequences (for instance, of sore feet, sore eyes, a wicked path, want of rain, injurious food); destiny and exertion are depending upon each other (*daivaṃ purushakāraç ca sthitāv anyonyasaṃçrayāt*); but those that are high-minded achieve good feats, while eunuchs only pay court to Destiny; knowledge, courage, cleverness, strength, and patience are one's natural (*sahajāni*) friends; house, precious metals (*kupyaṃ*), land (*kshetraṃ*), wife, and friends are secondary (*upahitāni*) and may be obtained everywhere; home-keeping persons (*gṛhasnehāvabaddhānāṃ*) of little understanding are eaten up by a bad wife like the crab by her progeny (*māghamāṃ segavā*—C. *çe*°—*iva*, 89 = 5222, v. Nīl.); one should put a distance between oneself and a bad wife, a bad son, a bad king, a bad friend, a bad alliance (*ku-sambandhaṃ*), and a bad country; she only is a wife who speaks what is agreeable; he is a son who makes his sire happy; he is a friend in whom one can trust; that is one's country where one earns one's living; he is a king of strict rule who does not oppress, etc. (95–96 = 5229–5230); the king is the root of the triple aggregate (*trivargasya*, i.e. Virtue, Wealth, and Pleasure); while taking from his subjects a sixth share of their wealth, he should protect them all; otherwise he is a thief, and takes upon himself the sins of all his subjects, and ultimately sinks into Hell (*nirayaṃ prayāti*); the king, on the other hand, who gives protection is said by the Prajāpati *Manu* to have seven attributes (*guṇān*): he is a father (by compassion; the man who does not behave rightly towards him takes birth [in the next life] as an animal—*tiryag gacchati*), a mother (by doing good to his subjects—*sambhāvayati*—and by cherishing the poor—*dīnam apy upapadyate*), a preceptor (*guru*) (by giving instruction in morality and virtue—*dharmopadeçena*), a protector, fire (by scorching the wicked—*anishṭān*), *Vaiçravaṇa* (i.e. Kubera) (by making gifts of wealth to those that are dear to him—*ishṭeshu*), and *Yama* (by restraining the sinful—*yamayann asataḥ*) (*c*); that king, whose subjects grow like a large lotus in a lake, obtains every reward [here] and meets with honour in Heaven (*Svargaloke mahīyate*).—Then P. took leave of Br. and proceeded to the region she chose.

Brahmādhipa ("Lord of the Vedas," PCR.) = Çiva: XIII, 1002.

Brahmādistambaparyanta = Çiva: XIII, 1090.

Brahmagarbha = Çiva (1000 names[2]).

Brahmāgrya = Mahāpurusha (Mahāpurushast.).

Brahmaguhā ("the cave of Bráhman"). § 773*b* (Kṛshṇa Vāsudeva): XIII, **159***a*, †7370 (°*āṃ purāṇīṃ pratishṭho mahīsattraṃ Bharatāgre dadarça*, sc. Kṛshṇa).

Brahmahatyā (personif.) = Brahmavadhyā (q.v.): XII, 10160.

Brahmahṛdaya = Vishṇu: XII, 13487.

Brahmaja = Skanda: III, 14638.

Brahmajña[1] = Skanda: III, 14638.

Brahmajña[2] = Vishṇu (1000 names).

Brahmakalpa[1] ("the cosmic period of Brahmán"). § 660*b* (Bhṛgu-Bharadvājas.): XII, **183**, 6809.

Brahmakalpa[2], adj. ("like Brahmán"): I, 2216 (*rteighkih*), 3124 (*rājasattamāḥ*); III, 2071 (*devāgryaiḥ*); V, 535

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(*ṛshīn*), 4029 (*ṛshibhiḥ*); XIII, 7720 (*ṛtvigbhiḥ*); XV, 790 (*bhavadbhiḥ*, i.e. Vyāsa, etc.).

Brahmakanyā[1]: XII, 4432 (*tathoktā Brahmakanyeti Lakshmir Vṛttir Sarasvatī*, sc. Nīti, Nīl.).

Brahmakanyā[2]. § 759 (Ānuçāsanik.): XIII, **107***ζ*, 5248 (°*nivāse*? "companionship of Brāhmana's daughters," PCR.).

Brahmakāya, pl. ("having mantras for their bodies," PCR.), a class of beings. § 730 (Ānuçāsanik.): XIII, **18**λλ, 1371.

Brahmakāyika = Mahāpurusha (Mahāpurushast.).

Brahmakāyikam agnināṃ = Çiva (1000 names[1]).

Brahmakṛt[1] = Çiva (1000 names[2]).

Brahmakṛt[2] = Vishṇu (1000 names).

Brahmakshetra. § 361 (Kurukshetra): III, **83**, 5076 (*tatra*—i.e. in *Kurukshetra—māsaṃ vased vīraḥ Sarasvatyāṃ Yudhishṭhira | yatra Brahmādayo devā ṛshayaḥ Siddha-Cāraṇāḥ | Gandharvāpsaraso Yakshāḥ Pannagāç ca mahīpate! | B°ṃ mahāpuṇyam abhigacchati—abhigacchanti*, B.—*Bhārata*!).—§ 782*g* (Guruçishyasaṃv.): XIV, **44***ι*, 1222 (*sthāvarāṇāṃ tu bhūtānāṃ sarveshām aviçeshataḥ | B°ṃ sadāpuṇyaṃ plakshaḥ prathamataḥ smṛtaḥ*).

Brahmalaukika (adj.). § 770 (Ānuçāsanik.): XIII, **151**λ, 7124 (sc. *ṛshayaḥ*).

Brahmaloka[1] ("the world of Brahman"). § 4 (Anukram.): I, **1**, †172 (Nārada had seen Kṛshṇa and Arjuna in *B.*).—§ 98 (Aṃçāvat.): I, **65**, 2545 (°*parāyaṇāḥ*).—§ 133 (Dushyanta): I, **70**, 2879 (°*pratikāçam āçramaṃ*), 2884 (*iva*), 2892 (°*sthaṃ*).—§ 140 (Purūravas): I, **75**, 3146 (Sanatkumāra came from *B.*).—§ 149 (Yayāti): I, **87**, 3552 (visited by Yayāti).—§ 185 (Pāṇḍu): I, **120**, 4646.—§ 246 (Sundopasundop.): I, **209**, 7644; **210**, 7657; **212**, 7735.—[§ 310 (Sūrya): III, **3**, 175 (? *sabrahmakeshu lokeshu saptasu*).]—§ 322 (Dvaitavanaprav.): III, **24**, 925 (Nārada, etc., always wander from Devaloka to *B.*).—§ 327 (Draupadī-paritāpav.): III, **29**, 1103 (*kshamāvatāṃ B°e lokāḥ paramapūjitāḥ*).—§ 357 (Pushkara): III, **82**, 4078.—§ 358 (Tīrthayātrāp.): III, **82**, 4085, 5022.—§ 361 (Kurukshetra): III, **83**, 5077.—§ 364 (Tīrthayātrāp.): III, **83**, 6024, 6027, 6043.—§ 366 (do.): III, **83**, 7011.—§ 368 (do.): III, **83**, 7037, 7038, 7053, 7070 (*padmavarṇena yānena B°ṃ prapadyate*).—§ 370 (do.): III, **84**, 8014, 8036, 8063, 8132.—§ 371 (Tuṅgaka): III, **85**, 8197.—§ 496 (Skandotpatti): III, **224**, 14277 (the residence of Brahmán).—§ 556 (Sañjayayānap.): V, **28**, †802 (*Prājāpatyaṃ tridivaṃ B°ṃ nādharmataḥ, Sañjaya, kāmayeyaṃ*); **29**, †833.—§ 559 (Prajāgarap.): V, **40**, †1567 (*abrahmaṇyaç cyavate B°āt*).—§ 560 (Sanatsujātap.): V, **42**, 1602; **44**, 1703.—§ 574*f* (Bindusaras): VI, **6**, 242 (*yatra divyā Tripathagā prathamaṃ tu pratishṭhitā B°ād apakrāntā*).—§ 574*j* (Mālyavat): VI, **7**, 283 (°*çyutāḥ*, the inhabitants of Mālyavat).—§ 576 (Bhagavadgītāp.): VI, **16**, 627 (*hṛshtā Duryodhanasyārthe B°āya dīkshitāḥ*).—§ 587 (Bhīshmavadhap.): VI, **115**, 5355 (°*parā bhūtvā*); **118**, 5515 (°*parāḥ*), 5520 (°*āya tatparāḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **20**, 805 (°*parishkṛtāḥ*).—§ 595 (Shoḍaçarājika, v. Bhagīratha): VII, **60**, 2259 (°*gataḥ*, sc. Bhagīratha).—§ 599 (Jayadrathavadhap.): VII, **142**, 5907 (°*paraskṛtau*); **143**, 5985 (*yiyāsur B°āya prāṇān prāṇeshv athājuhot*).—§ 602 (Droṇavadhap.): VII, **190**, 8727 (°*aṃ ninīshavaḥ*); **192**, 8864 (Droṇa went to *B.*), 8867, 8869.—§ 603 (Nārāyaṇāstramokshap.): VII, **201**, 9493; **202**, 9646.—§ 615*b* (Udapāna): IX, **36**, 2070 (°*jitaḥ*).—§ 618 (Jalapradānikap.): XI, **1**, 22 (*vivṛtaṃ B°eya dirgham adhvānam āsthitaṃ*, sc. Dhṛtarāshṭra); **7**, 187.—§ 641 (Rājadh.): XII, **78**, 2947 (those who chastise the enemies of brahmans repair to *B.*); **108**, 3997.—§ 658*b* (Kṛtaghnop.): XII, **169**, 6335.—§ 660*b* (Bhṛgu-Bharadvājas.): XII, **192**, †7008 (°*aṃ çrayate*), 7024 (Prajāpati, etc., attained to *B.*).—§ 667 (Mokshadh.): XII, **214**, 7773 (*samyagvṛtti*, i.e. brahmacarya leads to *B.*).—§ 674*b* (Çrī-Vāsavas.): XII, **229**, 8336 (°*nivāsibhiḥ*, sc. *ṛshibhiḥ*).—§ 677 (Mokshadh.): XII, **237**, 8656 (*jīvayukto ratho divyo B°e virājate*); **243**, 8838 (v. Brāhman); **244**, 8870 (*ācāryo B°eçaḥ*, cf. Nīl. and the note of PCR.).—§ 707 (do.): XII, **319**, 11789 (°*gataç caiva . . . maharshayaḥ*).—§ 714 (Çukakṛtya): XII, **328**, 12355.—§ 717*c* (Uparicara): XII, **338**, 12845, 12856 (*saçarīro gataç caiva B°ṃ*, sc. Uparicara), 12858.—§ 717*b* (Nārāyanīya): XII, **343**, 13298 (*B°ñ ca . . . Golokañ ca*); **348***oo*, 13502 (*B.* is the lower lip of Nārāyaṇa, Goloka the upper).—§ 730 (Ānuçāsanik.): XIII, **14**, 607.—§ 730*g* (Upamanyu): XIII, **14**, 779, (χ) 917 (*Brahmalokaç ca lokānām uçyase*, sc. Çiva).—§ 730 (Ānuçāsanik.): XIII, **17**, 1118 (°*āvatāritaiḥ*, sc. the 1000 names of Çiva), 1136.—§ 733 (do.): XIII, **25**, 1747.—§ 746 (do.): XIII, **57**, 2940; **62**, 3127 (°*gataḥ Siddhāḥ*), 3160 (°*gataḥ*), 3187, 3190; **66**, 3347 (°*e vasanti*, sc. gāvaḥ); **75**, 3631, 3640, 3658; **79**κ, 3765.—§ 750*b* (Bisastainyop.): XIII, **93**, 4418.—§ 758 (Ānuçāsanik.): XIII, **103**, 4947.—§ 759 (do.): XIII, **106***γ*, 5170; **107***ε*, 5235, 5262, 5284, 5331, 5332, 5339.—§ 760 (do.): XIII, **111**, 5441 (*Yamasya sadane B°same guṇaiḥ*).—§ 761 (do.): XIII, **115**, 5659 (ordained for those who abstain from flesh), 5670.—§ 763*b* (Maitreyabhikshā): XIII, **122**, 5849.—§ 766 (Ānuçāsanik.): XIII, **127**, 6075.—§ 768*b* (Umā-Maheçvaras.): XIII, **142**, 6523, 6557; **143**, 6576.—§ 782 (Anugītāp.): XIV, **16**, 424; **19**, 594 (*parāyaṇāḥ*).—§ 786*b* (Nakulākhyāna): XIV, **90**, 2775 (°*cārāḥ*), 2794. Cf. Brahmaṇo loka(h).

Brahmaloka[2], pl. (°*āḥ*). § 612 (Hradaprav.): IX, **31**, 1810 (only C.; B. has *vrajalokān*).

Brahmaloka[3] = Çiva: XIII, 917, 1257 (1000 names[2]).

Brahmamaya (adj.): V, 2412 (*astraṃ*, i.e. Brahmāstra); XII, 1582 (*nidhiḥ*, i.e. Kṛshṇa), 6811 (*vāṇī*); XIV, 1181 (sc. Brahmán), 1182 (*Vishṇuḥ*), 1227 (do.), 1428 (*rathaḥ*), 1429 (do.).

Brahmamedhyā, a river. § 574 (Jambūkh.): VI, **9**λ, 339 (in Bhāratavarsha).

Brahmán[1], masc., the Creator. § 3 (Anukram.): I, **1**, 32 (*Suraguruḥ* (?), came from the primordial egg).—§ 4 (do.): I, **1**, 57 (*Lokaguruḥ*), 60 (*Parameshṭhinā*), 61 (*Parameshṭhinaṃ*), 62, (71), 74.—§ 19 (Bhṛgu): I, **5**, 869 (*B.* Svayambhu begot Bhṛgu from the fire at the sacrifice of Varuṇa).—§ 20 (Pulomā): I, **6**, 901 (*Sarvalokapitāmahaḥ*), 902 (*Pitāmahaḥ*).—§ 20*b* (Agni): I, **7**, 925.—§ 28 (Amṛtamanthana): I, **17**, 1109; **18**, 1115, 1117, 1118, 1140, 1142, 1153.—[§ 29 (Kadrū): I, **20**, 1197 (Pitāmaha, i.e. *B.*, sanctioned the curse of Kadrū).]—[§ 35 (Aruṇa): I, **24**, 1272, (1274), 1277 (Pitāmaha).]—§ 45 (Vālakhilya): I, **31**, 1453, 1454.—§ 48 (Çesha): I, **36**, (1581), (1584), (1586), 1587.—§ 49 (Vāsuki): I, **38**, (1630), 1635, (1636); **39**, (1648).—§ 51 (Parikshit): I, **42**, 1734.—§ 60 (Sarpasattra): I, **54**, (2079).—§ 77 (Vyāsa): I, **63**, 2417.—§ 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2491, 2494 (*lokakartāram avyayaṃ*), (2500), 2501, (2504).—§ 86 (Aṃçāvat.): I, **65**, 2518 (*Brahmaṇo mānasāḥ putrā viditāḥ shaṇ maharshayaḥ*, i.e. Marīci, Atri, Aṅgiras, Pulastya, Pulaha, and Kratu).—§ 107 (do.): I, **66**, 2565 (do.).—§ 109 (do.): I, **66**, 2568 (*shaḍ ete Brahmaṇaḥ putrā vīryavanto maharshayaḥ*).—§ 115 (do.):

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I, **66**, 2574 (Daksha was born from the right toe of *B.*).—§ 117 (do.): I, **66**, 2595 (Dharma came out through the right breast of *B.*).—§ 121 (do.): I, **66**, 2605 (Bhṛgu came out ripping open the heart of *B.*).—§ 123 (do.): I, **66**, 2614 (father of Dhātṛ and Vidhātṛ).—§ 161 (Mahābhishop.): I, **96**, 3845, 3848.—§ 185 (Pāṇḍu): I, **120**, 4644.—§ 223 (Vāsishṭha): I, **174**, 6638 (*°ṇo mānasaḥ putro Vaçishṭho 'rundhatīpatiḥ*).—§ 246 (Sundopasundop.): I, **209**, (7639).—§ 246*b* (Tilottamā): I, **211**, 7697.—§ 256*a* (Agniparābhava): I, **224**, 8143, 8158.—§ 257 (Khāṇḍavadahanap.): I, **225**, 8192 (had made Gāṇḍīva).—§ 263 (Sabhākriyāp.): II, **3**, 72 (with Nara, Nārāyaṇa, Yama, and Sthāṇu he celebrated a sattra at Bindusaras or Hiraṇyaçṛṅga), 84 (*°ṇo*, sc. *sabhā*, cannot compete with the palace of Yudhishṭhira).—§ 264 (do.): II, **4**, 134 (*iva*).—§ 265 (Lokapālasabhākhyānap.): II, **6**, 271 (Nārada travels through the worlds, which are created by *B.*), 275, 276 (*°ṇo*, sc. *sabhāṃ*).—§ 266 (Çakrasabhāv.): II, **7**, 309 (*°ṇaḥ sadṛçā Bhṛguḥ Saptarshayas tathā*).—§ 270 (Brahmasabhāv.): II, **11**, 444, 464, 473 (*Lokapitāmahaḥ*).—§ 310*b* (Sūrya): III, **3**, 148 (= the Sun, in the enumeration of Dhaumya), 185 (*aho B°ṇaḥ proktam sahasrayugasammitaṃ*), 208 (*etad Brahmā dadau pūrvaṃ Çakrāya*, sc. the hymn for praising Sūrya).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 480 (Kṛshṇa was first Nārāyaṇa, then Hari, then Brahmán, etc.), 497 (*yugādau*, *B.* was born from Kṛshṇa's navel; *carācaragurur yasyedaṃ sakalaṃ jagat*), 514 (Kṛshṇa plays with *B.*, Çaṅkara, etc., as with playthings).—§ 327 (Draupadīparitāpav.): III, **31**, 1199 (*Brahmā provāca putrāṇām yad ṛshir veda Kaçyapaḥ*).—§ 334 (Kairātap.): III, **41**, 1682 (*niyogād B°as tāta martyatāṃ samupāgataḥ*, sc. Nara).—§ 358 (Tīrthayātrāp.): III, **82**, 5014 (*tatra*—i.e. in Damin—*Brahmādayo devā upāsante Maheçvaraṃ*).—§ 359 (Vaḍavā): III, **82**, 5037.—§ 360 (Tīrthayātrāp.): III, **82**, 5050 (*°ādayo devāḥ*), 5058 (do., adore Keçava).—§ 361 (Kurukshetra): III, **83**, 5075 (do.).—§ 364 (Tīrthayātrāp.): III, **83**, 6043 (*°āṇam adhigatvā*).—§ 365 (Maṅkanaka): III, **83**, 6089 (*°ādibhiḥ suraiḥ*), 6099 (*surā B°ādayaḥ*).—§ 366 (Tīrthayātrāp.): III, **83**, 7006 (*°ādayo devāḥ*).—§ 368 (do.): III, **83**, 7035 (do.), 7040, 7061 (*°ādayo devāḥ*).—§ 370 (do.): III, **84**, 7083 (do.), 8037 (*Brahmā devagaṇaiḥ saha*, always dwells at Naimisha), 8064 (had made a yūpa in Brahmasaras), 8081 (*purushar-shabhaṃ*), 8101 (*°ādayo devāḥ*); **85**, 8162, 8167 (*°ādayo devāḥ*).—§ 373 (Prayāga): III, **85**, 8212 (do.).—§ 384 (Agastyop.): III, **100**, 8693.—§ 386 (do.): III, **106**, 8825 (*Lokapitāmahaḥ*).—§ 387 (Sagara): III, **107**, 8855 (*°āṇaṃ çaraṇaṃ jagmuḥ*).—§ 391 (Ṛshyaçṛṅga): III, **110**, 10004 (*lokakartṛṇā*).—§ 422 *bis* (Varāhāvatāra): III, **142**, 10948, 10949, (10953), (10958).—§ 439 (Yakshayuddhap.): III, **163**, 11854 (*°ṇaḥ putrān mānasān Dakshasaptamān*).—§ 445 (Nivātakavacayuddhap.): III, **173**, 12207 (had made Hiraṇyapura for the sake of the Kālakeyas), 12211 (had destined that the Kālakeyas should be slain by a man).—§ 457 (Vaivasvatop.): III, **187**, 12797 (*ahaṃ Prajāpatir Brahmā yat paraṃ nādhigamyate*).—§ 458 (Mārkaṇḍeyasamāsyap.): III, **188**, 12807 (*Parameshṭhinaṃ*), 12808 (visited by Mārkaṇḍeya during the cataclysms), 12814 (*kāmarūpiṇaḥ*), 12818 (*padmotpalaniketanaṃ sarvabhūteçaṃ*).—§ 459 (do.): III, **189**, 12954 (*ahaṃ Vishṇur ahaṃ Brahmā*, etc., said Nārāyaṇa to Mārkaṇḍeya), 12991 (*yāvad B°ā na budhyate*), 12996.—§ 477 (Dhundhumārop.): III, **203**, 13560 (born from the lotus in Vishṇu's navel), 13566 (was terrified by Madhu and Kaiṭabha).—§ 478 (do.): III, **204**, 13583 (granted a boon to Dhundhu).—§ 488 (Āṅgirasa): III, **217**, 14110 (*anyo 'gnir lokānāṃ B°ṇā samprakalpitaḥ*, i.e. Aṅgiras), 14113 (had created Agni); **218**, 14122 (*Brahmaṇo yas tritīyas tu putraḥ*, i.e. Aṅgiras).—§ 491 (do.): III, **220**, 14157 (*yaçasā B°ṇā samaṃ*, i.e. the desired son of Uktha).—§ 496 (Skandotpatti): III, **224**, (14279).—§ 501 (Skandop.): III, **229**, 14446 (*ayaṃ tasyāḥ patir vihito B°ṇā*, i.e. Skanda).—§ 502 (Manushyagrahak.): III, **230**, 14462, 14463.—§ 504 (Skandayuddha): III, **231**, 14521.—§ 507 (do.): III, **231**, 14619 (*°dattavaraḥ*, sc. Mahisha).—§ 524 (Jayadrathavim.): III, **272**, 15821 (*caturmukho Brahmā nābhipadmād vinihsmṛtaḥ*), 15824 (*srjate Brahmamūrttis tu, rakshate Paurushī tanuḥ | Raudrī bhāvena çamayet tisro 'vasthāḥ Prajāpateḥ*).—§ 526 (Rāmop.): III, **275**, 15903 (the sons of Pulastya gratified *B.* by a terrible tapas), 15909 (*B.* went and made them desist from this tapas), (15910), (15914), (15919); **276**, 15929 (the brahmarshis, etc., *B°āṇaṃ çaraṇaṃ gatāḥ*), (15932).—§ 543 (Rāmarājyābhisheka): III, **291**, (16560), 16571, 16573.—§ 548 (Āraṇeyap.): III, **313**, 17331 (*Brahmādityam unnayati*).—§ 550 (Samayapālanap.): IV, **13**, 338 (*°ṇaḥ sumahotsavaḥ*), 339 (*samāje Brahmaṇo, rājan, yathā Paçupater iva*).—§ 552*c* (Gāṇḍīva): IV, **43**, 1347 (*B.* had first Gāṇḍīva for 1,000 years).—§ 552*m* (Arjuna): IV, **61**, 1976 (*Brahmaṇaḥ kṛtahastatāṃ*, sc. *vedmi*, said Arjuna).—§ 555 (Indravijaya): V, **12**, 385 (*purā gītaṃ Brahmaṇā*, i.e. v. 386 ff. (*e*)); **13**, 403; **17**, 529 (only *B.*).—§ 561 (Nara-Nārayaṇau.): V, **49**, 1918 (*Bṛhaspatiç cāçanāç ca B°ṇaṃ paryupasthitau*), 1922, (1923).—§ 561 (Yānasandhip.): V, **55**, 2172 (*Svayambhuvaḥ*).—§ 564 (Mātalīyop.): V, **97**, 3502 (*Lokapitāmahaḥ*); **98**, 3542 (*sṛshṭaḥ prathamataḥ caṇḍo B°ṇā brahmavādinā*, sc. the bow in the lake of Varuṇa); **100**, 3571 (*Brahmapādodbhavāç ca ye*, sc. *Yātudhānāḥ*).—§ 565 (Gālavacarita): V, **111**, 3824 (*çāçvataḥ*, at Badarī).—§ 567 (Bhagavadyānap.): V, **131***o*, 4422 (in the forehead of Kṛshṇa).—§ 569 (do.): V, **145**, 4927 (*devaiḥ parivṛto Brahma vedyām iva mahādhvare*).—§ 574 (Jambūkh.): VI, **6**, 213 (on Meru).—§ 574*f* (Bindusaras): VI, **6ζ**, 241 (at Bindusaras, Nara, Nārāyaṇa, Brahmán, Manu, and Sthāṇu are present).—§ 576 (Bhagavadgītāp.): VI, **17**, 643 (*gacchadhvaṃ tena Çakrasya Brahmaṇaç ca salokatāṃ*, said to the warriors); **28**, 1025 (*evaṃ bahuvidhā yajñā vitatā B°naḥ mukhe*, (?) PCR: in the Vedas); **32**, 1158 (*sahasrayugaparyantam ahar yad Brahmaṇo viduḥ*); **35**, †1261 (*Brahmāṇaṃ Içaṃ kamalāsanastham*, seen in the body of Kṛshṇa), †1283 (*Brahmaṇo 'py ādikartre*, i.e. Kṛshṇa).—§ 581 (Bhīshmavadhap.): VI, **65**, 2941 (*dhyānenāvedya tad Brahmā*), 2943 (*brahmavidāṃ varaḥ*), 2968 (*Brahmāṇam lokadhāriṇaṃ*, created by Aniruddha); **66**, 2973, 2985 (*yasyāham ātmajo Brahmā sarvasya jagataḥ patiḥ*, i.e. Nārāyaṇa's), 2997 (*kathāṃ tāṃ Brahmaṇā gītāṃ çrutvā prītā divaṃ yayuḥ*), 3001 (*yasya syād ātmajo Brahmā sarvasya jagataḥ pitā*, i.e. Kṛshṇa's); **67**, 3026 (*Madhuṃ . . . Brahmaṇo 'paciṭiṃ kurvañ jaghāna Purushottamaḥ*); **68**, 3037 (*°proktaṃ stavaṃ*).—§ 592 (Saṃçaptakavadhap.): VII, **23**, 1039 (had created the bow of Arjuna).—§ 594 (Mṛtyu): VII, **52**, 2041 (*Pitāmahaḥ*, the creatures would not die), 2046 (*Parameshṭhinaṃ*); **53**, (2051); **54**, (2082), (2112), 2123 (*°sṛshṭaṃ*, sc. the death).—§ 599 (Jayadrathavadhap.): VII, **94**, 3449 (*karotu svasti te Brahma Brahmā cāpi devatāyaḥ | sarīsṛpāç ca ye çreshṭhās tebhyas te svasti, Bhārata!*), 3458 (*°āṇaṃ çaraṇaṃ jagmuḥ*), 3465, 3480 (*yathā ca Brahmaṇā haddhaṃ saṃgrāme Tārakāmaye | Cakrasya kavacaṃ divyaṃ*); **98**, 3641 (*Brahma-Somapurogamāḥ*, sc. *devāḥ*); **103**, 3862 (*Brahmaṇā vā svayaṃ kṛtaṃ*, sc. the armour of Duryodhana);

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127, 5144 (*Brahmeçānendravaruṇān avahad yaḥ purā rathaḥ*); **143**, 5999 (*°ādyaiḥ suravṛshabhaiḥ*). — § 603*b* (Nārāyaṇa): VII, **201**, 9467 (*Kālo Brahmā Brahma ca brāhmaṇāç ca . . . .*).—§ 603*d* (Tripura): VII, **202**, 9559 (*°dattavarāḥ, Tripuravāsinaḥ*), 9567 (became Rudra's charioteer in the combat with Tripura), 9578 (*prabhum avyayaṃ*), 9579, 9581 (*brahmavidāṃ varaḥ*), 9582, 9587, (9588).—§ 603 (Nārāyaṇāstram.): VII, **202**, 9628 (*Hara*, i.e. Çiva, vanquished him). — § 605 (Karṇap.): VIII, **16**, 628 (*Brahmeçānāv iva*); **32**, 1330 (*sa pāhi sarvathā Karṇaṃ yathā Brahmā Maheçvaraṃ*), 1367 (*Brahmaṇā brāhmaṇāḥ sṛshṭā mukhāt kshattrañ ca bāhutaḥ | ūrubhyām asṛjad vaiçyān çūdrān padbhyām iti çrutiḥ*).—§ 606 (Tripurākhyāna): VIII, **33**, 1436 (*°āṇam agrataḥ kṛtvā*, sc. the gods); **34**, 1454, 1555 (*Brahma-Rudrayoḥ*). — § 606 (Karṇap.): VIII, **34**, 1574 (*yathaiva bhagavān Brahmā lokadhātā Pitāmahaḥ | sārathyam akarot tatra Rudrasya paramo 'vyayaḥ*); **35**, 1620 (became Rudra's charioteer in the combat against *Tripura*), 1665 (do.).— § 607 (do.): VIII, **45**, 2090.—§ 608*b* (Arjuna): VIII, **46**, 2160-1. — § 608 (Karṇap.): VIII, **72**, 3617 (had created the creatures and Gāṇḍiva); **87**, 4428 (*Brahmā Brahmarshibhiç sārddhaṃ Prajāpatibhir eva ca*, present at the encounter between Karṇa and Arjuna), 4440 (*Brahmeçānau*), 4456 (do.); **89**, †4573, †4574.—§ 614 (Gadāyuddhap.): IX, **34***a*, 1964 (*°āṇam iva deveçam*). — § 615*i* (Saptasarasvatī): IX, **38**, VII), 2214.—§ 615*j* (Maṅkanaka): IX, **38**, 2226 (*°ādibhiḥ suraiḥ*), 2238 (*devā Brahmādayaḥ*). — § 615*n* (Viçvāmitra): IX, **40**, 2303 (*°ṇaḥ sutaḥ*, i.e. Vasishṭha), 2313 (*Sarvalokapitāmahaḥ*). — § 615*u* (Skanda): IX, **44**, 2457 (*niyogād B°ṇaḥ*), 2479 (*Svayambhur bhagavān saputraḥ*), 2500 (*devā Brahmapurogamāḥ*); **45**, 2524 (*bhagavān Lokapitāmahaḥ*), 2525 (gave four companions to Skanda); **46**, 2670 (gave a black deerskin to Skanda).—§ 615 (Baladevatīrthay.): IX, **47**, 2751 (*sasarja tīrthāni tathā devatānāṃ yathāvidhi*).—§ 615*kk* (Kurukshetrak.): IX, **53**, 3023 (*°ādyaiḥ suraiḥ*), 3034 (*Brahma-Vishṇu-Maheçvaraiḥ*).—§ 617 (Aishīkap.): X, **17**, 782.—§ 618 (Jalapradānikap.): XI, **7**, 186 (*damas tyāgo 'pramādaç ca te trayo Brahmaṇo hayāḥ*, cf. v. 187).—§ 623 (Rājadh.): XII, **15**, 441 (*na Brahmāṇaṃ na Dhātāraṃ na Pūshāṇaṃ*, sc. *janā namasyanti*), †454 (*°ṇā pūrvam uktaṃ*).—§ 627 (do.): XII, **22**, 646 (?, *Indro Brahmaṇaḥ putraḥ*; *Brahmaṇaḥ* = Kaçyapa's, Nīl.).—§ 635 (do.): XII, **35**, 1258 (*B°ṇaḥ çrutiḥ*), 1276 (*°oktena vidhinā*).—§ 636 (do.): XII, **39**, 1433, 1436.—§ 637 (do.): XII, **43**, 1513 (Kṛshṇa identified with *B.*).—§ 639 (do.): XII, **53**, 1920 (*Brahmā devagaṇair yathā*), 1923 (*Brahmāṇam iva Vāsavaḥ*).—§ 641 (do.): XII, **59**, 2143, 2202 (*çāstraṃ mahārthaṃ Brahmaṇā kṛtaṃ*); **63**, †2362 (*Brā°*, C.); **64**, †2403 (cannot obtain a sight of Nārāyaṇa); **72**, 2752 (the brahman sprang from *B.*'s mouth, the kshatriya from his arms, the vaiçya from his thighs, the çudra from his feet), 2756 (*°ānuçāsanaṃ*); **89**, 3342 (created kshatriyas); **121**, 4420 (*°ṇo vacanaṃ mahat*), 4465 (*Pitāmahaḥ pūrvaṃ babhūvātha Prajāpatiḥ*); **122**, 4483 (*bhagavān Sarvalokapitāmahaḥ*), 4486 (Kshupa fell from *B.*'s head and became priest at his sacrifice), 4503 (*°ṇaḥ putram anujātaṃ Kshupaṃ*), 4512 (*°ṇaḥ putro Vyavasāyaḥ sanātanaḥ*), 4515 (*Pitāmahaḥ*). — § 644 (Āpaddh.): XII, **136**, 4878 (*gāthā B°gītāḥ*). — § 650 (do.): XII, **142**, 5446 (*ajo 'ṇvaḥ kshattram ity etat sadṛçaṃ B°ṇā kṛtaṃ*).—§ 653*b* (Gṛdhragomāyusaṃv.): XII, **153***a*, 5752.—§ 656 (Khaḍgotpattik.): XII, **166**, 6144 (*°ānuçāsane*), 6150 (*bhagavān*), 6152, 6165 (gave the sword to Rudra).—§ 657 (Āpaddh.): XII, **167**, 6224 (*iva*).—§ 658 (Kṛtaghnop.): XII, **169**, 6336 (*Brahmaṇaḥ sakhā*, i.e. Nadījaṅgha); **172**, 6408 (adored by Rājadharman); **173**, 6436 (cursed Rājadharman), 6437, 6445.—§ 660*b* (Bhṛgu-Bharadvāja-saṃv.): XII, **182**, 6780 (sprung from the lotus), 6781, 6800 (*dharmamayaḥ pūrvaḥ Prajāpatiḥ*), 6801; **183**, 6804; **184**, 6821; **187**, 6920 (*tatrātmā mānaso Brahmā sarvabhūteshu lokakṛt*); **188**, 6930 (created the Prajāpatis), 6939 (created only brahmans, from which all four castes arose), 6944; **190**, 6977 (*Trilokakṛt*), 6983; **191**, ††6991 (*°ṇā . . . āçramāç catvāro 'bhinirdishṭāḥ*); **192**, 7028 (*°nirmitaḥ*, sc. *dharmaḥ*).—§ 662*b* (Jāpakop.): XII, **199**, 7320 (*Parameshthinaṃ*); **200**, 7350, (7359).—§ 664 (Mokshadh.): XII, **207***γ*, 7530 (*sarvabhūtapitāmahaḥ*, sprung from the lotus).—§ 664*b* (Madhu): XII, **207**, 7532 (*Brahmaṇo 'pacitiṃ kurvan jaghāna Purushottamaḥ*, sc. *Madhuṃ*).—§ 664 (Mokshadh.): XII, **207***δ*, 7534 (*Brahmā 'nusasṛje putrān mānasān Dakshasaptamān | Marīcim Atryaṅgirasaṃ Pulastyaṃ Pulahaṃ Kratuṃ*), (*e*) 7536 (created Daksha from his right toe), 7551 (*Vedavidyāvidhātāraṃ*).—§ 665 (do.): XII, **208***a*, 7569 (*Svayambhuvaḥ*, as his seven sons are enumerated the same as in v. 7534, only with Vasishṭha instead of Daksha).—§ 666 (do.): XII, **209**, 7614, 7615.—§ 669 (do.): XII, **221**, 8019.—§ 671*b* (Bali-Vāsavasaṃv.): XII, **223**, 8061, 8063, 8064, (8065), 8067, (8068), 8082 (*°dattāṃ mālāṃ*), 8083 (do.); **225**, 8181 (*°ṇā samādishṭaḥ*, sc. Indra).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227**, 8252 (*sarvabhūtabhavaṃ çāçvataṃ*).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8337 (*iva*).—§ 677 (Mokshadh.): XII, **232**, 8508 (*ahar B°ṇaḥ*), 8509 (*pratibuddhaḥ*); **233**, 8523, 8551 (*°Harādishu*); **237**, 8681, 8687; **243**, 8828 (*yathā vai vihitā vṛttiḥ purastād B°ṇā svayaṃ*); **244**, 8881 (*°ṇā vihitā*).—§ 678*c* (Mṛtyu-Prajāpatisaṃv.): XII, **257**, 9162; **259**, 9199, 9203.—§ 680*b* (Tulādhāra-Jājalisaṃv.): XII, **263***a*, 9380; **265**, 9451 (*gāthā B°gītāḥ*).—§ 692 (Mokshadh.): XII, **281***δ*, †10076.—§ 693*b* (Vṛtravadha): XII, **282***a*, 10120, 10134; **283**, 10164, 10171, (10173), 10174, (10175), 10179, (10183), 10184, (10188), 10191, (10193), (10196).—§ 694*b* (Jvarotpatti): XII, **284**, (10253), 10258.—§ 695*b* (Dakshayajñavināça): XII, **285***a*, 10281, 10323 (*°ādayo devāḥ*).—§ 696*b* (Daksha-prokta-Çiva-sahasranāmastotra): XII, **285**, 10440 (*na Brahmā na ca Govindaḥ paurāṇā ṛshayo na te | māhātmyaṃ veditum çaktā yathātathyena te, Çiva!*). — § 701*b* (Bhava-Bhārgavasaṃv.): XII, **290**, 10681 (*devātidevaḥ*).—§ 702 (Mokshadh.): XII, **296***β*, 10839 (created brahmans); **297**, 10870 (*°ṇaikena jātānāṃ nānatvaṃ gotrataḥ kathaṃ*).—§ 704 (do.): XII, **301***a*, †11094; **302***β*, 11106.—§ 705 (do.): XII, **309**, †11507.—§ 707 (do.): XII, **312**, 11571 (*hiraṇyāṇḍasambhavaṃ*); **313**, 11591; **318**, 11709 (*devāgrajaṃ*, if the jīva-soul escapes through the crown of the head one attains to the region of *B.*; read with B.: *vibhuṃ mūrdhnā*); **319**, †11809 (*°ādīnāṃ khecarāṇāṃ kshitau*), †11813 (*°jāḥ*, sc. *sarve varṇāḥ*), †11814 (*°āsyato brāhmaṇāḥ samprabhūtā bāhubhyāṃ kshatriyāḥ . . . nābhyāṃ vaiçyāḥ pādataç cāpi çūdrāḥ*).—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the Prajāpatis).—§ 717*c* (Uparicara): XII, **336**, 12736 (B. *mayā* — i.e. by Nārāyaṇa — *kṛto Brahmā prasādataḥ*; C. has erroneously *Brahmaprasādataḥ*); **337**, 12742 (*°ṇaḥ putrā mānasāḥ*, i.e. Ekata, Dvita, and Trita).—§ 717*b* (Nārāyaṇīya): XII, **340***θ*, 12914 (*Hiraṇyagarbho lokādiç caturvaktro niruktagaḥ*), 12924 (*mayā*—i.e. by Nārāyaṇa—*sṛshṭaḥ purā Brahmā*), 12927, 12929, 12930, 12938 (*Aniruddhāt tathā Brahmā tannābhikamalodbhavaḥ | Brahmaṇaḥ sarvabhūtāni*), 12971, 12978, 12981; **341**, 13013 (*sa-B°kā*

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lokāḥ), (λ), 13016, 13042 (*Lokapitāmahaḥ*), 13044, (13048), 13051, 13052 (°*oktaṃ*), 13055 (*sa-B°kā devāḥ*), 13058 (*Lokagurur Lokapitāmahaḥ*), 13060, 13061, 13079 (*saptaite mānasāḥ proktā ṛshayo Brahmaṇaḥ putrāḥ*, i.e. Sana, etc. (*o*)), 13083 (*Lokaguruḥ*), 13085 (°*ānuçishṭāḥ*), 13098 (°*aikaḥ*), 13100 (*Lokakartā*), 13105; **342**, 13140 (*yasya*—i.e. Nārāyaṇa's—*prasādajo Brahmā*), 13145 (sprung from the lotus), (τ), 13158 (*sa-B°kā devāḥ*), 13164, 13175 (°*ṇaḥ putra ādyaḥ*, i.e. Trita); **343**, I), ††13195 (*bhūtasargaḥ kṛto B°ṇā*), 13201 (*viçvaṃ sṛjat*), VII), ††13211 (*Brāhmaṇaṃ*, C.), ††13212, ††13213 (created the vajra from the bones of Dadhīca), (*aa*), 13281 (fell from his seat during the battle between Rudra and Nārāyaṇa), 13282 (*caturvaktraḥ niruktagaḥ*), 13289, 13292; **344**, 13307 (*sa-B°kaiḥ suraiḥ*, cannot see Nārāyaṇa), 13319 (°*ādayaḥ surāḥ*), (γγ), 13365; **346**, 13403 (*Lokapitāmahaḥ*); **348**$_{\epsilon\epsilon}$, 13452 (*Parameshṭhinā*), 13454, 13459, 13469 (*caturmukhaḥ*), 13476 (*sṛjantaṃ Vedān*), 13478, 13479 (was robbed of the Vedas by Madhu and Kaiṭabha), (ξξ), (13481), 13485, (ηη), (13487), 13508, 13520 (*Brahmaṇo 'pacitiṃ kurvan jaghāna Madhusūdanaḥ*, sc. Madhu and Kaiṭabha), 13521 (created the worlds), 13541 (°*ādīnāṃ salokānāṃ*); **349**, I), 13559 (*mānasaṃ janma Nārāyaṇamukhodgataṃ B°ṇaḥ*), II), 13562 (*cākshushaṃ janma dvitīyaṃ B°ṇaḥ*), III), 13565 (*tritīyaṃ janma B°ṇo . . . vācikaṃ*), IV), 13571 (*çravaṇajā sṛshṭir B°ṇaḥ*), 13573 (*prajāsargakaro . . . jagatpatiḥ*), 13576, 13577, 13579 (*varado Lokapitāmahaḥ*), 13581 (*lokavisargakṛt*), V), 13585 (*nāsatye janmani purā B°ṇaḥ*), 13586, VI), 13590 (*Hariyonaye*), 13591, VII), 13594 (*saptamaṃ janma padmajaṃ B°ṇaḥ*), 13624 (*Lokapitāmahaḥ*); **350**, 13654, 13655, 13661, 13665 (*Parameshṭhinā*), 13705 (*Umāpatir Bhūtapatiḥ Çrīkaṇṭho B°ṇaḥ sutaḥ*); **351**, 13720 (*Brahmaṇā saha saṃvādaṃ Tryambakasya*).—§ 717*d* (Brahma-Rudrasaṃv.): XII, **351**, (13734), 13735, 13736, (13737); **352**, (13740), †13761 (*ādya īçaḥ prajānāṃ*).—§ 723 (Ānuçāsanik.): XIII, **6**, 296 (*Vaçishṭhasya ca saṃvādaṃ Brahmaṇaç ca*), (299).—§ 730 (do.): XIII, **14**, 591 (*Brahma-Vishṇu-Sureçānāṃ srashṭā*, i.e. Çiva; *B°ādayo devāḥ*, adored Çiva), 594 (created by Çiva), 607 (cf. Brahmaloka), (*β*), 624.—§ 730*g* (Upamanyu): XIII, **14**$_{\eta}$, 731 (*Brahma-Vishṇu-Surendrāṇāṃ . . . vapur dhārayate Bhavaḥ*, i.e. Çiva), 791 (*yaḥ*—i.e. Çiva—*pūrvam asṛjad devaṃ Brahmāṇaṃ lokabhāvanaṃ*), (*o*), 795 (*Bhagavaty uttamaiçvaryaṃ Brahma-Vishṇu purogamaṃ*), 819, (*ν*), 820 (*Brahmendra-Mahendra-Vishṇusahitā devāḥ*), (ξ), 824, 857 (can be slain by the weapon of Çiva), (*ν*), 869 (*Lokapitāmahaḥ*), (*φ*), 875 (praised Çiva), 877, 910 (*tvaṃ Brahmā sarvadevānāṃ*, sc. Çiva), 931 (°*ādibhiḥ suraiḥ*), 940 (*yo*—i.e. Çiva—*'sṛjad dakshiṇād aṅgād Brahmāṇaṃ lokabhāvanaṃ*).—§ 730 (Ānuçāsanik.): XIII, **14**$_{\omega}$, 986, 1001 (°*ādibhiḥ suraiḥ*), 1003 (Çiva identified with *B.*), 1011; **16**, 1052 (did not know the real nature of Çiva), 1053 (°*ākhyaḥ*, i.e. Çiva), 1058 (Çiva identified with *B.*), 1074 (°*ādibhiḥ Siddhaiḥ*, concealed Çiva), (*oo*), 1105; **17**, 1115 (°*proktaiḥ*), 1134 (*Sarvalokapitāmahaḥ*), 1267 (°*ādayo devāḥ*), 1283, 1287 (°*ṇo hṛdi*), 1288; **18**, 1361 (°*tvaṃ*), (λλ), 1369.—§ 734 (do.): XIII, **26**, 1758 (*kshamayā Brahmaṇaḥ samaṃ*, i.e. Bhīshma), †1853 (°*kāntāṃ Gaṅgāṃ*).—§ 737 (do.): XIII, **31***a*, 2013 (C. has *Brāhmāṇaṃ*).—§ 739 (do.): XIII, **35**, 2153 (°*gītāḥ*, i.e. vv. 2146–2152).—§ 743 (do.): XIII, **40**, 2249 (*pramadāḥ sṛshṭāḥ* °*ṇā*).—§ 746 (do.): XIII, **59**, 3042 (*? lokān çuein Brahmapuraskṛtān*); **62***β*, 3150; **66**, 3325 (*Svayambhuvā*, in C. is printed *Brāhmaṇā*), 3326, (3330); **74**, 3621 (*Parameçvaraḥ*); **79**, 3761; **81**, 3816 (read with B.: *Brahmā tu yāḥ*, etc.), 3818 (gave horns to the kine); **83**, 3893, (3913).—§ 747 (do.): XIII, **84***a*, 3954 (*Pitāmahaḥ*).—§ 747*b* (Suvarṇotpatti): XIII, **84**, 4014; **85**, (4017), (4022), 4066, 4104 (*Paramātmanaḥ*), (*ẟ*), 4112, 4117 (created the four castes), 4136 (*Lokagurur Lokapitāmahaḥ*), 4140 (*nisargād B°ṇaḥ*), 4149 (adopted Kavi), 4155 (*Pitāmahaḥ*), 4162 (*Lokapitāmahaḥ*), 4164 (Agni identified with *B.*), 4168 (Agni sprung from *B.*), 4173 (°*vāyvagnisomānāṃ sālokyaṃ*).—§ 749 (Ānuçāsanik.): XIII, **90**, 4290; **91**, 4345.—§ 755*b* (Nahushop.): XIII, **100**, 4809.—§ 758 (Ānuçāsanik.): XIII, **103**, 4909 (*Bhaqīrathasya saṃvādaṃ B°ṇaç ca*), 4911, 4920, 4922, 4923, †4938, 4942, 4950.—§ 759 (do.): XIII, **104**, 5112.—§ 760 (do.): XIII, **111**, 5530 (*vadataḥ*).—§ 762*b* (Kīṭop.): XIII, **119**, 5790 (*sālokyaṃ B°ṇaḥ*).—§ 766 (Ānuçāsanik.): XIII, **126**, 6046 (*Padmasambhavaṃ*), 6049, (6050); **130**, (6113); **133**, 6178 (*Padmayoninā*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **141**, 6390 (°*ṇo yoshiduttamā*, i.e. Tilottamā), 6399 (created Surabhi), 6487 (drank *amṛta*); **143**, 6580 (°*ṇā samudāhṛtaṃ*), 6612 (°*ānuçāsanaṃ*), 6617 (*sṛjatā prajāḥ*); **144**, 6682 (°*ṇā samudīritaḥ*, sc. *mārgaḥ*); **145**, 6691 (°*ṇā proktāḥ*); **146**$_{\gamma}$, 6750 (*Sāvitrī Brahmaṇaḥ sādhvī*).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6809 (*Brahmā tasyodarabhavaḥ*, i.e. Kṛshṇa's), 6818 (*Brahmā vasati garbhasthaḥ çarīre*, i.e. in Kṛshṇa), 6843 (*Pitāmahaṃ*), 6846 (°*pūrvo devagaṇaḥ*).—§ 772*i* (Pavanārjunasaṃv.): Vāyu said: A superior brahman is the protector of all creatures and the creator of the living world (cf. Agni), viz. *Prajāpati Brahmán*. Some unwise persons say that *Brahmán* was born from an egg . . . ; this view one should not hold; how can *Brahmán* be born, he who is unborn (*ajaḥ*)? the egg is space (*ākāçaṃ*); from that *Brahmán* was born; if it is objected, that there would be nothing for him to stand upon: there is Ahaṅkāra ("consciousness"), endued with great energy: XIII, **154**, 7227 (*Prajāpatiḥ*), 7228, 7231.—§ 772*b* (Pavanārjunasaṃv.): XIII, **155**, 7233 (°*ṇaḥ sutāṃ*, i.e. Earth).—§ 772*l* (Vasishṭha): XIII, **156**, 7282 (°*dattavaraṃ saras*), 7289 (°*dattavarā Daityāḥ*).—§ 772*p* (Kapa, pl.): XIII, **158**, 7328, (7330).—§ 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, 7388 (*Brahmā bhūtva*, sc. Kṛshṇa).—§ 773*d* (Çiva): XIII, **161**, 7487 (°*āṇaṃ sārathiṃ kṛtvā*, sc. Çiva), 7492 (adored Çiva).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7635 (°*ṇaḥ sati Sāvitrī*).—§ 782 (Anugītāp.): XIV, **18**, 521 (*Sarvalokapitāmahaḥ*).—§ 782*b* (Brāhmaṇagītā): XIV, **20**, 609 (°*ādayaḥ*); **23**, (†690), 707 (*Prajāpatiḥ*); **27**, 785.—§ 782*g* (°*ādayaḥ*); **23**, (†690), 707 (*Prajāpatiḥ*); **27**, 785.—§ 782*g* (°*ṇoktam idaṃ*), 962 (Guruçishyasaṃv.): XIV, **35**, 949 (°*ṇoktam idaṃ*), 962 (*vitakalmashaṃ*); **36**, (967); **37**, (1023); **38**, (1042); **39**, (1058); **40**, (1084); **41**, (1097); **42**, (1102), [2]1133; **43**, (1170); **44**, (1212); **45**, (1234); **46**, (1259); **47**, (1317); **48**, (1334); **50**, (1366); **51**, (1424), 1466, 1467.—§ 784*b* (Uttaṅka): XIV, **54**, 1576 (Kṛshṇa identified with *B.*, Vishṇu, and Indra).—§ 788 (Āçramavāsap.): XV, **28**, 755 (*niyogād B°ṇaḥ*).

Cf. also the following synonyms:

Abjasambhava: I, 2077.
Ādideva: XII, 6949.
Agni: XII, 8139.
Ahaṃkāra, q.v.
Aja, q.v.
Avyaya, q.v.
Bhūmipati: I, 2499.
Bhūtakṛt, q.v.
Bhūtātman, q.v.

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Caturmukha, q.v.
Caturvaktra, q.v.
Caturveda, q.v.
Çambhu, q.v.
Devadeva, q.v.
Devādhideva, q.v.
Devāsuraguru, q.v.
Devātideva: XII, 10681.
Devavara, q.v.
Deveça, q.v.
Dhātṛ, q.v.
Hiraṇyagarbha, q.v.
Īça, q.v.
Īçvara, q.v.
Jagannātha, q.v.
Jagatpati, q.v.
Jagatprabhu: XII, 9166.
Lokabhāvana, q.v.
Lokadhātṛ, q.v.
Lokādinidhaneçvara: VII, 2068.
Lokaguru, q.v.
Lokakartṛ, q.v.
Lokakṛt, q.v.
Lokapitāmaha: I, 904, 2074; II, 473; III, 8825; V, 3502, 4107; VII, 2078; IX, 2281, 2524; XII, 2144, 9194, 10180, 10185, 13042, 13058, 13403, 13579, 13624; XIII, 869, 3912, 4136, 4162; XIV, 1347.
Lokasambhava: XIII, 940.
Lokasrashṭṛ: VIII, 1532.
Lokavṛddha: V, 1920.
Lokeça, q.v.
Mahādeva: XII, 9176, 13047.
Mānasa, q.v.
Niruktaga: XII, 12914, 13283.
Padmasambhava: XIII, 6046.
Padmayoni: III, 16547; VII, 9427, 9591; XII, 13371; XIII, 1126, 3546, 6178.
Padmodbhava: XIII, 298.
Parameshṭhin, q.v.
Pitāmaha: I, 32, 902, 935, 1197, 1272, (1274), 1277, 1569, 1570, 1576, 1580, 1588, 1627, 1628, 1629, 1638, 1644, 1645, 1652, 1826, 1915, 2057, 2065, 2075, 2076, 3846, (7279), 7635, 7636, 7637, 7642, (7643), 7644, 7680 (*°sya bhavanaṃ*), 7681, 7683, 7685, 7686, 7687, 7689, 7690, 7696, (7698), 7700, 7708, 7732, 7733, 8157; II, 280, 420 (*°sabhāṃ*), 425 (do.), 465, 467, 482 (*°sabhāyāṃ*), 739 (*°samaḥ*, i.e. Bṛhadratha); III, 7078, 8034 (*Vetasikāṃ P°nishevitāṃ*), 8192 (at Tuṅgaka), 8239, 8253 (*°purogāç ca devāḥ*), 8276 (*°samaṃ Dhaumyaṃ*), 8315 (performed a sacrifice in Prayāga), 8700, 8707 (*yathā*), 8775 (*iva*), 8823, 8827, 8858, 11856 (on Meru), 12152, 12190, 12305, 12809, 13559, 13565, 13585, 14278, 15886, 15934, 15938; V, 1920, 1922, 3604 (*amṛtenā 'bhitṛptasya vīram udgirataḥ purā, P°sya vadanād udatishṭhad anindità*, i.e. Surabhi), 3835 (*atra*—in the North—*yajñaṃ samāsasya dhruvaṃ sthātā P°ḥ*), 3969 (*yathā Devyāṃ P°ḥ*), 4102, (4111); VI, 2939, 2975, 2977, 5770 (*iva*); VII, 2041, 2071, 2085, 2099, 2101, 6348 (*°purogamā devāḥ*); VIII, 1518, 1526, 1528 (*trilokeçaṃ*), (1530), 1531, 1533, 1574 (*lokadhātā*), 1575, 1622, 1627, 2089, 2091, 4438; X, 769, 771, 776, 784; XI, 1355 (*°sutaṃ jyeshṭhaṃ Kumāraṃ*), 2148, 2514, 4176 (wanting in B.), 4178, 4465, 4490, 4515, 4516, 4519 (*°samaprabhāḥ*), 5847, 6131, 6134, 6145, 6162, 6330 (*°sabhopamaṃ*), 6437, 7355, 7631, (7635), 8060, †8423 (*Svayambhuvaḥ*), 9156, 9159, 9165, 9174, (9195), 9210, 9212, 10052 (identified with Vishṇu), 10113 (*°purogāç ca sarve devāḥ*), 10163, 10164, 10165, 10170, 10177, 10178, 10187, 10191, 10252, 10438 (*hṛdayañ ca P°aḥ*, sc. Çiva's), 12979, 13037, 13045, 13420 (?), 13522, 13562, 13595, 13596, †13686, (13727), 13731, 13764; XIII, 297, 298, 794, 1112, 1517, 2252, 2253, 2255, 2966, 3289 (*Atriḥ P°sutaḥ*), (3554), (3607), 3616, 3884 (*°sya saṃvādam Indrasya ca*), 3887, 3953, 4016, 4020, 4104, 4138, 4142, 4155, 4159, 4160, 4371 (*°sabhāṃ*), 4378, 4392, 4765, 4805, 4807, 4923, 4928, 4933, 6155 (*padmabhūtaḥ*), 6159, 6582, 6807, 6810 (*°gṛhaṃ*, i.e. Kṛshṇa), 6843, 6845, 7229 (born from the *ākāça*), 7635 (*jagannāthaḥ*), 7642; XIV, 525, 689, 784, 2035; XVIII, 170.
Prabhavaḥ sarvabhūtānāṃ: I, 2499.
Prajānām īçvareçvaraḥ: VII, 2085.
Prajāpati, q.v.
Prajeçvara: VII, 2079.
Prapitāmaha: I, 7733; III, 1152, 15916; VI, 1285 (identified with Kṛshṇa); VII, 1626; IX, 2192; XII, 7351, 9161; XIII, 1126; XIV, 966.
Sarvabhūtapitāmaha: I, 2493; IX, 2499; XII, 7530.
Sarvabhūtātman, q.v.
Sarvabhūteça: III, 12818.
Sarvalokakṛt: I, 8145.
Sarvalokapitāmaha: I, 901, 7735; II, 435; III, 8856, 12811, 12997, 13535; VIII, 1620; IX, 2313, 2495, 2742, 2750; XII, 4483, 6140, 13470; XIII, 1134; XIV, 521.
Sarvalokeçvara, q.v.
Sarveça: VII, 2102.
Suraguru: I, 32 (?), 2504.
Suraçreshṭha, q.v.
Surasattama, q.v.
Svayambhū, q.v.
Trailokyakartṛ: XII, 10167.
Tribhuvaneçvara, q.v.
Trilokakṛt: XII, 6977, 10190.
Trilokeça, q.v.
Vedhas, q.v.
Vibudhaçreshṭha, q.v.
Vibudheçvara, q.v.
Viçvakṛt, q.v.
Viçvātman, q.v.
Viçveça, q.v.
Viçveçvara, q.v.
Vidhātṛ, q.v.
Vidhi, q.v.
Viriñci, q.v.

Brahmán[2] = Çiva (1000 names[1–2]). Do.[3] = Vishṇu (1000 names).

Bráhman ("the Absolute, the Vedas, etc."). § 1 (Anukram.): I, **1**, 14 (*°bhūtāḥ*, i.e. the munis present at the sacrifice of Çaunaka).—§ 2 (do.): I, **1**, 22 (*ekākṣharaṃ*, etc. = Vishṇu).—§ 3 (do.): I, **1**, 30 (*satyaṃ, jyotir, Brahma sanātanaṃ*, in the primordial egg, whence came Brahmán, etc.).—§ 4 (do.): I, **1**, †109[2] (*mūlaṃ Kṛshṇo brahma ca brāhmaṇāç ca*).—§ 7 (do.): I, **1**, 250 (*çāçvataṃ, paramaṃ*).—§ 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2317 (*gacchati çāçvataṃ*).—§ 82 (Kṛshṇa Vāsudeva): I, **63**, 2429 (*avyaktyam aksharaṃ*, etc. = Kṛshṇa).—§ 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2474 (*na ca vikrīnate brahma*, i.e. the Vedas).—§ 135 (Çakuntalop.): I, **74**, 3098

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(*satyaṃ paraṃ brahma*).—§ 143 (Nahusha): I, **75**, 3156 (°*bhūtaḥ*, i.e. Yati).—§ 144 (Yayāti): I, **75**, 3176 (*sampadyate tadā*), 3177 (do.).—§ 145 (Kaca): I, **76**, †3229 (? *brahma ca brāhmaṇāç ca*, worship Devayānī), †3245 (°*rāçiṃ*, i.e. Uçanas), †3253 (*brāhmaṇo brahmabhūtaḥ*, i.e. Kaca).—§ 146 (Devayānī): I, **78**, 3315 (*acintyaṃ*, etc.).—§ 148 (Yayāti): I, **85**, 3515 (°*ṇy ādhāya mānasaṃ*).—§ 149 (do.): I, **90**, †3622.—§ 223 (Vāsishṭha): I, **175**, 6691 (?, *mahad āçcaryaṃ B°tejobhavaṃ*), 6692 (°*tejobalaṃ*).—§ 233 (Svayaṃvarap.): I, **188**, 7047 (°*tejasā*).—§ 259 (Çārṅgakop.): I, **232**, 8424 (?, *etad brahma vyāhṛtaṃ tvayā*).—§ 260 (Khāṇḍavadah.): I, **234**, 8463 (?).—§ 277 (Jarāsandhavadhap.): II, **22**, 871 (?, *svargayonir mahad brahma*).—§ 310*b* (Sūrya): III, **3**, 190 (*çāçvataṃ* = Sūrya).—§ 327 (Draupadīparit.): III, **29**, 1101 (*kshamā brahma*, etc.), 1104 (do.), 1105, 1106 (*sampadyate tadā*).—§ 329 (Kāmyakavanaprav.): III, **36**, 1450 (*brahma* = the Pratismṛti knowledge).—§ 330 (Indradarçana): III, **37**, 1466 (do.).—§ 370 (Tīrthayātrāp.): III, **84**, 8043 (°*bhūtaḥ*, cf. Gaṅgodbheda).—§ 377 (Dhaumyatīrthak.): III, **90**, 8400 (*paramaṃ*, i.e. Nārāyaṇa).—§ 383 (Jāmadagnyatejohānik.): III, **99**, 8675 (°*bhūtāḥ*).—§ 417 (Yavakrītop.): III, **138**, 10814 (= the Vedas), 10817 (?).—§ 423 (Gandhamādanaprav.): III, **145**, 11047 (°*bhūtāḥ*, at Badarī).—§ 450 (Ājagarap.): III, **180**, 12471 (*paraṃ brahma nirduḥkham asukhañ ca yat*), 12472.—§ 453 (Mārkaṇḍeyas.): III, **183**, 12621 (°*bhūtāḥ*).—§ 456 (Sarasvatī-Tārkshyas.): III, **186**, 12719 (= the Vedas?).—§ 459 (Mārkaṇḍeyas.): III, **189**, 12992 (°*rūpiṇā*, i.e. Nārāyaṇa).—§ 474*b* (Dhundhumārop.): III, **201**, 13495 (*Brahma Vedāç ca*, created by Vishṇu).—§ 482 (Pativratop., Brāhmaṇavyādhasaṃv.): III, **210**, 13913 (*mahābhūtātmakaṃ Brahma*).—§ 483 (do., do.): III, **211**, 13934 (°*bhūtasya saṃyogaḥ*).—§ 485 (do., do.): III, **213**, 13962 (°*yoniṃ*, i.e. the soul), 13992 (°*ṇo yogaṃ*), 13997, 13998.—§ 520 (Mudgala): III, **261**, 15482 (*Vishṇoḥ paramaṃ padaṃ, paraṃ brahmeti yaṃ viduḥ*).—§ 552 (Goharaṇap.): IV, **50**, 1559 (?, °*karmāṇi*); **51**, 1592 (*Brahmāstraṃ Brahma Vedāç ca*).—§ 555 (Indravijaya): V, **17**, 534 (*yasmāt pūrvaiḥ kṛtaṃ brahma brahmarshibhir anushṭhitaṃ | adushṭaṃ dūshayasi vai*).—§ 556 (Sañjayaṇap.): V, **29***μ*, †861 (*mūlan tvahaṃ brahma ca brāhmaṇāç ca*, said Kṛshṇa, cf. I, 109).—§ 559 (Prajāgarap.): V, **36**, 1282 (°*vittaṃ*); **39**, 1515 (= the Vedas?, *brahma brahmavidāṃ balaṃ*).—§ 560 (Sanatsujātap.): V, **42**, 1580 (*apramādād Brahmabhūtā bhavanti*, sc. the gods), 1610 (*āvasati*); **43**, 1679, 1683; **44**, †1685, †1700, †1707 (*abhyeti*), †1708; **45**, 1722 (°*mukhyānāṃ brāhmaṇānāṃ*), 1736 (*āviçati*); **46**, 1739 (*Brahma çukrāt pravartate, Brahma çukreṇa vardhate*).—§ 561 (Yānasandhip.): V, **53**, 2113 (?, °*varcasī*, i.e. Yudhishṭhira); **63**, 2452 (°*bhūyāya kalpate*).—§ 562 (Bhagavadyānap.): V, **90**, 3234 (*mahat brahma*, identified with Kṛshṇa).—§ 569 (do.): V, **140**, 4742 (°*karmaṇy avasthitaḥ*, sc. Dhaumya).—§ 573 (Ambopakhyānap.): V, **181**, 7215 (°*rāçiḥ*, i.e. Rāma Jāmadagnya).—§ 576 (Bhagavadgītāp.): VI, **26**, 950 (*nirvāṇaṃ*); **27**, 965 (*karma brahmodbhavaṃ viddhi*); **28**, 1017, 1018 (°*āgnau*), 1024 (*yajñaçishṭāmṛtabhujo yānti brahma sanātanaṃ*); **29**, 1041 (*adhigacchati*), 1045, 1054, 1055, 1056, 1059 (*Brahmanirvāṇaṃ Brahmabhūto 'dhigacchati*), 1060 (*labhante Brahmanirvāṇaṃ ṛshayaḥ kshīṇakalmashāḥ*), 1061 (°*nirvāṇaṃ*), 1091 (°*bhūtaṃ*), 1092; **30**, 1102 (*vimūḍho Brahmaṇaḥ pathi*), 1108 (*çabdabrahma*, i.e. the Vedas); **31**, 1140; **32**, 1142, 1144, 1154 (*om ity ekākṣharaṃ brahma*), 1165; **34**, 1216 (*paraṃ*, identified with Kṛshṇa); **37**, 1334 (*paraṃ*), 1351 (*sampadyate tadā*); **38**, 1358 (*mahat*), 1359, 1381 (°*bhūyāya kalpate*), 1382 (*Brahmaṇo hi pratishṭhā 'ham amṛtasyāvyayasya ca*); **41**, 1449 (*oṃ, tat, sad iti nirdeço Brahmaṇas trividhaḥ smṛtaḥ*); **42**, 1504 (*āpnoti*), 1507 (°*bhūyāya kalpate*), 1508 (°*bhūtaḥ*).—§ 581 (Bhīshmavadhap.): VI, **66**, 2987 (*paramakaṃ*, identified with Kṛshṇa); **67**, 3030 (°*bhūtaṃ Keçavaṃ*).—§ 593 (Abhimanyuvadhap.): VII, **42**, 1754 (*gṛṇan Brahma sanātanaṃ*).—§ 595 (Shodaçar. v. Pṛthu Vainya): VII, **69**, 2416 (milked from the Earth by the *Saptarshayaḥ*).—§ 596 (Pratijñāp.): VII, **80**, 2862 (*gṛṇan Brahma sanātanaṃ*), 2865 (identified with Çiva); **81**, 2898 (*gṛṇantau vedavidvāṃsau tad Brahma Çatarudriyaṃ*).—§ 599 (Jayadrathavadhap.): VII, **94**, 3449 (v. Brahmán), 3479 (°*sūtreṇa badhnāmi kavacaṃ*).—§ 603 (Nārāyaṇāstram.): VII, **195**, 9009 (°*rūpaḥ*); **201**, 9451 (°*bhūto . . . abhavat*, sc. Nārāyaṇa), †9467 (v. Brahmán), †9470 (*gacchati*).—§ 606 (Tripurākhyāna): VIII, **33**, 1437 (*gṛṇanto Brahma çāçvataṃ*).—§ 607 (Karṇap.): VIII, **42**, †1970 (*abrāhmaṇe Brahma na hi dhruvaṃ syāt*).—§ 616 (Sauptikap.): X, **7***η*, 257 (identified with Çiva).—§ 618 (Jalapradānikap.): XI, **7**, 192 (*çāçvataṃ*).—§ 621 (Rājadh.): XII, **3**, 105 (i.e. Brahmāstra); **7**, 194 (*sampadyate tadā*).—§ 623 (do.): XII, **12**, 357 (°*bhūtasya dvijāteḥ*); **13**, 374 (*tryaksharaṃ çāçvataṃ*), 375; **15**, 460 (*na Brahma çāpy adhīyīta*, i.e. the Vedas, differently B.); **17**, 532 (°*bhāvaprapannānāṃ*), 533 (*sampadyate tadā*).—§ 626 (do.): XII, **20**, 604 (= the Vedas); **21**, 619 (*sampadyate tadā*).—§ 630 (do.): XII, **26**, 781 (do.), 782 (do.).—§ 635 (do.): XII, **34**, 1213 (°*vikrayī*).—§ 637 (do.): XII, **47**, 1606 (*paraṃ*, identified with Kṛshṇa), 1617 (*bhaumasya*, i.e. the Vedas, the brahmans and the sacrifices, Nīl.), 1619 (*Brahma proktaṃ yugādishu*, sc. Kṛshṇa), 1622 (*ekākṣharaṃ*, i.e. Kṛshṇa), 1688 (*Nārāyaṇaparaṃ Brahma*).—§ 640 (do.): XII, **56**, 2012 (*bhaumaṃ*).—§ 641 (do.): XII, **59**, 2142 (i.e. the Vedas), 2143 (do.), 2145 (*sanātanaṃ naralokasthaṃ*), 2146.—§ 641*f* (Pṛthu Vainya): XII, **59**, 2227 (*bhaumaṃ*).—§ 641 (Rājadh.): XII, **63**, 2357 (*shaṭkarma*); **66**, 2489 (*samaçnute*); **77**, 2913 (*yeshāṃ Brahma paraṃ balaṃ*); **108**, 4015 (*yena prīṇāty upadhyāyaṃ tena Brahma pūjitaṃ*); **121**, 4463.—§ 649 (Āpaddharm.): XII, **141**, 5382 (*vahniḥ*).—§ 655 (do.): XII, **160**, 5950 (°*bhūyāya kalpate*), 5957 (*Paitāmahaṃ sthānam Brahmarāçisamudbhavaṃ*); **161**, 5981 (*sanātanaṃ*).—§ 659 (Mokshadh.): XII, **174**, 6510 (*sampadyate tadā*), 6512 (do.); **177**, 6616 (*mano B°ṇi dhārayan*), 6635 (°*pratishṭhaḥ*, sc. Maṅki), 6638 (*mahat sukhaṃ*).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **188***β*, 6931 (*çāçvataṃ*, i.e. nityaṃ Vedaṃ, Nīl., created by Brahmán), 6945 (*brāhmaṇā B°tantrasthās tapas teshāṃ na naçyati | Brahma dhārayatām nityaṃ vratāni niyamās tathā*), 6946 (*paraṃ*), 6949 (°*mūlā*, sc. *sṛshtiḥ*); **189**, 6965 (*prāṇaṃ B°ṇi dhārayet*), 6966 (*nirvedenādhigacchati*); **190**, 6968 (*satyaṃ*).—§ 661 (Mokshadh.): XII, **196**, 7158 (°*ny avasthitāḥ*), 7166 (*dhiyā dhyāyati*), 7172 (°*kāyanishevaṇaṃ*); **197**, 7185 (°*ṇi sthitaṃ*).—§ 662 (do.): XII, **199**, 7324 (°*bhūtaḥ*), 7325.—§ 662*b* (Jāpakop.): XII, **199**, 7264 (*ekākṣharaṃ*).—§ 663 (Mokshadh.): XII, **201**, †7380 (*paraṃ hy upaiti*); **204**, 7456 (*tadā sampadyate*); **205**, 7466 (*abhyeti*), 7469 (*prajñāyate*), 7471 (do.), 7478 (*nishkalaṃ paramaṃ Brahma*), 7480 (*āpnoti*), 7481 (*paramaṃ*); **206**, 7486 (*drakshyate*), 7499 (*paramaṃ*, i.e. Vishṇu), 7502, 7503, †7512 (*çarīraṃ*), †7516 (*praviçati B° ākāçayoniṃ*).—§ 667 (do.): XII, **210**, 7649 (*guhyaṃ*), 7650 (°*ṇo mukhaṃ*, i.e. Kṛshṇa), 7651 (*çāçvataṃ*, i.e. Kṛshṇa), 7652, 7655 (*çāçvataṃ*, i.e. Kṛshṇa), 7664 (*anādyaṃ tat paraṃ B° na devā narshayo viduḥ*); **215**, 7813 (°*bhūyāya kalpate*), 7820 (*sanātanaṃ*);

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216, 7839 (*paramaṃ*), 7841 (*aksharaṃ*); **217**, 7842 (*paraṃ*), 7844 (*çāçvataṃ*), 7871 (°*bhūtāḥ*).—§ 668*b* (Pāñçaçikhavākya): XII, **218**, 7894 (*ekāksharaṃ nānarūpaṃ*). — § 671*b* (Bali-Vāsavasaṃv.): XII, **224**, 8135 (*gambhīraṃ gahanaṃ*). — § 677 (Mokshadh.): XII, **227**, 8488 (*agre sampravartate*), 8499 (*çāçvataṃ*); **233**, 8510 (*tejomayaṃ çukraṃ*), 8540 (*dve brahmaṇī veditavye çabdabrahma*—i.e. the Vedas—*paraṅ ca yat*), 8541 (*çabdabrahmaṇi nishṇātaḥ paraṃ B°ādhigacchati*); **234**, 8571 (*paraṃ*), 8572, 8573 (°*āvyakte*); **235**, 8596 (*nirguṇaṃ*); **236**, 8629 (°*prāyabhavena*); **238**, 8709 (°*jñānapratishṭhaṃ hi taṃ devā brāhmaṇaṃ viduḥ*); **240**, 8735 (*adhigacchati*), 8751 (°*bhūyase kalpate*), 8754 (*sampadyate tadā*); **241**, 8776 (*tejomayaṃ çukraṃ*); **242**, 8816 (*paramaṃ*); **243**, 8831 (°*bhūyase kalpate*), 8838 (*catushpadī hi nikçreṇī B°ṇy eshā pratishṭhitā*); **251**, 9054 (°*bhūyān bhavishyasi*), 9060 (*aduḥkham asukhaṃ*); **252**, 9068 (*sampadyate tadā*), 9069 (do.), 9070 (°*bhāyāya kalpate*); **254**, 9115 (*paraṃ*).—§ 680 (do.): XII, **263**, 9355 (*sampadyate tadā*), 9356 (do.); **264**, 9412 (*Brahmaiva vartate loke*), 9415 (*sarvaṃ Brahma Brahmaṇi saṃçritaṃ*).—§ 684 (do.): XII, **270**, 9638 (°*bhūtāḥ*), 9654 (*Brahmaṇi Brahma vindati*); **271**, 9707 (*dve Brahmaṇī*, etc., cf. v. 8540), 9708 (*paraṃ B°ādhigacchati*, cf. v. 8541), 9747, †9753, †9754.—§ 688 (do.): XII, **276**, 9912 (°*tvam upagacchati*), 9913 (°*bhāve*). — § 692 (do.): XII, **280**, 10000 (*prakāçati sanātanaṃ*), 10021 (*aiçvaryaṃ vai mahat B°*); **281**, 10051 (identified with Vishṇu), 10054 (*prakāçate*), †10081 (*dushprāpam abhyeti*).—§ 696*b* (Dakshaprokta-Çiva-sahasra-nāmastotra): XII, **285**, 10474 (°*sammitaḥ*, sc. *stavaḥ*, i.e. the hymn containing Çiva's 1000 names as recited by Daksha). — § 702 (Mokshadh.): XII, **292**, 10736 (°*çāstrajñāḥ*). — § 703 (Mokshadh.): XII, **300**, †11011 (*guhyaṃ*). — § 704 (do.): XII, **302**, 11198 (*sanātanaṃ*, i.e. the Saṅkhya-system).—§ 705 (do.): XII, **303**, 11224 (*paraṃ sanātanaṃ*); **309**, 11474 (*avyaktaṃ*), †11497 (*sanātanaṃ viçuddham ādyaṃ*), †11502 (*paraṃ*), †11504 (do.), ††11506 (*sanātanaṃ*), 11508 (*paraṃ*), 11512 (*sanātanaṃ*).—§ 707 (do.): XII, **311**, 11547 (*avyaktaṃ paraṃ*); **317**, 11692 (*avyayaṃ*), 11699 (*paramam avyayaṃ*); **319**, †11813, 11825. —§ 709*b* (Sulabhā-Janaka-saṃv.): XII, **321**, 11924 (*Brahma Brahmavidāṃ balaṃ*, i.e. the Vedas). — § 713 (Çukakṛti): XII, **326**, 12219 (°*tulyaparākramaṃ*); **327**, 12279 (°*āçramapade*, i.e. sannyāsa), 12293 (*sampadyate tadā*), 12294 (do.), 12295 (°*tvam açnute*), 12296 (*sampadyate tadā*), 12298 (do.).—§ 714 (Çukakṛtya): XII, **329**, 12370 (i.e. the Vedas).—§ 715 (Çuka-Nāradasaṃv.): XII, **331**, 12498 (*abhyeti*). — § 716 (Çukābhipatana): XII, **334**, 12610 (°*ṇi pratyatishṭhat*), 12627 (°*bhūto 'bhavat*, sc. Çuka), 12642 (°*tejomayaḥ*, i.e. Çuka).—§ 717*c* (Uparicara): XII, **336**, 12727; **337**, 12753 (*bṛhad Brahma mahac caiva çabdāḥ paryāyavācakāḥ*, etymology of the name Bṛhaspati), 12802 (°*bhāram anusthitāḥ*). — § 717*b* (Nārāyaṇīya): XII, **341**, 13116 (*paraṃ*, i.e. Nārāyaṇa); **343**, 13191 (°*bhūtaṃ*), ††13196 (? *Agniḥ*; = brāhmaṇa, Nīl.), 13239 (*paramaṃ*, i.e. nirvāṇa); **348**, 13465 (*tamaso Brahma sambhūtaṃ*), 13481 (*Vedā me Brahma cottaraṃ*, said Brahmán), 13530 (*agryaṃ*, i.e. Nārāyaṇa); **349**, 13612 (*paramakaṃ*, i.e. Nārāyaṇa).—§ 718*b* (Uñchavṛttyup.): XII, **360**, 13861 (*vartayan*); **362**, 13890 (*āvartayāmi*, i.e. the Vedas).—§ 724 (Ānuçāsanik.): XIII, **7**, 369 (*yena prīṇāti upadhyāyaṃ tena syād Brahma pūjitaṃ*).—§ 730 (do.): XIII, **14**, 593 (*aksharaṃ paramaṃ*, identified with Çiva); **16**$_{99}$, 1044 (*nirguṇaṃ*, i.e. Çiva), 1045 (? °*ṇo gatiṃ* = Çiva), 1061 (*paramaṃ*, i.e. Çiva), 1066 (= Çiva), 1086 (*paraṃ* = Çiva), 1093 (*sanātanaṃ* = Çiva), 1103 (*paramaṃ* = Çiva); **17**, 1118 (do.), 1120 (*sanātanaṃ* = Çiva), 1193 (*paramaṃ* = Çiva (1000 names[2])), 1266 (= do.), 1270 (*paramaṃ, paraṃ*); **18**λλ, †1369 (= the Upanishads, PCR.). — § 733*t* (Viçālā): XIII, **25**, 1730 (°*bhūtāḥ*). — § 746 (Ānuçāsanik.): XIII, **62**, 3138 (°*bhūyaṃ sa gacchati*); **63**, 3232 (i.e. the Vedas).—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4132 (*paraṃ*, i.e. Agni). — § 762*b* (Kītopākhyāna): XIII, **117**, 5728 (°*bhūtasya*, i.e. Vyāsa); **118**, 5775 (°*bhūtaḥ*); **119**, 5790 (*sanātanaṃ*).—§ 768*b* (Umā-Maheçvara-saṃv.): XIII, **141**, 6420 (°*bhūyāya kalpate*); **142**, 6538 (do.); **143**, 6616 (*nirguṇaṃ nirmalaṃ Brahma yatra tishṭhati sa dvijaḥ*), 6621 (°*bhūyāya kalpate*). — § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6817 (°*bhūtasya*, i.e. Kṛshṇa), 6838 (°*bhūtaḥ*, i.e. Kṛshṇa); **148**, 6875 (do.).—§ 769 (Ānuçāsanik.): XIII, **149**, 6944 (*paramaṃ*, i.e. Vishṇu), 7066 (*sanātanaṃ yāti*).—§ 770 (do.): XIII, **151**ζ, 7109 (°*tejomayāḥ*, i.e. the ṛshis of the East), 7133 (*paramaṃ*), 7150 (*mahad Brahma Sāvitrīguṇakīrtanaṃ*), 7154 (*sanātanaṃ*). — § 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, 7370 (°*guhāṃ pravishṭaḥ*, sc. Kṛshṇa). — § 779 (Açvamedhikap.): XIV, **13**, 333 (*tryaksharaṃ çāçvataṃ*), 334 (°*mṛtyū*).—§ 782 (Anugītāp.): XIV, **16**, 419 (*paraṃ*); **17**, 477 (= jīva); **18**, 502 (*çāçvataṃ* = jīva?); **19**, 545 (*sanātanaṃ param āpnoti*), 557 (*avyayam āpnoti*), 579 (*āsadayati tad B°*), 582.—§ 782*b* (Brāhmaṇagītā): XIV, **20**, 608 (*nirdvandvaṃ*); **24**, 727 (*sanātanaṃ*); **26**, 753 (*om ity aksharaṃ Brahma*), 761 (°*ṇi sthitaḥ, Brahmabhūtaḥ*), 762 (*Brahmaiva samidhas tasya Brahmāgnir Brahmasambhavaḥ | āpo Brahma gurur Brahma sa Brahmaṇi samāhitaḥ*); **27**, 783 (*vāri B°sambhavaḥ*); **32**, 912 (°*lābhyasya*; °*nābhasya*, PCR.); **34**, 925 (°*ṇo liṅgaṃ*).—§ 782 (Anugītāp.): XIV, **35**, 934 (*paraṃ*).—§ 782*g* (Guruçishyasaṃv.): XIV, **35**, 950 (*paraṃ*), 953 (°*bhūyāya kalpate*), 956 (°*bījaḥ*, sc. *vṛkshaḥ*), 969, 973 (°*bhāvāya*); **41**, 1112 (*çubhaṃ yāti*), 1115 (*prakāçate*); **42**, 1153 (°*bhūyāya kalpate*); **47**, 1317 (*param . . . Brahmayonisthāḥ*), 1318, 1324 (°*bhūyāya kalpate*), 1330 (°*vṛkshaḥ*); **48**, 1334 (°*mayaṃ vṛkshaṃ, °vanaṃ*); **49**, 1351 (°*jñāḥ*), 1353 (do., C. has *Brā°*); **51**, 1432 (*paraṃ*), 1453 (*tryaksharaṃ . . . çāçvataṃ*), 1460 (*çubhaṃ vetti*). — § 790 (Putradarçanap.): XV, **35**, 940 (°*opanishadaṃ*, i.e. the Vedas and the Upanishads).—§ 795 (Svargārohaṇap.): XVIII, **5**, 187 (°*bhūyāya kalpate*).—§ 795*b* (Mahābhārata): XVIII, **5**, 208 (*paraṃ Brahmādhigacchati*).

Bráhman[2] = Çiva (1000 names[1]). Do.[3] = Vishṇu (1000 names).

Brāhmaṇa[1] = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Brāhmaṇa[3] (adj.). § 520 (Mudgala): III, **261**, 15458 (*lokāḥ*).

[Brāhmaṇagītā] ("the instruction given by the brahman"). § 782*b* (Anugītāparvan): *Kṛshṇa* said: A certain brahman's wife asked her husband (who was a complete master of every kind of knowledge and wisdom) to what region she should go, being dependent on him as her husband, who was harsh in his conduct towards her (*kīnāçaṃ*, i.e. *karkaçaṃ niranukroçaṃ*, Nīl.). The brahman discourses on acts; on the seat of the soul, where *Bráhman*, *Soma*, and *Agni*, etc., dwell, and for whose sake *Brahmán*, etc., in *Yoga*, worship the indestructible, etc.; the life-breaths *prāṇa*, etc. (*a*); in the midst of them is *Agni Vaiçvānara*, whose seven flames are the nose, the tongue, the eye, the skin, the ear, the mind, and the understanding (*boddhavyaṃ*), etc. (XIV, **20**). In this connection an ancient story is cited, viz. that of the institution of the ten *hotṛs*, i.e. the ear, the skin, the two eyes,

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the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech; sound, etc., are the ten libations; the points of the compass, wind, sun, moon, earth, fire, *Vishṇu*, *Indra*, *Prajāpati*, and *Mitra* are the ten fires, etc. (XIV, **21**); in this connection an ancient story is cited, viz. that of the institution of the seven *hotṛs*, the nose, the eye, the tongue, the skin, the ear, the mind, and the understanding (*buddhiḥ*), not knowing the qualities of one another; the nose, etc., and the understanding never succeed in apprehending doubt, it is the mind [alone] that apprehends it; the nose, etc., and the mind never succeed in apprehending determination; it is the understanding alone that apprehends it; in this connection this ancient narrative of a discourse between the senses and the mind is cited: as the nose does not smell, etc., without the mind, the mind thought itself to be the eternal and foremost one of all the elements; but the senses said that without them the mind would have no enjoyments at all, etc. (XIV, **22**); likewise the ancient story of the institution of the five *hotṛs*: *Prāṇa*, *Apāna*, *Udāna*, *Samāna*, and *Vyāna*; the wind nursed by *Prāṇa* > *Apāna* > *Vyāna* > *Udāna* > *Samāna*; these asked *Brahmán* in days of yore as to which of them was the foremost; *Brahmán* said that he upon whose extinction all the life-breaths become extinct is the foremost; it turned out (as *Brahmán* said) that they are all foremost and not foremost, as they possess the attributes of one another (XIV, **23**); likewise the ancient story of the discourse between *Nārada* and Ṛ. *Devamata*. *Devamata* said: Which part of a creature that takes birth comes first into existence, is it *Prāṇa* or *Apāna*, etc.? *Nārada* seems to give the following explanation: *kāma* (desire) is (1–2) *samāna* and *vyāna*, which move transversely and alternately [from the man to the woman, and *vice versâ*?] and have sprung from *sattva*; from *kāma* springs the vital seed [in the man] and the *rajas* or blood [in the woman]; from the union of these two springs (3) *prāṇa*, and from the seed being modified by *prāṇa* springs (4) *apāna*; these two move up and down and represent the two libations in the [mystical] fire; from the sexual intercourse of the loving pair springs *harsha* (pleasure), which is (5) *udāna* = the fire between *prāṇa* and *apāna* = the fire between day and night = the fire between *sat* (the existent) and *asat* (the non-existent) = [the union between *Samāna* and (Nīl.)] *Vyāna* = *Çānti* (tranquillity) = eternal *Bráhman* ("as the brahmans know"); in fire the smoke is *tamas* (darkness), and the ashes *rajas* (passion). [Nīl. takes all the expressions figuratively in a philosophical sense; according to him the seed (*çukra*) is = *adṛshṭa*, i.e. the *karman* of past lives, the blood (*çoṇitaṃ*) = attachment to the objects of sense, *prāṇa* = *liṅgātman*, *apāna* = death, etc.] (XIV, **24**); likewise the ancient story of the *Cāturhotra*, i.e. the sacrifice with four *hotṛs*; the instrument, the action, the agent, and emancipation; at the sacrifice of *yoga* the *Prāṇa* is the *Stotra*, etc. (*β*); people knowing *Nārāyaṇa* recite some Ṛcs; to *Nārāyaṇa* animals (i.e. the senses, Nīl.) were offered in days of yore; and some *Sāmans*; *Nārāyaṇa* is the soul of all (XIV, **25**); † there is one ruler, residing in the heart, etc.; instructed by him the seven Ṛ.'s shine in the firmament; having lived with that instructor, *Indra* attained to the sovereignty of all the worlds. There is one enemy, residing in the heart; instructed by him all snakes are always hated († v. 746–750). In this connection the old story of the instruction of the snakes, the gods (and As.), and R. by *Prajāpati* is cited; asked by them what is highly beneficial, he said *om*, i.e. *Bráhman* in one syllable; then they ran away in various directions from desire of self-instruction; first arose in the snakes the disposition of biting; in the As. the disposition for ostentatious pride; the gods betook themselves to gifts, and M.-ṛ. to self-restraint (XIV, **26**). The brahman compared the world to an impassable fastness (*durgaṃ*), and *Bráhman* to a great forest; asked by his wife, he described this forest copiously (XIV, **27**); "it is not I, but nature that smells scents, etc." In this connection an ancient discourse between an *adhvaryu* and a *yati* is recited: Beholding an animal sprinkled with water at a sacrificial ceremony, a *yati* blamed the *adhvaryu* for that destruction of life. The *Adhvaryu* appealed to the *Vedas*, saying, "This goat will not be destroyed, but will be benefited; that part of it which is of earth will go to earth," etc.; the *yati* said that if the sacrifice was to the benefit of the goat, then the goats ought to give their consent; "abstention from cruelty is alone worthy of approbation; one should be guided by perception"; the *adhvaryu* objected that by smelling what belongs to the earth, etc., one takes life, as all these entities have life; the *yati* distinguished between the indestructible and the destructible of the soul (*ātmanaḥ*); of these only the indestructible is really existent; to him who is freed from all existent objects there is no fear; the *adhvaryu* admires and praises him, and says that he has no fault by performing those rites according to the *mantras*; the *yati* remained silent; the *adhvaryu* proceeded with the sacrifice (XIV, **28**). Follows the ancient story about the 1,000-armed king *Kārtavīryārjuna* and the Ocean; v. *Arjuna Kārtavīrya* (*c*) and *Paraçu-Rāma* (*d*) (XIV, **29**) with *Alarka* (*e*) (XIV, **30**). The brahman said: There are three foes in the world (i.e. ninefold, on account of the three guṇas); exultation, satisfaction, and joy < goodness; desire, wrath, and hatred < passion; lassitude, sloth, and delusion < darkness. Persons conversant with the ancient *kalpas* recite some verses which were sung in days of old by king *Ambarīsha*, who had acquired a tranquil soul: "I have killed all foes, etc., but the greatest vice has not yet been destroyed by me . . ." (XIV, **31**). Then the old narrative of the discourse between a brahman and king *Janaka* (*f*) is cited (XIV, **32–33**). Asked by his wife as to how this knowledge may be acquired, the brahman said: Know that *Brāhmaṇī* (i.e. *buddhi*, Nīl.) is the [lower] *araṇī*, the preceptor the upper *araṇī*; penances and conversance with the scriptures turn the upper *araṇī*; knowledge is the fire produced. Asked by his wife about the symbol (*liṅgaṃ*) of *Bráhman* called *kshetrajña*, the brahman answered that he is without symbols and qualities. *Kṛshṇa* said: Then the mind of that brahman's wife, upon the destruction of the *kshetrajña*, became that which is beyond the *kshetrajñas*, in consequence of the knowledge of *kshetra*. Asked by *Arjuna*, where now that brahman and his wife were, *Kṛshṇa* said: "My mind (*manas*) is the brahman, my understanding (*buddhi*) is the *brāhmaṇī*; he who has been called *kshetrajña* is I myself" (XIV, **34**).

Brāhmaṇāḥ = Çiva (1000 names[1]).

Brahmaṇaḥ çāstra(m) ("the Vedas," PCR.). § 702 (Mokshadh.): XII, **292**, 10735 (°*nirdeçāt*).

Brahmaṇaḥ kshaya(ḥ). § 615*kk* (Kurukshetrak.): IX, **53**, 3025. Cf. Brahmakshetra.

Brahmaṇaḥ pada(ṃ). § 480 (Pativratop. Brahmaṇa-vyādhasaṃvāda): III, **209**, 13895 (*āpnoti yat paraṃ*).—§ 641 (Rājadh.): XII, **79**, 2982.—§ 677 (Mokshadh.): XII, **236**, 8621 (*nimishet*); **237**, 8780 (do.).—§ 684 (do.): XII, **271**, 9739 (*anvichan*).—§ 687 (do.): XII, **275**, 9871

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(*ninīshet*).—§ 772*b* (Pavanārjunasaṃv.): XIII, **155**, 7234.—§ 779 (Açvamedhikap.): XIV, **11**, 296.—§ 782 (Anugītāp.): XIV, **16**, 418 (*Brahmaṇaḥ padavedane*; *padiv°*, C.), 449.

Brahmaṇaḥ sadana(ṃ). § 255 (Agniparābhava): I, **223**, 8143.—§ 357 (Pushkara): III, **82**, 4074.—§ 439 (Yakshayuddhap.): III, **163**, 11858 (*Brahmaṇaḥ sadanād tasya* — i.e. Nārāyaṇa's — *paraṃ sthānaṃ prakāçate*).—§ 520 (Mudgala): III, **261**, 15482 (*Brahmaṇaḥ sadanād ūrdhvaṃ tad Vishṇoḥ paramaṃ padaṃ*).—§ 615*ff* (Asita-Devala): IX, **50**, 2904.—§ 618 (Jalapradānikap.): XI, **8ζ**, 216.—§ 734 (Ānuçāsanik.): XIII, **26**, †1851.—§ 750 (do.): XIII, **93**, 4411.—§ 751*b* (Çapathavidhi): XIII, **94**, 4591.

Brahmaṇaḥ saras. § 615*gg* (Sārasvata): IX, **51**, 2943 (thence comes the Sarasvatī).

Brahmaṇaḥ sthāna(ṃ). § 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2297.—§ 361 (Tīrthayātrāp.): III, **83**, 6041 (*uttamaṃ*, i.e. Brahmodumbara).—§ 662*b* (Jāpakop.): XII, **199**, 7212.—§ 675 (Mokshadh.): XII, **230**, 8429, 8430, 8452.—§ 680*b* (Tulādhāra-Jājalisaṃv.): XII, **264**, 9420.—§ 691 (Mokshadh.): XII, **279**, 9967.—§ 692 (do.): XII, **281***δ*, †10075 (*sthānaṃ . . . devasya Vishṇor atha Brahmaṇaç ca*, etc.).—§ 717*c* (Uparicara): XII, **337**, 12816.—§ 717*b* (Nārāyaṇīya): XII, **340**, 12977.

Brāhmaṇa-māhātmya-kathana. § 454 (Mārk.): Questioned by the *Pāṇḍavas* about the greatness of the *brahmans*, *Mārkaṇḍeya* told: A prince of the *Haihayas* killed a *brahman*, whom he took for a deer, as he was enveloped in the skin of a black antelope. The *Haihayas*, very afflicted, set out inquiring as to whose son the *muni* might be. Arriving at the hermitage of *Tārkshya Arishṭanemi*, they told him the matter, and learnt that it was his son, and that he had been revived, because these *munis* had no fear of death, as they spoke well of *brahmans*, etc. (III, **184**).—§ 455: *Mārkaṇḍeya* continued: When the *rājarshi Vainya* was performing the horse-sacrifice, *Atri* desired to go and ask him for alms, but gave up his desire of wealth and proposed to his wife and sons that they should all retire to the woods. His wife prevailed upon him that (though he had heard from *Gautama* that there were *brahmans* about *Vainya* who were jealous of him) he should first acquire riches and distribute them to his sons and servants, and so he went to *Vainya* and praised him as the foremost of sovereigns and the ruler of their destinies (*vidhātṛ*). The *ṛshi Gautama* blamed him for thus flattering the king, and said that it was *Indra* who was the foremost of sovereigns and ruler of their destinies (*vidhātṛ*). The *munis* (having let the pious *Kāçyapa* inquire about the matter) applied to *Sanatkumāra*, who said that the *brahmans* and *kshattriyas* ought to act together, and that the king (enumeration of honourable appellations) might rightly be styled as *Atri* had done. *Vainya* then gave to *Atri* 1000 maidservants and 100 millions of gold [coins] and ten *bhāras* of gold. Having given this to his sons *Atri* retired to the forest (III, **185**).

Brāhmaṇānāṃ netṛ = Skanda: III, 14638.

Brāhmaṇapriya[1] = Mahāpurusha (Mahāpurushastava).

Brāhmaṇapriya[2] = Vishṇu (1000 names).

Brāhmaṇarūpa = Mahāpurusha (Mahāpurushastava).

Brāhmaṇasavratin = Skanda: III, 14638.

Brahmaṇas tīrtha(ṃ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6083.

Brāhmaṇa-vyādha-saṃvāda, v. Pativratopākhyāna.

Brāhmaṇī[1], a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8036 (by bathing there one attains to Brahmaloka).

Brāhmaṇī[2], a river. § 574 (Jambūkh.): VI, **9**λ, 341 (in Bhāratavarsha, only in B., C. has by error *Brahmāṇīṃ*).

Brahmanirmitaṃ saras ("the lake created by Brahmán"). § 775 (Ānuçāsanik.): XIII, **166***a*, 7655.

Brahmaṇo bhavana(ṃ) = Brahmabhavana. § 289 (Arghāharaṇap.): II, **36**, 1317.

Brahmaṇo 'has ("a day of Brahmán"). § 310*b* (Sūrya): III, **3**, 185 (*yad aho Brahmaṇaḥ proktaṃ sahasrayugasammitaṃ*.).—§ 576 (Bhagavadgītāp.): VI, **32**, 1158 (*sahasrayugaparyantam ahar yat Brahmaṇo viduḥ*).—§ 675 (Mokshadh.): XII, **232**, 8508 (do.).

Brahmaṇo loka(ḥ) = Brahmaloka. § 615*ff* (Asita Devala): IX, **50**, 2901 (*Jaigīshavyaḥ sa vai lokaṃ çāçvataṃ Brahmaṇo gataḥ*).—§ 751*b* (Çapathavidhi): XIII, **94**, 4600.—§ 757*b* (Hastikūṭa): XIII, **102**, 4905 (*sa yāti Brahmaṇo lokaṃ brāhmaṇo Gautamo yathā*).

Brahmaṇya[1] = Skanda: III, 14638; IX, 2670.

Brahmaṇya[2] = Vishṇu (1000 names).

Brahmaṇyā = Durgā (Umā): VI, 802.

Brahmaṇyadeva[1] = Kṛshṇa: XII, 1683.

Brahmaṇyadeva[2] = Mahāpurusha (Mahāpurushastava).

Brahmapraçnānuçāsana. § 10 (Parvasaṅg.): I, **2**, 352 (presumably XII, **257** foll.).

Brahmapriya = Skanda: III, 14638.

Brahmapura. § 659 (Mokshadh.): XII, **177**, 6637 (*prāpyābadhyaṃ B°ṃ*—i.e. Brāhman, Nīl.—*rājeva syām ahaṃ sukhī*).—§ 766 (Ānuçāsanik.): XIII, **126**, 6042 (*yathā B°e . . . Çatakrator Vajradharasya yajñe*).

Brahmapurohita = Mahāpurusha (Mahāpurushastava).

Brahmaputra, pl. (*°āḥ*) ("the son of Brahmán"). § 704 (Mokshadh.): XII, **301***a*, 11094.

Brahmarāçi (a constellation): § 574 (Jambūkh.): VI, **3**, 86 (= Çravaṇa, Nīl.).

Brahmarakshas, pl. (*°āṃsi*). § 760 (Ānuçāsanikap.): XIII, **111**, 5446. Cf. next.

Brahmarākshasa, mostly pl. (*°āḥ*). § 271 (Lokapālasabhākh.): II, **12**, 508 (*yajñaghnāḥ*).—§ 615*p* (Vasishṭhāpavāha): IX, **43**, 2420.—§ 749 (Ānuçāsanik.): XIII, **92**, 4383.—§ 760 (do.): XIII, **111**, 5445 (sg.).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **145**, 6744.

Brahmarshi[1], pl. (*°ayaḥ*). § 1 (Anukram.): I, **1**, 17 (heard the Mahābhārata).—§ 3 (do.): I, **1**, 35 (issued from the primordial egg).—§ 7 (do.): I, **1**, 247 (spoken of in the Mahābhārata).—§ 18 (Paulomap.): I, **4**, 861 (i.e. the ṛshis present at the sacrifice of Çaunaka).—§ 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2314 (described in the Mahābhārata).—§ 85 (Aṃçāvat.): I, **65**, 2512 (the gods took their births in *B°vaṃçeshu*, etc.).—§ 185 (Pāṇḍu): I, **120**, 4643 (*°sadṛçaḥ*, i.e. Pāṇḍu).—§ 186*b* (Vyushitāçvop.): I, **121**, 4688.—§ 246 (Sundopasundop.): I, **211**, 7681.—§ 266 (Çakrasabhāv.): II, **7**, 307 (*Brahmarājarshayaḥ*, in the palace of Indra).—§ 267 (Yamasabhāv.): II, **8**, 318 (in the palace of Yama).—§ 269 (Vaiçrāvaṇasabhāv.): II, **10**, 401 (in the palace of Kubera).—§ 270 (Brahmasabhāv.): II, **11**, 476.—§ 336 (Indralokābh.): III, **43**, 1768 (on Suravīthī).—§ 357 (Pushkara): III, **82**, 4065 (in Pushkara).—§ 369 (Kurukshetra): III, **83**, 7077 (*Kurukshetraṃ B°nishevitaṃ*).—§ 370 (Tīrthayātrāp.): III, **84**, 8140 (*Dharmatīrthaṃ . . . B°sevitaṃ*).—§ 373 (Prayāga): III, **85**, 8214 (*Aṅgirahpramukhāḥ*, at Prayāga).—§ 377 (Dhaumyatīrthak.): III, **90**, 8392 (*Gaṅgādvāram . . . B°gaṇasevitaṃ*).—§ 384 (Agastyop.): III, **101**, 8724.—§ 423 (Gandhamādanapr.): III, **145**, 11055 (*°gaṇasevitaṃ*, sc. the hermitage

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of Nara and Nārāyaṇa).—§ 424 (Bhīmakadalīkh.): III, **146**, 11089 (on Gandhamādana).—§ 439 (Yakshayuddhap.): III, **163**, 11861 (on Meru).—§ 444 (Nivātakavacayuddhap.): III, **169**, 12101.—§ 447 (do.): III, **175**, 12302.—§ 450 (Ājagarap.): III, **181**, 12522, 12524.—§ 495 (Skandotpatti): III, **223**, 14242 (°*bhāryābhiḥ*, i.e. the wives of the Saptarshayaḥ).—§ 526 (Rāmopākhyānap.): III, **276**, 15929.—§ 555 (Indravijaya): V, **11**, 350; **17**, 528, 534.—§ 561 (Yānasandhip.): V, **55**, 2190 (°*sadṛçaḥ*, i.e. Droṇa).—§ 562 (Bhagavadyānap.): V, **83***η*, 2947 (worshipped Kṛshṇa).—§ 574 (Jambūkh.): VI, **6**, 246 (on Nīla).—§ 576 (Bhagavadgītāp.): VI, **22**, †783 (praised Yudhishṭhira).—§ 581 (Bhīshmavadhap.): VI, **66**, 2977 (*deva-B°-Gandharvān*).—§ 596 (Pratijñāp.): VII, **73**, †2607 (*Brahmadevarshayaḥ*).—§ 606 (Tripurākhyāna): VIII, **33**, 1443; **34**, 1513 (praised Çiva).—§ 608 (Karṇap.): VIII, **87***χ*, 4428 (present at the encounter between Karṇa and Arjuna); **88**, †4490.—§ 615*u* (Skanda): IX, **45***γ*, 2509 (came to the investiture of Skanda).—§ 615*y* (Badarapacana): IX, **48**, 2794 (praised Badarapacana).—§ 615*cc* (Rāmatīrtha): IX, **49**, 2839 (*deva-B°bhiḥ sevite*, sc. Rāmatīrtha).—§ 621 (Rājadh.): XII, **1**, 3 (*siddhā B°sattamāḥ*, i.e. Dvaipāyana, Nārada, Devala, Devasthāna, and Kaṇva).—§ 635 (do.): XII, **37**, 1358.—§ 656*d* (Daksha): XII, **166**, 6136 (married the daughters of Daksha and begot all creatures: *devāḥ*, etc.).—§ 656 (Khaḍgotpattik.): XII, **166**, 6150, 6156.—§ 660*b* (Bhṛgu-Bharadvāja-saṃv.): XII, **183**, 6809; **190**, 6990, ††6993; **192**, ††7003.—§ 665 (Mokshadh.): XII, **208***η*, 7596 (i.e. Unmuca, etc.).—§ 693*b* (Vṛtravadha): XII, **282**, 10123 (*Bṛhaspatipurogamāḥ*).—§ 704 (Mokshadh.): XII, **302***β*, 11105, (*γ*) 11126.—§ 712 (Çukotpatti): XII, **324**, 12174; **325**, 12203.—§ 721 (Ānuçāsanik.): XIII, **3**, 185 (*mahān Kuçikavaṃçaç ca B°çatasaṅkulaḥ*), 190 (°*surasevitā*, sc. Kauçikī), 195 (i.e. the *Saptarshayaḥ* (the Great Bear)); **4**, 200 (°*tvaṃ*).—§ 730 (do.): XIII, **14***aa*, 987.—§ 736*b* (Vītahavyop.): XIII, **30**, 1996 (°*tāṃ gataḥ*, sc. Vītahavya).—§ 745 (Ānuçāsanik.): XIII, **52***a*, 2718 (°*vaṃçaḥ*, i.e. Paraçurāma).—§ 746 (do.): XIII, **66**, 3347.—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4125 (°*gaṇasammatāḥ*, sc. the Vaikhānasas).—§ 751*b* (Çapathavidhi): XIII, **94**, 4589 (°*devarshinṛparshimadhye*).—§ 754 (Ānuçāsanik.): XIII, **98**, 4683 (°*deva-Daityānām*).—§ 770 (do.): XIII, **151***ν*, 7157 (*Çukrāgastya-Bṛhaspatiprabhṛtibhiḥ*, C. has *Çakr°*).—§ 777 (Svargārohaṇikap.): XIII, **169**, 7767.—§ 785 (Anugītāp.): XIV, **77**, 2244.—§ 786*b* (Nakulākhyāna): XIV, **90**, 2775.

Brahmarshi[2] (single Brahmarshis). § 172 (Aṇīmaṇḍavyop.): I, **107**, 4305 (*kasya çāpāç ca B°eḥ çūdrayonāv ajāyata*, sc. Dharma).—Names of single Brahmarshis:

Arvāvasu: III, 10807.
Ashṭāvakra: XIII, 1417, 1478.
Atri: I, 1217.
Aurva: III, 17465 (*Aurveṇa*).
Bharadvāja: V, 2191 (*Bharadvājāt*).
Bhṛgu: XII, 6774.
Cyavana: XIII, 2852.
Çuka: XII, 12302.
Dadhīca: IX, 2937, 2938.
Damana: III, 2077 (*Damano nāma*).
Devaçarman: XIII, 2379.
Gautama: III, 8086 (*Gautamasya*); XII, 4722.
Jājali: XII, 9297.
Kāçyapa: I, 1979.
Kṛpa: I, 2712 (*Kṛpo nāma*).
Likhita: XII, 685.
Lomaça: III, 1885, 1892, 8431.
Maṅkanaka: III, 7002.
Mārkaṇḍeya: III, 12607.
Nārada: II, 264, 281.
Pulastya: III, 4039 (°*sattame*).
Ṛcīka: XIII, 219 (°*sattamaḥ*), 220.
Vaiçampāyana: XII, 13637.
Vasishṭha: I, 3952, 6644 (?).
Viçvāmitra: XIII, 246.
Vyāsa: I, 55, 2212, 4253; VI, 42 (*sattama*); XII, 12195, 12348, 12376 (*Vāçishṭha*), 12383, 12598 (°*putrasya* = Çuka); XV, 890, 961.

[Brahma-Rudra-saṃvāda(ḥ)], ("the discourse between Brahmán and Rudra"). § 717*d* (Nārāyaṇīya): *Vaiçampāyana* said: In the midst of the ocean of milk there is a mountain of golden splendour, named *Vaijayanta*, where *Brahmán* (leaving his abode inhabited by D., As., Ṛ., G., and Aps.) often used to sit thinking of *Adhyātma*; once, in days of yore, his son *Çiva* (endued with high *yoga*), who had sprung from his forehead, when proceeding along the sky saw him and dropped down before him, and was instructed by him about the many *Purushas* created by him (Brahmán), and the one *Purusha*, who transcends all *Purushas* and is invisible, etc. (XII, **351**). *Brahmán* discoursed on the indications of *Purusha* (*Mahāpurusha*) (XII, **352**).

Brahmasabhāvarṇana(ṃ) ("description of the palace of Brahmán"). § 270 (Lokapālas.): In the *Kṛta* age, *Āditya* (= the Sun) having seen the *sabhā* of *Pitāmaha* (i.e. *Brahmán*), which is immeasurable and immaterial (*mānasī*), told *Nārada*, who also desired to see it, to perform a *Brahmavrata* for 1,000 years. *Nārada*, then, having repaired to *Himavat*, performed the penance, and then he was taken by *Sūrya* (the Sun) to the *sabhā* of *Brahmán*. Within a moment it assumes a different form, and cannot be described. It is neither cold nor warm, without hunger or thirst, etc.; it is not supported by columns; it is eternal, etc. There *Sarvalokapitāmaha* (i.e. *Brahmán*) is sitting, himself alone incessantly creating by means of his divine illusion (*devamāyayā*), surrounded by the *prajānāṃ patayaḥ* (enumeration), etc. (*a*) (II, **11**).

Brahmasadana. § 620 (Çrāddhap.): XI, **26**, 771 (*gatās te B°ṃ hatā vīrāḥ suvarcasaḥ*).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12982 (resorted to by *siddhasaṅghāḥ*); **343**, 13235 (*Paushkare*).—§ 730 (Ānuçāsanik.): XIII, **16**, 1099 (*yā gatir B°ne sāgatis tvaṃ sanātana*, sc. Çiva).

Brahmasadas. § 439 (Yakshayuddhap.): III, **163**, 11853 (*Mahāmeruḥ . . . . yasmin B°ç caiva Bhūtātmā cāvatishṭhate*).—§ 658*b* (Kṛtaghnop.): XII, **173**, 6444.—§ 789 (Putradarçanap.): XV, **33***κ*, 902.

Brahmasadman. § 730 (Ānuçāsanik.): XIII, **17**, 1289 (cf. Taṇḍin).

Brahmasaṅkāça: XII, 6774 (*Brahmarshir B°ḥ*, i.e. Bhṛgu, "who resembled Brahman itself," PCR.).

Brahmasaras, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8063 (there Brahmán had raised a yūpa).—§ 377 (Dhaumyatīrthak.): III, **87**, 8304 (in the east).—§ 380 (Tīrthayātrāp.): At *B.*, with holy peaks and resorted to by ṛshis, Agastya had come to Vaivasvata; Dharmarāja (i.e. Yama) himself had dwelt there; there all the rivers take their rise (*samudbhedaḥ*) and *Mahādeva* is always present; there the Pāṇḍavas performed *cāturmāsya* sacrifices together with the great *ṛshiyajña* (v. BR.). There is the Akshayavaṭa ("the imperishable

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banian"), the imperishable sacrificial platform of the gods, where the merit acquired is imperishable. Here they fasted with concentrated souls, and brahmans by hundred came and performed the *cāturmāsya* sacrifice and talked about various sacred subjects, and the learned and pious Çamatha, who lived in celibacy (*kaumāraṃ vratam āshṭhitaḥ*), told them of Gaya Āmūrtarayasa: III, **95**, 8520.—§ 595 (Shoḍacarāj., v. Gaya): VII, **66**, 2353.—§ 735 (Ānuçāsanik.): XIII, **25**, 1726 (on Gaṅgā, the results of bathing there), 1744 (*Dharmāranyopaçobhitaṃ*).—§ 751*b* (Çapathavidhi): XIII, **74**, 4553.

Brahmasattra, name of a certain religious practice. § 677 (Mokshadh.): XII, **244**, 8857 (°*sattre*, = praṇavopāstau, Nīl.).

Brahmasattrin ("one who performs the Brahmasattra practice"). § 615*ff* (Asita-Devala): IX, **50**, 2894 (°*āṃ lokaṃ*), 2899, 2902.

Brahmasṛj ("creator of Brahmán") = Çiva: X, 257.

Brahmasthāna, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8081; **85**, 8178.

Brahmāstra, a celestial weapon. § 217 (Caitrarathap.): I, **166**, 6340 (acquired by Droṇa from Rāma Jāmadagnya).—§ 218 (Draupadīsambhava): I, **167**, 6378 (known by Droṇa).—§ 320 (Saubhavadhop.): III, **19**, 766 (employed by Pradyumna).—§ 442 (Nivātakavacayuddhap.): III, **167**, 11968 (employed by Arjuna), 11971.—§ 444 (do.): III, **170**, 12120 (°*parimantritaiḥ . . . . sāyakaiḥ*).—§ 478 (Dhundhumārop.): III, **204**, 13612 (employed by Kuvalāçva).—§ 526 (Rāmopākhyānap.): III, **275***γ*, 15918 (acquired by Vibhīshaṇa).—§ 539 (Kumbhakarṇādivadha): III, **287**, 16426 (employed by Lakshmaṇa).—§ 542 (Rāvaṇavadha): III, **290** 16523 (*vāṇavaryaṃ Rāmeṇa B° nānumantritaṃ*), 16525, 16529, 16530.—§ 552 (Goharaṇap.): IV, **55**, 1590, 1592.—§ 573 (Ambopākhyānap.): V, **184**, 7283 (dual., employed by Bhīshma and Rāma Jāmadagnya); **185**, 7296.—§ 578 (Bhīshmavadhap.): VI, **48**, 1975 (°*ena saṃyuktaṃ çaraṃ*).—§ 592 (Saṃçaptakavadhap.): VII, **27**, 1214 (employed by Arjuna).—§ 599 (Jayadrathavadhap.): VII, **92**, 3269 (°*ṃ samudirayan*, sc. Arjuna), 3272; **106**, 4000 (employed by Yudhishṭhira); **125**, 5029.—§ 600 (Ghaṭotkacavadhap.): VII, **157**, 6961.—§ 601 (Droṇavadhap.): VII, **185**, 8423 (pl.).—§ 602 (do.): VII, **188**, 8624 (employed by Arjuna); **190**, 8733.—§ 603 (Nārāyaṇāstramokshap.): VII, **193**, 8935; **197**, 9113 (pl.); **199***χ*, 9228 (°*vidushā*, i.e. Droṇa).—§ 608 (Karṇap.): VIII, **90**, 4720 (employed by Karṇa), 4724 (°*ṃ . . . . saṃmantrya samayojayat*, sc. Arjuna), **91**, 4768 (employed by Karṇa), 4769 (employed by Arjuna).—§ 615 (Gadāyuddhap.): IX, **62***ω*, 3478, 3488.—§ 617 (Aishīkap.): X, **15**, 707 (acquired by Arjuna from Droṇa).—§ 621 (Rājadh.): XII, **2**, 55 (°*ṃ vettum icchāmi*, says Karṇa), 58 (°*ṃ brāhmaṇo vidyāt yathāveccaritavrataḥ | kshatriyo vā tapasvī yo nānyo vidyāt kathañcana*); **3**, 76 (obtained by Karṇa from Rāma Jāmadagnya), 104 (*yasmān mithyopacarito hy astralobhād iha tvayā | tasmād etan na te mūḍha B°ṃ pratibhāsyati*, says Rāma to Karṇa).—§ 785 (Anugītāp.): XIV, **66**, 1944 (afflicted by *B.*, Parikshit was stillborn); **68**, 1999 (do.), 2005 (do.); **69**, 2024 (Kṛshṇa touched water and withdrew *B.*); **70**, 2033 (do., Parikshit was revived).

Brahmasutā. § 717*b* (Nārāyaṇiya): XII, **343***φ*, 13234 (*Iṭā Brahmasutā sā me Satyā devī Sarasvati*, says Nārāyaṇa).

Brahmasūtra, a literary work. § 576 (Bhagavadgītāp.): VI, **37**, 1326 (? °*padaiḥ*).

Brahmātman[1] = Çiva (1000 names[1]).

Brahmātman[2] = Kṛshṇa: XII, 1668.

Brahmatuṅga (a mountain). § 596 (Pratijñāp.): VII, **80**, 2850.

Brahma-Vaçātīya, pl., v. Vaçātīya.

Brahmavadhyā ("slaughter of a brahman") (person.). § 693*b* (Vṛtravadha): XII, **283**, 10154, 10159, 10162, 10164, (10167), 10170, 10173, 10176, 10180, 10182, 10186, 10193, 10198, 10199, 10200.

Brahmavaktra = Çiva: VII, 2881 (*Brahmacakrāya*, C.).

Brahmavāluka, a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5048.

Brahmavarcasa = Çiva (1000 names[2]).

Brahmāvarta, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6023, 6024 (v. Brahmaloka).—§ 372 (do.): III, **85**, 8021 (v. Somaloka).

Brahmavatāṃ varishṭhaḥ = Skanda: III, 14638.

Brahmavedhyā, a river. § 574 (Jambūkh.): VI, **9**λ, 337 (so B., C. has *Brahmabodhyā*).

Brahmavedī ("the sacrificial altar of Brahmán") = Kurukshetra: III, 7077.

Brahmavedin. § 554 (Sainyodyogap.): V, **6**, 110 (*kartṛshu B°aḥ*, sc. *çreshṭhāḥ*).

Brahmavid[1] = Çiva (1000 names[2]).

Brahmavid[2] = Skanda: III, 14638.

Brahmavid[3] = Vishṇu (1000 names).

Brahmavidāṃ vara(h) = Çiva (1000 names[1]).

Brahmavidyā[1] = Durgā (Umā): VI, 803 (*tvaṃ B°ā vidyānāṃ*).

Brahmavidyā[2] ("knowledge of Bráhman") (personified). § 730 (Ānuçās.): XIII, **14***β*, 627.

Brahmavivardhana = Vishṇu (1000 names).

Brahmavrata. § 270 (Brahmasabhāv.): II, **11**, 428 (*varshasahasrikaṃ*).

Brahmayajña. § 659 (Mokshadh.): XII, **175**, 6554 (v. the note of PCR.).

Brahmayoni[1] ("born of Brahman"). (*a*) = Pulastya: III, 16187; (*b*) = Sanatkumāra: IX, 2716; (*c*) = Pracīnabarhi: XII, 7572; (*d*) = Purusha: XII, 13194; (*e*) = Taṇḍin: XIII, 607; (*f*) pl.: XIII, 2031 (*ayonīn Agniyonīṃç ca B°in*, etc.). Do. fem. = Menakā: I, 3056 (°*varā*).

Brahmayoni[2] (a tīrtha). § 366 (Tīrthayātrāp.): III, **83**, 7010 (after bathing there one goes to Brahmaloka).—§ 615 (Baladevat.): IX, **41**, 2318 (only B., cf. v. 2281); **47**, 2750 (on Sarasvatī, v. Brahmán).

Brahmayoni[3]. § 782*g* (Guruçishyas.): XIV, **42**, 1139 (*dvividhā khalu vijñeyā B°ḥ sanātanī*).

Brahmeçaya[1] = Skanda: III, 14638.

Brahmeçaya[2] = Mahāpurusha (Mahāpurushast.).

Brahmin = Vishṇu (1000 names).

Brahmodumbara (°*oḍ*°, C.) (a tīrtha). § 364 (Tīrthayātrāp.): III, **83**, 6041.

Brahmopanishad? § 790 (Pūtradarçanap.): XV, **35**, 940 (*sa rājā rājadharmāṃç ca B°an tadā avāptavān*, "the Vedas and the Upanishads," PCR.).

Brāhmya, adj. (only C., B. has *Brāhma*). § 440 (Yakshayuddhap.): III, **164**, 11900 (sc. *astraṃ*, in the enumeration of celestial weapons acquired by Arjuna from Indra).—§ 589 (Dronābhishekap.): VII, **10**, 344 (*astraṃ?*).—§ 602 (Droṇavadhap.): VII, **190**, 8717 (*astram*); **191**, 8773 (do.).—§ 604 (Karṇap.): VIII, **9**, 295 (*Jāmadagnyān mahāghoraṃ B°m astram açikshata*, sc. Karṇa).—§ 607 (do.): VIII, **42**, †1995 (*astrāṇi*), †1996 (*astraṃ*).—§ 608 (do.): VIII, **60**,

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2993 (*bale*, opp. to *kshātra*); **89**, 4574 (*astraṃ*), 4576 (*mahāstraṃ*).—§ 730*g* (Upamanyu): XIII, **14***ρ*, 854 (sc. *astraṃ*).—Cf. Brāhma.

Bṛhadaçva[1] (a Ṛshi). § 11 (Parvasaṅg.): I, **2**, 435 (*darçanaṃ B°sya maharsheḥ*). — § 324 (Dvaitavanaprav.): III, **26***a*, 987 (among the Ṛshis, who praised Yudhishṭhira). — § 343 (Nalopākhyānap.): III, **52**, 2052 (*maharshiḥ*), (2063), (2066).—§ 344 (do.): III, **53**, (2072) (related the Nalopākhyāna to Yudhishṭhira).—§ 345 (do.): III, **54**, (2104), (2120); **55**, (2135), (2144); **56**, (2160); **57**, (2191). —§ 346 (do.): III, **58**, (2239); **59**, (2254); **60**, (2272). —§ 347 (do.): III, **61**, (2297); **62**, (2335); **63**, (2362); **64**, (2401); **65**, (2532).—§ 348 (do.): III, **66**, (2608).— § 349 (do.): III, **67**, (2634), (2641).—§ 350 (do.): III, **68**, (2654), (2680), (2684).—§ 351 (do.): III, **70**, (2744); **71**, (2771).—§ 352 (do.): III, **72**, (2808).—§ 353 (do.): III, **73**, (2852); **74**, (2912); **75**, (2921), (2939); **76**, (2951); **77**, (3009).—§ 354 (do.): III, **78**, (3030); **79**, (3063).— § 355 (do.): III, **79**, 3082 (taught Yudhishṭhira the science of dice), 3084.

Bṛhadaçva[2], king of Ayodhyā. § 474 (Dhundhumārop.): III, **201**, 13512 (*Ikshvākuḥ*, father of Kuvalāçva).—§ 475 (do): III, **202**, 13518 (son of Çrāvastaka), 13519 (father of Kuvalāçva).—§ 476 (do.): III, **202**, 13521, 13522 (installed Kuvalāçva as king and retired into the wood), 13523.

Bṛhadambālikā, a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2622.

Bṛhadbala[1], an ancient king. § 6 (Anukram.): I, **1***a*, 230 (among the kings of the past who have died).

Bṛhadbala[2], son of Subala, the Gāndhāra king. § 232 (Svayaṃvarap.): I, **186**, 6985 (*Çakuniḥ Saubalaç caiva Vṛshako'tha Bṛhadbalaḥ, ete Gāndhārarājasya sutāḥ sarve samāgatāḥ*). Cf. Acala.

Bṛhadbala[3] (presumably the same as next). § 232 (Svayaṃvarap.): I, **186**, 6996.—§ 290 (Çiçupālavadhap.): II, **44***a*, 1538.

Bṛhadbala[4], the Kosala king. § 280 (Bhīmasena): II, **30**, 1075 (*Koçalādhipatiṃ*, vanquished by Bhīmasena on his digvijaya).—§ 287 (Rājasūyikap.): II, **34**, 1269 (came to the rājasūya of Yudhishṭhira).—§ 554 (Sainyodyogap.): V, **4***γ*, 85 (the same?).—§ 561 (Yānasandhip.): V, **57**, 2250 (*Saubhadreṇa kṛto bhāgaḥ*).—§ 571 (Ulūkadūt.): V, **161**, 5573 (*°mahocchālaṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana). —§ 572 (Rathātirathas.): V, **166**, 5765 (*Kauçalyo rathasattamaḥ*).—§ 576 (Bhagavadgītāp.): VI, **16***a*, 623 (*Kausalyaḥ*, B.; C. has *Kauravyaḥ*).—§ 578 (Bhīshmavadhap.): VI, **45**[3], 1683 (*Kauçalakaḥ*), 1685 (fights Abhimanyu on the first day of the battle).—§ 580 (do.): VI, **56***e*, 2410.—§ 584 (do.): VI, **81***a*, 3534 (*Kauçalyaḥ*).—§ 585 (do.): VI, **87***ẑ*, 3855 (*Kauçalyaḥ*, in the array of Bhīshma on the eighth day of the battle), 3856; **92***χ*, 4118, 4136 (*rājaputraṃ*); **94***ω*, 4195. —§ 587 (do.): VI, **108***a*, 5007; **114**λ, 5325 (*Kauçalyaḥ*); **115**, 5365 (*B.* (*c*) bore a lion on his standard—*siṃhaketuḥ*, so B.—and attacked Abhimanyu); **116**, 5405 (*rājaputraṃ*), 5409 (*rājaputraḥ*).—§ 593 (Abhimanyuvadhap.): VII, **37***θ*, 1589, (*ι*) 1601 (fought Abhimanyu); **39***μ*, 1650; **46***τ*, 1838, (*υ*) 1851; **47***φ*, 1864, 1868, 1878, 1881 (*Koçalānāṃ bhartāraṃ rājaputraṃ*), 1883 (slain by Abhimanyu).—§ 596 (Pratijñāp.): VII, **73**, 2579 (*°ṃ rājānaṃ svargenājau prayojya*, sc. Abhimanyu, all. to § 593).—§ 609 (Çalyap.): IX, **2***ζ*, 73, 92 (had been slain).—§ 619 (Strīvilāpap.): XI, **25***κ*, 715 (*Koçalānām adhipatiṃ rājaputraṃ*, bewailed by his widows). Cf. Kausalya, Kausalendra, Kosalaka, Kosalānām adhipati(h), Kosalānaṃ bhartṛ, Kosalarāja.

Bṛhadbhānu[1] = Bhānu[7]: III, 14184.

Bṛhadbhānu[2] = Kṛshṇa: XII, 1506.

Bṛhadbhānu[3] = Vishṇu (1000 names).

Bṛhadbhāsa (son of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes this as adj. to *Bṛhaspatiḥ*).

Bṛhadbhāsā. § 493 (Āṅgirasa): III, **221**, 14184 (*Sūryajā*, wife of Bhānu[7]).

Bṛhadbrahman (son of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes this as adj. to *Bṛhaspatiḥ*).

Bṛhaddyumna (*Bṛhadyumnaḥ*, C.), a king. § 417 (Yavakrītop.): III, **138**, 10791, 10792, 10800, 10802.

Bṛhadgarbha, son of Çibi Auçīnara. § 467 (Rājanyamahābh.): III, **198**, ††13321.

Bṛhadguru, an ancient king. § 6 (Anukram.): I, **1***a*, 226 (among the kings of the past who have died).

Bṛhadratha[1], an ancient king. § 6 (Anukram.): I, **1**, 228 (among the kings of the past who have died).—§ 267 (Yamasabhāv.): II, **8**, 320 (in the palace of Yama).

Bṛhadratha[2]. § 130 (Aṃçāvat.): I, **67**, 2654 (a king, incarnate of the Asura Sūkshma).—§ 232 (Svayaṃvarap.): I, **186**, 7001 (the same?, among the princes who were present at the svayaṃvara of Draupadī).

Bṛhadratha[3], a Māgadha king. § 74 (Vasu): I, **63**, 2363 (*mahāratho Māgadhānāṃ viçruto yo B°ḥ*, son of king Vasu Uparicara). — § 275 (Rājasūyārambhap.): II, **17**, 688 (*Magadhādhipatiḥ*, father of Jarāsandha), 701, 725; **19**, 742, 755 (*Magadhādhipatiḥ*, installed Jarāsandha as king), 757.— § 277 (Jarāsandhavadhap.): II, **21**, 812 (*B.* had slain a rākshasa named Ṛshabha and made three drums of his hide); **22**, 877 (the same?, had met with destruction); **24**, 950 (his celestial chariot). § 638*b* (Rāmopākhyāna): XII, **49**, 1797 (*B°o mahātejā bhāribhūtiparishkṛtaḥ | golāṅgūlair mahābhāgo Gṛdhrakūṭe 'bhirakshitaḥ*; PCR. is hardly right in connecting this verse with the preceding). Cf. Bṛhadratha[1].

Bṛhadratha[4], a fire? § 491 (Āṅgirasa): III, **220**, 14164 (father of Pranidhi). Cf. Vāsishṭha.

Bṛhadratha[5]. § 573 (Ambopākhyānap.): V, **195**, 7612 (*Kauçalyaḥ*; is not to be read *Bṛhadbalaḥ*?).

Bṛhadratha[6], a king slain by Māndhātṛ. § 595 (Shoḍaçarāj. v. Māndhātṛ): VII, **62***a*, 2281.—§ 632*b* (Shoḍaçarājop., cf. § 595): XII, **29**, 981 (*Aṅgaṃ*?).

Bṛhadratha[7] = Paurava, the Aṅga king. § 632 (Shoḍaçarājop., cf. § 595 under the article Paurava): XII, **29**, 924 (*Aṅgaṃ*).

Bṛhadrūpa = Vishṇu (1000 names).

Bṛhaduktha, a fire. § 493 (Āṅgirasa): III, **220**, 14173 (son of Tapas).

Bṛhadvatī, a river. § 574 (Jambūkh.): VI, **9**λ, 337, 339 (in Bhāratavarsha).

Bṛhajjyotis, Bṛhanmanas, Bṛhanmantra (sons of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes these words as adjectives to *Bṛhaspatiḥ*).

Bṛhannalā = Arjuna, q.v.

Bṛhanta[1], a king. § 232 (Svayaṃvarap.): I, **186**, 6987 (among the princes who were present at the svayaṃvara of Draupadī).—§ 554 (Sainyodyogap.): V, **4***γ*, 76.

Bṛhanta[2], the Ulūka king. § 279 (Arjuna): II, **27**, 1014 (*Ulūkaçāsinaṃ*), 1016, 1017 (fought with Arjuna on his digvijaya). Cf. the prec.

Bṛhanta[3]. § 592*b* (Saṃçapt.): mighty steeds of the *Aratta* breed bore *B.*, who alone rejecting the opinions of all the *Bharatas*, had from his reverence (*bhaktyā*) for Yudhishṭhira,

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gone over to him, abandoning all his cherished wishes (*sarvam abhīpsitaṃ*): VII, **23**, 1024.

Bṛhanta[4], a Kuru warrior. § 592 (Saṃçapt.): VII, **25**, 1110 (*Kshemadhūrte-B°au bhrātarau*, attacked Sātyaki).—§ 604 (Karṇap.): VIII, **5**ζ, 132 (among the slain, PCR. has Vṛshanta).—§ 620 (Çrāddhap.): XI, **26**β, 788 (the same?).

Bṛhanta[5], a Pāṇḍava warrior. § 604 (Karṇap.): VIII, **6**, 162 (slain by Duḥçāsana).

Bṛhaspati (the purohita of the gods and the planet Jupiter). § 44 (Garuḍa): I, **30**, 1421, (1423), 1427.—§ 70 (Ādivaṃçāvatāraṇap.): I, **60**, 2218 (*yathā*).—§ 110 (Aṃçāvat.): I, **66**, 2569 (son of Aṅgiras and brother of Utathya and Saṃvartta).—§ 116 (do.): I, **66**, 2590 (*°er bhaginī*, wife of the Vasu Prabhāsa).—§ 120 *bis* (do.): I, **66**, 2603 (*Ādityeshveva gaṇyate*).—§ 130 (do.): I, **67**, 2705 (Droṇa was born from a portion of *B.* (*devarsheḥ*)).—§ 145 (Kaca): I, **76**, 3191 (the purohita of the gods), 3193 (*Kacaṃ . . . jyeshṭhaṃ putraṃ B°eḥ*), 3201, 3203, 3210, 3228 (*°eḥ sutaḥ*, i.e. Kaca), †3231 (son of Aṅgiras and father of Kaca); **77**, 3258, 3277.—§ 146 (Devayānī): I, **80**, 3341 (*iva*).—§ 170 (Dīrghatamas): I, **104**, 4180 (*Utathasya yavīyāṃs tu purodhās tridivaukasāṃ*), 4182, 4184, 4187, 4188, 4189, 4192.—§ 221 (Caitrarathap.): I, **170**, 6464 (*gurur mānyaḥ Çatakratoḥ*, had given the Āgneya weapon to Bharadvāja).—§ 223 (Vāsishṭha): I, **174**, 6644 (*iva*).—§ 253 (Haraṇāharaṇap.): I, **221**, 7991 (*sākshād B°eḥ çishyaḥ*, i.e. Uddhava?).—§ 254 (Khāṇḍavadah.): I, **223**, 8057 (*°samāḥ*, sc. viprāḥ).—§ 259 (Çarṅgakop.): I, **229**, 8360 (Agni identified with *B.*).—§ 265 (Lokapālasabhākh.): II, **5**, 139.—§ 266 (Çakrasabhāv.): II, **7**, 308 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 446 (among the planets in the palace of Brahmán).—§ 290 (Çiçupālavadhap.): II, **40**, 1419 (*B°ṃ bṛhattejāḥ Puruhūta iva*).—§ 294*b* (Vidura): II, **50**, 1793 (*devarshir Vāsavagurur devarājāya dhīmate yat prāha çāstraṃ bhagavān B°ḥ*).—§ 297 (Dyūtap.): II, **55**, 1950 (*āha*).—§ 302 (Anudyūtap.): II, **74**, 2458 (*yaj jagāda B°ḥ Çakrasya nītiṃ pravadan vidvān devapurohitaḥ*, i.e. v. 2459).—§ 310*b* (Sūrya): III, **3**, 147 (Sūrya is identified with *B.*).—§ 377 (Dhaumyatīrthak.): III, **87**, 8297 (*°samo Dhaumyaḥ*).—§ 430 (Hanūmad-Bhīmas.): III, **150**, 11291 (*°samaiḥ*), 11294 (*B°y-Uçanoktaiç ca nayaiḥ*).—§ 455 (Brāhmaṇamahātmyak.): III, **185**, 12703 (among the honourable appellations of the king).—§ 460*c* (Kalkin): III, **190**, 13099 (the planet: *Sūryaçca yadā Candraçca tathā Tishya-B°tī | ekarāçau sameshyanti tadā pravartsyati Kṛtaṃ*).—§ 488 (Āṅgirasa): III, **217**, 14118 (son of Aṅgiras).—§ 489 (do.): III, **218**, 14123 (do.).—§ 490 (do.): III, **219**, 14130 (*B°eç Cāndramasī bharyā 'bhūt*, by her *B.* had six sons and one daughter), 14131 (Çaṃyu was *B.'s* first son).—§ 501 (Skandop.): III, **229**, 14450.—§ 513 (Ghoshayātrāp.): III, **251**, 15146 (*B°y-Uçanoktaiç ca mantraiḥ*).—§ 524 (Jayadrathavim.): III, **272**, 15842.—§ 527 (Ramopākhyānap.): III, **277**, 15954 (*°samaṃ matau*, i.e. Rāma Dāçarathi).—§ 545 (Pativratām.): III, **293**, 16672 (*°samaṃ matau*, i.e. Satyavat).—§ 552 (Goharaṇap.): IV, **58**, 1829 (*°samo naye*, i.e. Droṇa).—§ 555 (Indravijaya): V, **11**, 360, 364, 367; **12**, 377, 381, (383), 391, (392); **13**, 408 (*°niketaṃ*); **15**, 470, 471, 475, 478, 479; **16**, (483), 491, 495, 503, (505), (†507), †511 (*Aṅgirasāṃ varishṭhe*); **18**, 545.—§ 556 (Sañjayayānap.): V, **29**, †822 (*brahmacaryaṃ cacāra*).—§ 557 (Prajāgarap.): V, **33**, 1041 (*āha*).—§ 559 (do.): V, **39**, 1447, 1485 (*°samaiḥ*).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1918 (*B°ç c' Oçanā*), 1922, 1926 (*devagaṇaiḥ sarvair B°puro-gamaiḥ*).—§ 561 (Yānasandhip.): V, **55**, 2209 (*prāha*).—§ 562 (Bhagavadyānap.): V, **86**, 3043 (*yathā buddhiṃ B°ḥ*).—§ 565 (Gālavacarita): V, **108**, 3972 (*yathā . . . B°ç ca Tārāyāṃ*).—§ 570 (Sainyaniryāṇap.): V, **157**, 5315 (*°samaṃ buddhyā*, i.e. Bhīshma).—§ 572 (Rathātirathas.): V, **165**, 5722 (*yathā*).—§ 574 (Jambūkh.): VI, **3**, 81 (the planet, *Çravaṇe ca B°ḥ*, omens), 95 (do., *Viçākhāyāṃ samīpasthau B°-Çanaiçcarau*, omens).—§ 576 (Bhagavadgītāp.): VI, **19**, 698 (*maharsher vacanāt*); **34**, 1228 (*purodhasāñ ca mukhyaṃ māṃ viddhi, Pārtha! B°ṃ*, says Kṛshṇa).—§ 578 (Bhīshmavadhap.): VI, **50**, 2073 (*vyūhaḥ Krauncārūṇo nāma . . . yaṃ B°r Indrāya tadā devāsure 'bravīt*).—§ 586 (do.): VI, **103**, 4703 (*ati nayena ca B°ṃ*); **107**, 4986 (*yathovāca purā Çakram mahābuddhir B°ḥ*).—§ 589 (Droṇābhiskekap.): VII, **9**, 275 (*B°y-Uçanastulyaḥ*, i.e. Droṇa); **11**, 354 (*°samaṃ matau*, i.e. Abhimanyu).—§ 590 (do.): VII, **12**, 447 (*°samaiḥ*).—§ 595 (Shoḍaçarāj., v. Marutta): VII, **55**, 2171, 2172 (*sendrāmaragaṇā B°purogamāḥ*); (do., v. Pṛthu Vainya): VII, **69**, 2416 (milker of the earth).—§ 599 (Jayadrathavadhap.): VII, **94**, 3476 (son of Aṅgiras); **103**, 3861.—§ 603 (Nārāyaṇāstram.): VII, **194**, 8971 (*°samo matau*, i.e. Açvatthāman).—§ 605 (Karṇap.): VIII, **31**οο, 1261 (*vyūhaṃ . . . B°y-Uçanomataṃ*).—§ 607 (do.): VIII, **37**, †1726 (*B°y-Uçanoḥ samaṃ*, i.e. Droṇa).—§ 608 (do.): VIII, **94**, †4945 (the planet, *B°ḥ samparivārya Rohiṇīṃ babhūva Candrārkasamaḥ*, omens).—§ 610 (Çalyap.): IX, **4**, 229 (*nītir eshā B°eḥ*).—§ 615*b* (Udapāna): IX, **36**, 2102 (*devapurohitaḥ*).—§ 615 (Baladevatīrthay.): IX, **41**, 2346.—§ 615*u* (Skanda): IX, **44**, 2470 (performed the *jātakarman*, etc., of Skanda), 2481 (*devarshayaç ca Siddhāç ca B°purogamāḥ*); **45**, 2503; **46**, 2668 (gave to Skanda a *daṇḍa*).—§ 615*w* (Agnitīrtha): IX, **47**, 2748 (*devāḥ . . . B°purogamāḥ*).—§ 615*bb* (Indratīrtha): IX, **49**, 2832 (Indra gave enormous wealth to B.).—§ 615*ff* (Asita Devila): IX, **50**, 2893 (*sthānaṃ B°eḥ*, just under Goloka), 2918 (*devāḥ . . . B°purogamāḥ*).—§ 615 (Gadāyuddhap.): IX, **61**, 3436 (*°y-Uçanaso nopadeçaḥ çrutas tvayā*, says Kṛshṇa to Duryodhana).—§ 626 (Rājadh.): XII, **21**, 615 (*Indreṇa samaye pṛshṭo yad uvāca B°ḥ*).—§ 628 (do.): XII, **23**, 664 (*api gāthāṃ imāñ caiva B°r agāyata*, i.e. v. 665).—§ 632*b* (Shoḍaçarājikop., cf. § 595): XII, **29**, 911 (*°purogamāḥ | devāḥ*), 912 (*Cakrapriyaishī yaṃ*, i.e. Marutta, *vidvān pratyācashṭa B°eḥ*), 913 (*Saṃvarttaḥ . . . yavīyān sa B°eḥ*).—§ 634*b* (Suvarṇashṭhīvisambhavop.): XII, **31**, 1113 (*°mate sthitaḥ*, sc. Indra).—§ 635 (Rājadh.): XII, **35**, 1258 (*°saveneshṭvā surāpo brāhmaṇaḥ punaḥ | samitiṃ brāhmaṇo* [read *Brahmaṇo*, m.] *gacchet*); **37**, 1352 (*°purogāṇs tu devarshīn*).—§ 637 (do.): XII, **47**η, 1595 (among the ṛshis who surrounded Bhīshma, when lying on his arrow-bed).—§ 640 (do.): XII, **57**, 2052 (*°mate*, cf. Marutta), **58**, 2092, 2104 (*abhāshata*).—§ 641 (do.): XII, **59**, 2205 (abridged the Bāhudantaka and called it Bārhaspatya); **68**, 2536 (his discourse with Vasumanas), 2537 (*maharshiṃ*), 2538, 2539, 2541, (2542); **69**, 2618 (*āha*); **84**, 3183 (*°eç ca saṃvādaṃ Çakrasya ca*), (3185); **98**, 3654 (*°samaḥ*); **103**, 3795 (*°eç ca saṃvādam Indrasya ca*), 3796, (3800), (3839), 3846; **111**, 4145 (*°mater apī*); **115**, 4238 (*°samo buddhyā*, i.e. Bhīshma); **120**, 4372; **122**, 4479 (*°er mataṃ . . . adhītaṃ . . . tvayā*); **124**, 4569, 4570, 4571, (4572).—§ 652*b* (Indrota-Pārīkshitīya): XII, **152**, 5667 (*devaguruṃ*), (5669).—§ 658*b* (Kṛtaghnop.): XII, **170**, 6353 (*°mataṃ yathā*).—§ 661 (Mokshadh.): XII, **198***a*, 7191.—§ 663 (do.): XII, **201**, 7366 (*Manoḥ Prajāpater vādaṃ maharsheç ca B°eḥ*), †7367

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(*devarshisaṅghapravaro maharshiḥ*), (†7378). — § 667 (do.): XII, **210**, 7661 (*vedavid veda bhagavān Vedāṅgāni B°ḥ*).— § 693*b* (Vṛtravadha): XII, **282**, 10123 (*Brahmarshayaç caiva B°purogamāḥ*), 10129.—§ 710 (Mokshadh.): XII, **322**, 12104 (*salokatāṃ B°eḥ*).—§ 712 (Çukotpatti): XII, **325**, 12209 (preceptor of Çuka).—§ 717*c* (Uparicara): XII, **336**, 12740 (would promulgate a çāstra), 12742 (°*mate*), 12743, 12750 (*Āṅgirase*); **337**, 12753 (etymology, *Aṅgirasaḥ sute . . . devapurohite*), 12756 (*hotṛ* at the sacrifice of king Vasu Uparicara), 12770, 12791, 12812. — § 717*b* (Nārāyaṇīya): XII, **342**, 13178, 13180 (repetition of § 170); **343**, VI), ††13206 (*Aṅgirasaḥ*), VII), ††13214, ††13217. — § 730 (Ānuçāsanik.): XIII, **14***ββ*, 991; **18***κκ*, 1315 (°*samadyutiḥ*, i.e. Gṛtsamada), (λλ) †1368. — § 734 (do.): XIII, **26**, 1758 (°*samaṃ buddhyā*, i.e. Bhīshma, (*α*), 1762. — § 736*b* (Vītahavyop.): XIII, **30**, 1963 (*Bharadvājo jyeshṭhaḥ putro B°eḥ*). — § 742 (Ānuçāsanik.): XIII, **39**, 2239 (*Uçanā veda yac chāstraṃ yac ca veda B°iḥ*), 2242 (°*prabhṛtibhiḥ*).—§ 745*c* (do.): XIII, **56**, 2915 (°*m ivaujasā*, i.e. Viçvāmitra).—§ 746 (Ānuçāsanik.): XIII, **62**, 3153 (°*eç ca saṃvādam Indrasya ca*), 3154, 3156 (*devapurohitaḥ*), (3157); **65***δ*, 3295; **76**, 3668 (instructed king Māndhātṛ about kine).—§ 747*b* (Suvarṇotpatti): XIII, **85***θ*, 4147 (the first of Aṅgiras' eight sons, called Vāruṇas).—§ 760 (Ānuçāsanik.): XIII, **111**, 5400, 5401, 5402, 5404, (5408), (5418), (5425), (5429), (5433); **112**, (5534); **113**, (5565); **115***β*, 5608 (*prāha*).—§ 766 (do.): XIII, **125**, 5972, 5977, (5979). —§ 770 (do.): XIII, **151***ν*, 7157 (°*prabhṛtibhir Brahmarshibhiḥ*).—§ 775 (do.): XIII, **166***a*, 7643.—§ 778*c* (Avikshit): XIV, **4**, 83 (°*samo buddhyā*, i.e. Avikshit).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **5**, 95 (son of Aṅgiras and brother of Saṃvartta), 96, 99, 108, 109, 110, 113, 119; **6**, 120 (°*eḥ saṃvādaṃ Maruttasya ca*), 122, (125), (127), 134 (*Aṅgirasaḥ putraṃ devācāryaṃ*), 138; **7**, 164, 165, 170, 172 (°*Purandarau*); **8**, 215, 217; **9**, †219, (†220), (†222), (†224), †226, †227, †233, †234, †235, †236, †237, †238, †239, †240, †244; **10**, †257, †260, †278 (°*er avarajaḥ*, i.e. Saṃvartta), †279 (°*er anujaṃ*, i.e. Saṃvartta).—§ 782*g* (Guruçishyas.): XIV, **43***θ*, 1177 (*B.* is the lord of the brahmans).—§ 786*c* (Agastya): XIV, **92**, 2883.—§ 788 (Āçramavāsap.): XV, **27**, 734 (*iva*); **28***c*, 753 (Vidura surpassed *B.* in intelligence).— § 789 (Putradarçanap.): XV, **31***η*, 858 (Droṇa was born from a part of *B.*).—§ 795 (Svargārohaṇap.): XVIII, **4**, 145; **5**, 159 (°*ṃ viveçātha Droṇo hy Aṅgirasāṃ varaṃ*). Cf. Aṅgiras[2–3], Āṅgirasa[1], Aṅgirasaḥ putraḥ (I, 4003), Guru.

Bṛhaspati[2] = Çiva (1000 names[1]).

Bṛhaspatisuta = Kaca: I, 3199, 3219.

Bṛhat[1]. § 3 (Anukram.): I, **1**, 42 (the first son of Dyau; cf. Âçāvaha).

Bṛhat[2], an Asura. § 130 (Aṃçāvat.): I, **67**, 2691 (the eighth of the Kāleyas).

Bṛhat[3], a Sāman. § 491 (Āṅgirasa): III, **220**, 14162 (°*Rathantaraṃ mūrdhnaḥ*, created by Pāñcajanya). — § 576 (Bhagavadgītāp.): VI, **34**, 1239 (*B°sāma tathā sāmnāṃ*, sc. *asmi*, says Kṛshṇa).—§ 637 (Rājadh.): XII, **47***θ*, 1633 (? *Rathantaraṃ B°sāma* = Kṛshṇa).—§ 757*o* (Somapāthin): XIII, **102**, †4896 (*Rathantaraṃ yatra B°e ca giyate*).

Bṛhat[4] = Brâhman: XII, 12753.

Bṛhat[5] = Mahāpurusha (Mahāpurushastava).

Bṛhat[6] = Vishṇu (1000 names).

Bṛhatketu, an ancient king. § 6 (Anukram.): I, **1***a*, 231 (among the kings of the past who have died).

Bṛhatkīrti, son of Aṅgiras. § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes this as adj. to *Bṛhaspatiḥ*).

Bṛhatkshattra[1], a Kaikeya prince. § 232 (Svayaṃvarap.): I, **186**, 7001 (the same?).—§ 578 (Bhīsmavadhap.): VI, **45**[11], 1720 (*Kaikeyaṃ*, fought Kṛpa).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 972 (*Kaikeyaṃ*, description of his horses). — § 593 (Abhimanyuvadhap.): VII, **35***δ*, 1509 (rushed against Droṇa). — § 599 (Jayadrathavadhap.): VII, **106**, 3971 (*Kaikeyānāṃ mahārathaḥ*, fought Droṇa); **107**, 4013 (*Kaikeyaṃ*), 4014, 4017, 4020; **125**, 5021 (*Kaikeyānāṃ mahārathaḥ*), 5027, 5028, 5030, 5035, 5036, 5039 (slain by Droṇa).—§ 604 (Karṇap.): VIII, **5**, 117 (*Kaikeyaḥ*, among the slain of Duryodhana's (!) party). Cf. Kaikeya.

Bṛhatkshattra[2]. § 592 (Saṃçaptakavadhap.): VII, **32***δδ*, 1437 (*Naishadaṃ*, slain by Dhṛshṭadyumna).

Bṛhatsena, a king. § 130 (Aṃçāvat.): I, **67**, 2700 (among the kings born from the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, **4***γ*, 84.

Bṛhatsenā, the nurse of Damayantī. § 346 (Nalopākhyānap.): III, **60**, 2275, 2276, 2281, 2282.

Bṛmhitā (C. Bṛṃhilā), a mātṛ. § 500 (Skandop.): III, **228***a*, 14396 (one of the mothers of Çiçu).

Budbudā, an Apsaras (Vudvudā, B.). § 250 (Arjunavanavāsap.): I, **216**, 7858 (among the five Apsarases, delivered by Arjuna from a brahman's curse). — § 269 (Vaiçravaṇasabhāv.): II, **10**, 394 (in the palace of Kubera).

Buddhi. § 115 (Aṃçāvat.): I, **66**, 2579 (daughter of Daksha and wife of Dharma).—§ 637 (Rājadh.): XII, **45**, 1549 (*devī*). — § 705 (Mokshadh.): XII, **303**, 11231 (= Hiraṇyagarbha).—§ 707 (do.): XII, **314**, 11618.

Buddhikāmā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2630.

Budha, the planet Mercury. § 270 (Brahmasabhāv.): II, **11**, 446 (among the planets in the palace of Brahmán).—§ 310*b* (Sūrya): III, **3**, 147 (Sūrya is identified with *B.*).—§ 578 (Bhīshmavadhap.): VI, **45**[10], 1710 (*Aṅgāraka-Budhāv iva*). —§ 586 (do.): VI, **101**, 4642 (*yathā Budhaç ca Çukraç ca*); **104**, 4748 (*yathā . . . Budha-Çanaiçcarau*). — § 597 (Pratijñōp.): VII, **84**, 2993 (*sahito Budha-Çukrābhyāṃ tamo nighnan yathā Çaçī*).—§ 599*e* (Çini): VII, **144**, 6028 (son of Soma and father of Purūravas).—§ 600 (Ghaṭotkacavadhap.): VII, **168**, 7546 (*Budha-Bhārgavavaṃ iva*).—§ 605 (Karṇap.): VIII, **15**, 581 (*Aṅgāraka-Budhāv iva*).—§ 677 (Mokshadh.): XII, **245***β*, 8900 (?PCR. "learned").—§ 717*b* (Nārāyaṇīya): XII, **343**, X), ††13219. — § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6832 (married to Ilā and father of Purūravas).— § 770 (Ānuçāsanik.): XIII, **151**, 7127 (°*sya putraṃ*, i.e. Purūravas).—§ 775 (do.): XIII, **166***a*, 7643.

C

Caçāti, pl. (°*ayaḥ*), a people: V, †889 (read with *B. Vaçātayaḥ*, q.v.).

Caidya ("king of the Cedis"): I, 129 (= Çiçupāla, slain by Kṛshṇa); II, 1523 (= do.), 1589 (= do.), 1636 (= do.); V, 2526 (= do.), 4780 (= Dhṛshṭaketu); VII, 3049 (= do.), 5047 (= do.); XVI, 158 (= Çiçupāla).

Caidyā ("princess of Cedi"): I, 3831 (= Karṇumatī, the wife of Nakula).

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Caidyādhipati ("king of the Cedis"). § 554 (Sainyodyogap.): V, **4**γ, 77 (= Dhṛshṭaketu ?).

Caitra ("named after the nakshatra Citrā," name of a certain month). § 360 (Tīrthayātrāp.): III, **82**, 5068 (*°çuklacaturdaçīṃ*).—§ 410 (Plakshāvataraṇag.): III, **130**, 10550 (*māsī*).—§ 759 (Ānuçāsanik.): XIII, **106**β, 5154 (*māsaṃ*, he who during the whole month of Caitra confines himself every day to one meal takes birth in a rich family, etc.); **109**[5], 5376 (he who fasts on the twelfth day of the moon in the month of Caitra and for the whole day and night worships Kṛshṇa as Vishṇu attains the merit of the *Pauṇḍarīka* sacrifice and proceeds to *devaloka*).

Caitraratha[1] ("the wood belonging to Citraratha"). § 76 (Matsya): I, **63**, 2376 (*vanaṃ C°opamaṃ*).—§ 133 (Dushyanta): I, **70**, 2873 (*°prakhyaṃ*, sc. *vanaṃ*).—§ 144 (Yayāti): I, **75**, 3171 (*vane*).—§ 146 (do.): I, **78**, 3282 (*vane C°opame*).—§ 184 (Pāṇḍu): I, **110**, 4637 (in the North, visited by Pāṇḍu).—§ 317*b* (Kṛshṇa Vāsudeva): III, **13**, 482 (*vane*, there Kṛshṇa performed sacrifices), 501 (do.).—§ 356 (Tīrthayātrāp.): III, **80**, 3095 (*vanaṃ C°ṃ yathā*, sc. the Kāmyaka-wood).—§ 449 (Ājagarap.): III, **177**, 12355 (*°prakāçaṃ*), 12358 (*vanāc C°prakāçāt*).—§ 497 (Skandotpatti): III, **226**, 14342 (*vane*).—§ 516 (Duryodhanayajña): III, **257**, 15344 (*praviveça gṛhaṃ yathā C°ṃ prabhuḥ*, i.e. Kubera, PCR.).—§ 565 (Gālavac.): V, **111**, 3831 (in the North).—§ 608 (Karṇap.): VIII, **53**, 2573 (*yathā C°ṃ vanaṃ*).—§ 713 (Çukakṛti): XII, **326**, 12245 (*°opamaṃ*, a garden at the palace of Janaka).

Caitraratha[2]. § 154 (Pūruvaṃç.): I, **94**, 3740 (son of Kuru and Vāhinī).

Caitraratha[3] ("son of Citraratha") = Çaçabindu: XII, 998.

Caitraratha[ṃ] parvan ("the section relating to Citraratha"). § 10 (Parvasaṅgr.): I, **2**, 313 (i.e. Caitrarathaparvan).—§ 11 (do.): I, **2**, 361 (do.).

Caitrarathaparvan ("the section relating to Citraratha," the eleventh of the minor parvans of Mhbhr.). (Cf. Caitraratha[ṃ] parvan.) § 216: Within a few days there came a *brahman* to the abode of their host, whom they asked to narrate the birth of *Dhṛshṭadyumna* from the sacrificial fire, and that of *Kṛshṇā* from the centre of the *vedī*, and that of *Çikhaṇḍin*, and how *Dhṛshṭadyumna* learnt the use of all weapons from *Droṇa*, and how the friendship of *Droṇa* and *Drupada* was broken (I, **165**).—§ 217: The *brahman* related (not mentioning *Açvatthāman*) the birth of *Droṇa* (§ 200), his friendship with *Drupada*, and his visit to *Rāma* (§ 201; he obtained the *Brahmāstra*, v. 6340), the breaking of his friendship with *Drupada* (§ 202), how *Bhīshma* prevailed upon him to teach the princes, etc. (both *Arjuna* and the others promised to give what he might ask for his fee, v. 6346), and the chastisement of *Drupada* (§ 209; *Drupada* resides in *Chattravatī*, v. 6348) (I, **166**).—§ 218: Draupadīsambhava (q.v.).—§ 219: Hearing the words of the *brahman*, the sons of *Kuntī* seemed to be, as it were, pierced with darts. *Kuntī* proposed to *Yudhishṭhira* that they should go to the *Pāñcālas*, a country they had not seen before, and he consented for his part. When the other brothers had likewise consented, they set out for the town of *Drupada* (I, **168**).—§ 220: When they were living disguised, *Vyāsa* came and told them that formerly the daughter of a *ṛshi*, notwithstanding her beauty, obtained no husband, and therefore by austerities propitiated *Çaṅkara* five times, saying "Give me a husband." Accordingly the god said (notwithstanding her objection) that she should in a future life have five husbands. "That damsel is *Kṛshṇā*, appointed to be the wife of ye all; go therefore to the capital of the *Pāñcālas* and dwell ye there." He then left them (I, **169**).—§ 221: After *Vyāsa* had gone away, the *Pāṇḍavas* proceeded [towards the *Pāñcālas*] in a northerly direction, walking day and night, till they reached the *tīrtha Somāçrayāyaṇa* ("the shrine of *Rudra* with the crescent mark on his brow," PCR. with Nīl.). Then they arrived at the *Gaṅgā*; *Dhanañjaya* (i.e. *Arjuna*) walked before them, torch in hand. The *Gandharva* king with his wives was then sporting there in the *Gaṅgā*. Bending his bow to a circle, he said, "Excepting the first 80 *lavas*, the *muhūrta* (*prasthānakālaṃ*, Nīl.) that begins with the twilight preceding nightfall has been appointed for the *Yakshas*, *Gandharvas*, and *Rākshasas*, capable of going everywhere at will; the rest has been appointed for man to do his work. If therefore men, wandering during those moments from greed of gain, come near us, both we and the *rākshasas* slay those fools. Therefore persons acquainted with the *Vedas* never applaud those men, who then approach any piece of water. Stay ye at a distance. Know that I am *Aṅgāraparṇa* (= *Citraratha*, v. 6475; cf. LIA. i, 666/814), the friend of *Kubera*, and this my forest is also called *Aṅgāraparṇa*, where neither *kauṇapas* (i.e. *rākshasas*), nor *çṛiṅgins* (a horned animal, see BR.; according to Nīl. it is = *kāpālikāḥ*, a Çivaitic sect), nor gods, nor men can come." *Arjuna* replied: "Whether it be day, night, or twilight, who can bar others from the ocean, the *Himālaya*, and *Gangā*?" (*b*). *Arjuna* burnt the *Gandharva's* chariot with the *Āgneya* weapon, given by *Bṛhaspati* (the preceptor of *Indra*) to *Bharadvāja*, by him to *Agniveçya*, by him to *Droṇa*, by *Droṇa* to *Arjuna*, and dragged him, who had become unconscious, by the hair. His wife *Kumbhīnasī* prevailed upon *Yudhishṭhira*, and he commanded *Arjuna* to spare him. He declared that, instead of his former name, *Citraratha* ("who has a variegated chariot"), he should now be called *Dagdharatha* ("whose chariot has been burnt"), and imparted to *Arjuna* the *Gāndharvī vidyā* called *Cākshushī* (*c*). He also gave *Arjuna* and each of his brothers one hundred horses born in the country of the Gandharvas (*Gandharvajānāṃ*), endued with the speed of wind and employed in carrying the gods and Gandharvas, a portion of *Indra's vajra* ("thunderbolt") (*d*). *Arjuna* in return gave him the *Āgneya* weapon, and asked him why they, though skilled in the *Vedas*, had been censured by him. He replied that it was because they were without fires, without sacrifices, and without a *brahman* walking before them. "The *Yakshas*, *Rākshasas*, *Gandharvas*, *Piçācas*, *Uragas*, and *Dānavas* know the history of the *Kuru* race; I have heard from *Nārada* and other *devarshis* the deeds of your ancestors. I have been vanquished by thee in battle on account of the *brahmacarya* being rigidly observed; a *kshattriya*, who is addicted to lust, if he fights in the night, can never escape with life; but even if addicted to lust, he who has a *purohita* may vanquish all wanderers of the night. Therefore, O *Tāpatya*! kings should always select a fit *purohita*" (I, **170**).—§ 222: *Citraratha* related Tapatyupākhyāna (q.v.).—§§ 223–7: Vāsishṭha (q.v.).—§ 228: Aurvopākhyāna (q.v.).—§ 229: Vasishṭopākhyāna (q.v.).—§ 230: Dhaumya-purohitakaraṇa (q.v.).

Caitraseni[1], a prince. § 592 (Saṃçaptakav.): VII, **21***a*, 916 (vanquished by Droṇa).

Caitraseni[2], patron. ("son of Citrasena"). § 592 (Saṃçaptakav.): VII, **25**, 1091 (*Caitrasenir* (C. *Citrasainir*) *mahārāja tava putraṃ* [read *pautraṃ*] *avārayat* (B. *nya°*) | *tau*

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pautrau tava, etc., i.e. the son of Citrasena (the son of Dhṛtarāshṭra) and Çrutakarman, the son of Nakula).

Caitravāhanī ("daughter of Citravāhana") = Citrāṅgadā: I, 7827 (C. °*vāhinīm*); XIV, 2358, 2405 (*Citrāṅgadā*).

Caitrī, the day of full-moon in the month of Caitra. § 641 (Rājadh.): XII, **100**, 3691 (*Caitryāṃ vā Mārgaçīrshyāṃ vā senayogaḥ praçasyate*).—§ 785 (Anugītāp.): XIV, **72**, 2086 (*paurṇamāsyāṃ*, the *dīkshā* of Yudhishṭhira will be performed); **76**, 2219 (*parāṃ C°ṃ*, on this day the açvamedha of Yudhishṭhira will take place, cf. XIV, 2086); **81**, 2425 (do.); **82**, 2462 (do.); **84**, 2509 (do.).

Caitya, a mountain near Girivraja, cf. the following. § 277 (Jarāsandhavadhap.): II, **21**, 814 (°*prākāraṃ*).

Caityaka (= Caitya). § 277 (Jarāsandhavadhap.): II, **21**, 799 (*çubhāç C°pañcamāḥ*, sc. *parvatāḥ*), 811 (*Māgadhānān tu ruciraṃ C°āntaram ādravan*), 815 (*Māgadhānāṃ suruciraṃ C°an taṃ samādravan*), 843 (°*sya gireḥ çṛṅgaṃ*).

Cakra[1], a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vāsuki's race).

Cakra[2], companions of Skanda. § 615*u* (Skanda): IX, **45**c, 2539 (given to Skanda by Vishṇu), 2542 (another, given to Skanda by Tvashṭṛ),

***Cakra**[3], the discus of Kṛshṇa. § 795 (Svargārohaṇap.): XVIII, **4**, 127 (°*prabhṛtibhiḥ purushavigrahaiḥ*).

Cakra[4], pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 352 (in Bhāratavarsha).

Cakracara, pl. (°*āḥ*), a sort of ṛshi. § 373 (Prayāga): III, **85**, 8214 (at Prayāga).—§ 768*b* (Umā-Maheçvaras.): XIII, **141**, 6493, 6497.

Cakradeva, a Vṛshṇi warrior. § 273 (Rājasūyārambhap.): II, **14**, 621 (among the seven rathas of the Vṛshṇis).

Cakradhanus, a ṛshi. § 565 (Gālavac.): V, **109**, 3795 (*Sūryajāto mahān ṛshiḥ*, in the south).

Cakradhara, adj. ("armed with the discus"): XIV, 429 (*Siddhaiḥ*).

Cakradhārin = Kṛshṇa, q.v.

Cakradharman, the chief of the Vidyādharas. § 269 (Vaiçravaṇasabhāv.): II, **10**, 408 (*Vidyādharādhipaḥ*, in the palace of Kubera).

Cakradvāra, a mountain and its genius. § 709*b* (Sulabhā-Janaka-saṃv.): XII, **321***a*, 12035.

Cakragadābhṛt = Kṛshṇa, q.v.

Cakragadādhara[1] = Kṛshṇa, q.v.

Cakragadādhara[2] = Vishṇu (1000 names).

Cakraka, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 253.

Cakramaṇḍa, a serpent. § 793 (Mausalap.): XVI, **4***η*, †120 (°*ālishaṇḍau*, issued from the mouth of Balarāma).

Cakranemi, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2623.

Cakrapāṇi = Kṛshṇa, q.v.

Cakrāti, pl. (°*ayaḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 352 (only B., C. has *Vakrātapāḥ*).

***Cakravāka**, pl. (°*āḥ*), a sort of goose, *Anas casarca*, Gm. § 126 (Aṃçāvat.): I, **66**, 2622 (born by Dhṛtarāshṭrī).

Cakravyūha, a kind of array. § 130*g* (Abhimanyu): I, **67**, 2754.—§ 593 (Abhimanyuvadhap.): VII, **33**, 1471; **34**, 1494; **35**, 1520, 1521.—§ 599 (Jayadrathavadhap.): VII, **87**, 3108 (*vyūhaḥ sacakraçakataḥ*).

Cakrāyudha = Vishṇu and Kṛshṇa.

Cakrin[1] = Vishṇu (1000 names).

Cakrin[2] = Çiva: XIII, 745.

Cakshurājya = Mahāpurusha (Mahāpurushastava).

Cakshurvardhanikā, a river in Çākadvīpa. § 575*b* (Bhūmip.): VI, **11***γ*, 433.

Cakshus[1]. § 3 (Anukram.): I, **1**, 42 (the third son of Heaven; cf. Āçāvaha).

Cakshus[2] = Çiva: XIV, 197.

Cākshusha[1], a Manu. § 730 (Ānuçāsanik.): XIII, **18***a*, 1315 (*Varishṭho nāma bhagavāṃç C°sya Manoḥ sutaḥ*).

Cākshusha[2], adj. ("relating to the eye," viz., one of Brahmán's births). § 717*b* (Nārāyaṇīya): XII, **348***ηη*, 13490 (*cākshushaṃ vai me*, i.e. Brahmán's, *dvitīyaṃ janma*); **349**, II), 13562 (*cākshushaṃ janma dvitīyaṃ Brahmaṇaḥ*).

Cākshushā, a Gandharvic science given to Arjuna by Citraratha. § 221 (Caitrarathap.): I, **170**, 6478.—§ 221*b* (Caitrarathap.): *C.* had been communicated by *Manu* to *Soma*, by *Soma* to *Viçvāvasu*, and by *Viçvāvasu* to *Citraratha* after ascetic penances, and when communicated by the preceptor to a man without energy, it becomes fruitless. By means of it one may see whatever one wishes. One can acquire it only by standing on one leg for six months; but *Arjuna* obtained it without any rigid vow. This knowledge makes the *Gandharvas* superior to men and equal to the gods.

Cala = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Calācala = Çiva (1000 names[1]).

Camasa (= Camasodbheda), a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5053 (where Sarasvatī reappears).

Camasodbheda (= Camasa), a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5054 (bathing there one acquires the merit of an agnishṭoma).—§ 410*c* (Plakshāvataraṇag.): III, **130**, 10540 (where Sarasvatī once more becomes visible).—§ 615 (Baladevatīrthay.): IX, **35**, 2060.

Camasodbhedana (= Camasodbheda), a tīrtha. § 377 (Dhaumyatīrthak.): III, **88**, 8345 (in the country of the Surāshṭras).

Campā, the metropolis of the Aṅgas. § 370 (Tīrthayātrāp.): III, **84**, 8141 (*atha Campāṃ samāsādya Bhagīrathyāṃ kṛtodakaḥ | Daṇḍārttam abhigatvā tu gosahasraphalaṃ labhet*); **85**, 8156 (*tathā Campāṃ samāsādya Bhagīrathyāṃ kṛtodakaḥ | Daṇḍākhyam abhigamyaiva*, etc.).—§ 391 (Rishyaçṛṅga): III, **113**, 10084 (the city of king Lomapāda).—§ 547 (Karṇa): III, **308**, 17151 (on Gaṅgā, the city of Adhiratha).—§ 621 (Rājadh.): XII, **5**, 135 (ruled by Karṇa).—§ 743*b* (Vipulop.): XIII, **42**, 2359 (the abode of the ṛshi Devaçarman), 2376. Cf. Mālinī.

Campakāraṇya, a wood. § 370 (Tīrthayātrāp.): III, **84**, 8111 (dwelling there for one night one acquires the merit of giving a thousand kine).

Cāmpeya, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 257.

Camūhara, a Viçvedeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4360.

Camūstambhana = Çiva (1000 names[2]).

Caṇḍa[1] = Skanda: III, 14631.

Caṇḍa[2] = Çiva (1000 names[1]).

Caṇḍā = Durgā (Umā): VI, 797.

Caṇḍabala, a monkey. § 539 (Kumbhakarṇādivadha): III, **287**, 16414 (devoured by Kumbhakarṇa).

Caṇḍabhārgava, a brahman. § 59 (Sarpasattra): I, **53**, 2045 (*tatra*—i.e. at the snake sacrifice of Janamejaya—*hotā babhūvātha Caṇḍabhārgavaḥ | Cyavanasyānvaye khyāto vipro vedavidāṃ varaḥ*).

Caṇḍadhāra = Çiva (1000 names[1]).

Caṇḍakauçika, a muni, son of Kākshīvat. § 275 (Rājasūyār.): II, **17**, 698 (*Kākshīvataḥ putraṃ Gautamasya*);

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19, 741 (*C.* uttered mantras over a mango fruit, which the queens of Bṛhadratha ate up; then Jarāsandha was born).

***Caṇḍāla**[1], name of a caste. § 721 (Ānuçāsanik.): XIII, **3**, 199 (°*yonau jātaḥ*, sc. Mataṅga).—§ 735 (do.): XIII, **27**, 1895 (°*yonau jātena*, sc. Mataṅga); **29**, 1916 (do.).—§ 743*b* (Vipulop.): XIII, **40**, 2276 (°*samadarçanaḥ*, sc. Indra).—§ 744 (Ānuçāsanik.): XIII, **48**, 2589 (the son of a *C.* with a Vaidehī becomes a Saupāka; read *Saupākaḥ* with B.).—§ 749 (do.): XIII, **91**, 4368 (°*çvapacau*, should be excluded from a çrāddha).

Caṇḍāla[2], sg. = Mataṅga: XIII, 1876, 1880, 1881, 1882, 1901.

Cāṇḍāla**[1] (mostly pl., = Caṇḍāla[1]). § 562 (Bhagavadyānap.): V, **92**, 3291.—§ 641 (Rājadh.): XII, **76**, 2874 (*brāhmaṇac°āḥ*).—§ 659 (Mokshadh.): XII, **180**, 6727 (sg.).—§ 702 (do.): XII, **297**γ, 10869; **298**, 10931 (°*tve*).—§ 705 (do.): XII, **303a*, 11245.—§ 744 (Ānuçāsanik.): XIII, **47**, 2535 (*brāhmaṇacāṇḍālaḥ*); **48**γ, 2572 (sg., son of a *çūdra* with a *brāhmaṇī*), 2583 (the son of a *C.* with a Sairandhrī becomes a *çvapāka*), 2588 (the son of a *C.* [with a Nishādī?] becomes a *pāṇḍusaupāka*), 2590; **49**δ, 2613 (son of a *çūdra* with a *brāhmaṇī*).—§ 782*g* (Guruçishyasaṃv.): XIV, **36**, 1016.—§ 784*b* (Uttaṅka): XIV, **55**, 1620 (°*rūpī*, sc. Indra).

Cāṇḍāla[2], sg. (single Cāṇḍālas): (*a*) = Parigha: XII, 4935, 5008, 5028 (*Parighaḥ*), 5034, 5035, 5110. (*b*) (the *C.* who discoursed with Viçvāmitra): XII, 5330, 5353, 5355, 5361, 5362, 5363, 5366, 5373, 5376. (*c*) (the *C.* who conversed with a kshatrabandhu): XIII, 4814 foll.

Cāṇḍālikāçrama, a tīrtha. By repairing to *C.* and bathing in Kokāmukha, after having subsisted upon potherbs and having worn ragged clothes, one is sure to obtain ten maidens (differently Nīl.): XIII, **25**, 1738 (only C.; B. *Āñjalikāçramaṃ*).

Candana = Çiva (1000 names[2]).

Candanin = Çiva (1000 names[2]).

Caṇḍatuṇḍaka, a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3594.

Caṇḍī = Durgā (Umā): VI, 797.

Caṇḍikaghaṇṭa = Çiva (1000 names[1]).

Candra[1] = Çiva (1000 names[2]).

Candra[2] (the Moon), v. Soma.

Candra[3], an Asura. § 130 (Aṃçāvat.): I, **67**, 2666 (incarnate as Candravarman, king of the Kāmbojas). Cf. Candramas.

Candrabha, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2577.

Candrabhāgā, a river, the present Chenāb. § 268 (Varuṇasabhāv): II, **9**, 371 (among the rivers present in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, **9**λ, 323, 327 (only C.; B. *Vetravatīṃ*).—§ 607 (Karṇap.): VIII, **44***θ*, 2055 (in the country of the Āraṭṭas).—§ 733*b* (Ānuçāsanik.): Bathing for seven days in the *C.* or the *Vitastā*, one is sure to become purified from all sins and endued with the merits of an ascetic: XIII, **25***a*, 1694.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***ζ*, 6764.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7645.

Candraçilā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2629.

Candrāçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, **204**, 13621.

Candradeva[1], a Kuru warrior. § 605 (Karṇap.): VIII, **47**$\lambda\lambda$, 1078 (attacks Arjuna), 1086, 1089 (slain by Arjuna).

Candradeva[2], a Pāñcāla prince. § 608 (Karṇap.): VIII, **49**, 2327 (*Pāñcālyau . . . . Candradevañ ca Daṇḍadhārañ ca*, slain by Karṇa).

Candrahantṛ, an Asura. § 94 (Aṃçāvat.): I, **65**, 2539 (son of Siṃhikā).—§ 130 (do.): I, **67**, 2673 (*Asuraḥ*, incarnate as the rājarshi Çunaka).

Candraka, an owl. § 646*b* (Mārjāramūshikasaṃv.): XII, **138**, 4944.

Candraketu, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, **48**χ, 1899 (slain by Abhimanyu).

Candramā, a river in Bhāratavarsha. § 574 (Jambūkh.): VI, **9**λ, 337.

Candramas[1] (the Moon), v. Soma.

Candramas[2], an Asura. § 92 (Aṃçāvat.): I, **65**, 2534 (*Sūrya-Candramasau*, sons of Danu), 2535 (do., different from Sūrya-Candramasau among the gods). Cf. Candra.

Candramasas tīrtha(ṃ), a tīrtha. § 406*b* (Ārcīkaparvata): III, **125**, 10412 (on Ārcīkaparvata).

Cāndramasī, the wife of Bṛhaspati. § 490 (Āngirasa): III, **219**, 14130 (*Candramasā ākrāntā Tārā nāma*, Nīl., mother of six fires and one daughter).

Candramaulivibhūshaṇa = Çiva: X, 261.

Candrāṃçu = Vishṇu (1000 names).

Candrānana = Skanda: III, 14632.

Candrapramardana, an Asura. § 94 (Aṃçāvat.): I, **65**, 2539 (son of Siṃhikā).

Candrārdhakṛtaçīrsha = Kṛshṇa: XII, 1669.

Candrasena[1], a prince, son of Samudrasena. § 232 (Svayaṃvarap.): I, **186**, 6991 (*Samudrasenaputraḥ*, came to the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1098 (in the East, with Samudrasena he is vanquished by Bhīmasena).—§ 571 (Rathātirathas.): V, **171**, 5911 (among the rathas of the Pāṇḍavas).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 1007 (*Samudrasenaputraṃ*, proceeded against Droṇa, description of his horses).—§ 600 (Ghaṭotkacavadhap.): VII, **156***ν*, 6912 (the same?, slain by Açvatthāman); **158**χ, 7009 (the same?).

Candrasena[2], a Kuru warrior. § 605 (Karṇap.): VIII, **27**, 1084 (attacked Arjuna, PCR. has Candradeva).

Candrasena[3]. § 611 (Çalyap.): IX, **12**, 644 (slain by Yudhishṭhira).

Candrasya vināçana(ḥ), an Asura. § 130 (Aṃçāvat.): I, **67**, 2673 (incarnate as king Jānaki).

Candravaktra = Çiva (1000 names[2]).

Candravarman. § 130 (Aṃçāvat.): I, **67**, 2668 (*Kāmbojānāṃ narādhipaḥ*, incarnation of the Asura Candra).—§ 592 (Saṃçaptakavadhap.): VII, **32**, 1437 (the same?, slain by Dhṛshṭadyumna).

Candrāvarta = Çiva (1000 names[1]).

Candravatsa, pl. (°*āḥ*), a people. § 562 (Bhagavadyānap.): V, **74**γ, 2732 (*Dhāraṇaç C°āṇāṃ*).

Candrodaya, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**χ, 7012 (brother of Virāṭa?).

Caṇūra[1], a prince. § 264 (Sabhākriyāp.): II, **4***β*, 121 (among the princes who waited upon Yudhishṭhira, when he entered his palace).

Caṇūra[2]. § 567 (Bhagavadyānap.): V, **130**ζ, 4410 (had been slain by Kṛshṇa).

Caṇūrāndhranishūdana (C. Canūrāndhranisū°) = Vishṇu (1000 names).

Capala, an ancient king. § 6 (Anukram.): I, **1***a*, 231 (in the enumeration of Sañjaya).

Capalāksha = Abhimanyu: XIV, 2003, 2004.

Capalekshaṇa = Abhimanyu: XIV, 2021.

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Cāpin = Çiva (1000 names[1]).
Carācarasya pratihartṛ = Çiva (1000 names[1]).
Carācarasya srashṭṛ = Çiva (1000 names[1]).
Carācarātman[1] = Çiva (1000 names[2]). — Do.[2] = Sūrya, III, 157.

Cāraṇa, pl. (*°āḥ*), a class of beings. § 76 (Matsya): I, **63**, 2396 (*Siddha-C°pathaṃ*).—§ 133 (Dushyanta): I, **70**, 2858 (*Siddha-C°saṅghaiḥ*).—§ 162 (Çāntanūp.): I, **97**, 3889 (*Gaṅgāṃ . . . Siddha-C°sevitāṃ*).—§ 173 (Pāṇḍurājyābhisheka): I, **109**, 4346 (*Devarshi-C°aiḥ*).—§ 185 (Pāṇḍu): I, **120**, 4640 (*Siddha-C°saṅghānaṃ*).—§ 194 (do.): I, **126**, 4907 (*°sahasrāṇāṃ*).—§ 233 (Svayaṃvarap.): I, **187**, †7011.—§ 246 (Sundopasundop.): I, **210**, 7655.—§ 310*b* (Sūrya): III, **3**, 170 (*Siddha-C°-Gandharvāḥ*, follow Sūrya).—§ 322 (Dvaitavanapr.): III, **24**, †940 (*C°-Siddhasaṅghāḥ*).—§ 331 (Kairātap.): III, **38**, 1530 (*vanaṃ . . . Siddha-C°sevitaṃ*).—§ 336 (Indralokābhigamanap.): III, **43**, 1756 (*Siddha-C°sevitāṃ*, sc. the city of Indra).—§ 338 (do.): III, **46**, 1830 (*Siddha-C°-Gandharvaiḥ*), 1841.—§ 339 (do.): III, **47**, 1891 (*Gaṅgā . . . Siddha-C°sevitā*).—§ 361 (Kurukshetra): III, **83**, 5075 (*Siddha-C°āḥ*, in Kurukshetra).—§ 370 (Tīrthayātrāp.): III, **84**, 7083 (*Siddha-C°-Gandharvāḥ*, in Saugandhikavana); **85**, 8168 (*Siddha-C°-Gandharvamānushāḥ*, in Gokarṇa).—§ 377 (Dhaumyatīrthak.): III, **89**, 8357 (*Siddharshi-C°aiḥ*).—§ 434 (Saugandhikāharaṇa): III, **156**, 11444 (*Siddha-C°sevitaṃ . . . āçramaṃ Vṛshaparvaṇaḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11561 (*Siddha-C°sevitaṃ . . . Gandhamādanaṃ*).—§ 437 (do.): III, **160**, 11674.—§ 542 (Rāvaṇavadha): III, **290**, 16528 (*Tridaçāḥ saha-Gandharva-C°āḥ*).—§ 566 (Yayāti): V, **123**, 4101 (praised Yayāti in Heaven).—§ 573 (Ambopākhyānap.): V, **186**, 7351 (*Vatsabhūmiṃ Siddha-C°sevitāṃ*).—§ 574 (Jambūkh.): VI, **6**, 199 (*parvatāḥ . . . Siddha-C°sevitāḥ*).—§ 574*h* (Bhadrāçva): VI, **7**, 269 (*drumaḥ Siddha-C°sevitaḥ*, i.e. the tree Kālāmra in the region Bhadrāçva).—§ 574*i* (Jambū): VI, **7**, 273 (*Jambūvṛkshaḥ Siddha-C°sevitaḥ*).—§ 575 (Bhūmip.): VI, **11**, 407 (*Siddha-C°saṅkīrṇaḥ*, sc. the salt ocean).—§ 575*b* (Çākadvīpa): VI, **11**, 429 (in Çākadvīpa).—§ 575 (Bhūmip.): VI, **12**, 464 (*Siddha-C°saṅkīrṇaḥ*, sc. Dundubhisvana).—§ 576 (Bhagavadgītāp.): VI, **23**, 808 (*saṅkhye vikshyase Siddha-C°aiḥ*, sc. Durgā).—§ 577 (Bhīshmavadhap.): VI, **43**, 1536 (*Siddha-C°saṅghāḥ*, came to see the battle).—§ 578 (do.): VI, **45**, 1753 (*Siddha-C°āḥ*).—§ 579 (do.): VI, **52**, 2183 (praise Bhīshma and Arjuna).—§ 587 (do.): VI, **120**, 5704 (*Siddha-C°aiḥ*).—§ 593 (Abhimanyuv.): VII, **37**, †1622 (*Pitṛ-sura-C°-Siddhasaṅghaiḥ*).—§ 596 (Pratijñāp.): VII, **80**, 2843 (*Siddha-C°sevitaṃ*, sc. the mountain Maṇimat).—§ 598 (Jayadrathavadhap.): VII, **87**, 3118 (*Siddha-C°saṅghānāṃ*).—§ 599 (do.): VII, **98**, 3642 (*Siddha-C°saṅghāḥ*), 3652 (do.); **100**, 3728 (*Siddha-C°saṅghānāṃ*); **107**, 4025 (do.); **119**, 4756 (*C°āḥ saha-Gandharvāḥ*); **124**, 4978; **137**, 5628; **138**, 5692 (*C°-Siddhānāṃ*); **139**, 5769; **143**, 6008 (*Siddha-C°mānavāḥ*); **145**, 6132 (*Siddha-C°vātikaiḥ*, B. *°pannagaiḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, **160**, 7188 (do.).—§ 605 (Karṇap.): VIII, **15**, 599 (*Siddha-C°saṅghānāṃ*); **16**, 626.—§ 608 (do.): VIII, **56**, 2817 (*Siddha-C°saṅghāḥ*); **78**, 3970; **87**, 4400 (*Siddha-C°saṅghānāṃ*), (*χ'*), 4413 (sided with Arjuna), 4433 (*trayo lokāḥ sahadevarshi-C°āḥ*), 4452 (*trayo lokāḥ saha Devarshi-C°aiḥ*); **94**, 4962 (*deva-Gandharvamanushya-C°aiḥ*).—§ 610 (Çalyap.): IX, **7**$_{\gamma}$, 337.—§ 611 (do.): IX, **22**, 1156 (*yuddhaṃ . . . Siddha-C°sevitaṃ*).—§ 615 (Gadāyuddhap.): IX, **55**, 3090 (*vātikāḥ*, i.e. *ākāçacāriṇaḥ*, Nīl.); **58**, 3307 (*vātika-C°āḥ*).—§ 705 (Mokshadh.): XII, **303**, 11244 (*trailokye . . . sa-C°-Paiçāce*).—§ 714 (Çukakṛtya): XII, **328**, 12314 (*Himavantaṃ . . . Siddha-C°sevitaṃ*).—§ 717*b* (Nārāyaṇīya): **XII, 341**, 13028 (*Merau . . . Siddha-C°sevite*).—§ 726 (Ānuçāsanik.): XIII, **10**, 439 (*Siddha-C°saṃyuktaṃ*, sc. *āçramaṃ*).—§ 730*g* (Upamanyu): XIII, **14**$_{\eta}$, 741 (*Siddha-C°rūpadhṛk*, i.e. Çiva).—§ 730 (Ānuçāsanik.): XIII, **18**$_{\lambda\lambda}$, †1373 (*°pannagāḥ*).—§ 731*b* (Aṣṭāvakra-Dik-saṃv.): XIII, **19**, 1396 (*Rudrasyāyatanaṃ . . . Siddha-C°sevitaṃ*), 1407 (*Himavantaṃ . . . Siddha-C°sevitaṃ*).—§ 733 (Ānuçāsanik.): XIII, **25**, 1748 (*Himavān . . . Siddha-C°sevitaḥ*).—§ 766 (do.): XIII, **130**, 6111 (*tīrthāni . . . Siddha-C°jushṭāni*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **140**, 6339 (*Himavati . . . Siddha-C°sevite*).—§ 788 (Āçramavāsap.): XV, **24**, 655 (*āçramaṃ . . . Siddha-C°sevitaṃ*).—§ 793 (Mausalap.): XVI, **4***θ*, †131 (in Heaven).

Cāritra[ṃ] = Kṛshṇa: XII, 1512.

Carmakāra, a caste: XIII, 2588.

Carmamaṇḍala, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9**$_{\mu}$, 355 (in Bhāratavarsha).

Carmaṇvatī, a river, now Chambal. § 209 (Drupadaçāsana): I, **138**, 5513 (*dakshiṇāṃç cāpi Pāñcālān yāvac C°ī nadī*, ruled by Drupada).—§ 268 (Varuṇasabhāv.): II, **9**, 373 (among the rivers in the palace of Varuṇa).—§ 276 (Jarāsandhavadhap.): II, **20**, 795.—§ 281 (Sahadeva): II, **31**, 1111 (on the bank of *C.* Sahadeva vanquished Jambhaka's son).—§ 356 (Tīrthayātrāp.): III, **82**, 4096 (*C°ṃ samāsādya niyato niyatāçanaḥ | Rantidevābhyanujñātam* (C. *°to*) *agnishṭomaphalaṃ labhet*).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907.—§ 494 (Āṅgirasa): III, **222**, 14230 (among the rivers who are mothers of fires).—§ 547 (Kuṇḍalāharaṇap.): III, **308**, 17150.—§ 574 (Jambūkh.): VI, **9**$_{\lambda}$, 327.—§ 595 (Shoḍaçarāj., v. Rantideva): VII, **67**, 2360 (origin of the name).—§ 632*b* (Shoḍaçarāj., cf. § 595): XII, **29**, 1016 (*mahānadī*, do.).—§ 746 (Ānuçāsanikap.): XIII, **66**, 3351 (*gocarmabhyaḥ pravartitā*).—§ 775 (do.): XIII, **166***a*, 7653.

Carmavāsas = Çiva: VIII, 1449.

Carmavat, brother of Çakuni. § 585 (Bhīshmavadhap.): VI, **90***σ*, 3997 (slain by Irāvat).

Carmin = Çiva (1000 names[2]).

Carucelin = Çiva (1000 names[1]).

Cārucitra, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4543.—§ 583 (Bhīshmavadhap.): VI, **77**$_{\kappa}$, 3344.—§ 599 (Jayadrathavadhap.): VII, **136**$_{\chi\chi}$, 5594 (among six sons of Dhṛtarāshṭra who are slain by Bhīmasena). Cf. Cārucitrāṅgada.

Cārucitrāṅgada, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2730. Cf. Cārucitra.

Cāruçīrsha, a muni. § 730 (Ānuçāsanik.): XIII, **18***a*, 1300 (*Çakrasya sakhā Ālambāyanaḥ*, had formerly gratified Çiva at Gokarṇa and obtained a hundred sons).

Cāruçravas, son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.). XIII, **14***a*, 621.

Cārudeshṇa, son of Kṛshṇa and Rukmiṇī. § 232 (Svayaṃvarap.): I, **186**, 6997 (present at the svayaṃvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, **219**, 7915.—§ 253 (Haraṇāharaṇap.): I, **221**, 7992.—§ 262 (Bhagavadyāna): II, **2**, 56.—§ 273 (Rājasūyārambhap.): II, **14**, 621 (among the seven rathas of the Vṛshṇis).—§ 287 (Rājasūyikap.): II, **34**, 1275 (came to the rājasūya of Yudhishṭhira).—§ 320 (Saubhavadhop.): III, **16**, 667 (sallied

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out against Çālva), 680, 681 (fights the Dānava Vivindhya); **18**, 736; **21**, 835.—§ 402 (Tīrthayātrāp.): III, **120**, 10277.—§ 570 (Sainyaniryānap.): V, **157**κ, 5331.—§ 589 (Droṇābhishekap.): VII, **11**ζ, 408.—§ 730 (Ānuçāsanik.): XIII, **14**, 617 (*Pradyumna-C°ādīn Rukmiṇyāḥ putrakān*), (**a**) 621 (enumeration of the sons of Kṛshṇa and Rukmiṇī).—§ 785 (Anugītāp.): XIV, **66**θ, 1938.—§ 793 (Mausalap.): XVI, **3**ζ, 100 (slain).

Cāruliṅga = Çiva (1000 names[2]).

Cārunetrā, an Apsaras. § 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (in the palace of Kubera).

Cāruvaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2575.

Cāruveça, son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.): XIII, **14***a*, 621.

Cāruyaças, son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.): XIII, **14***a*, 621.

Cārvāka, a Rākshasa, friend of Duryodhana. § 10 (Parvasaṅg.): I, **2**, 349 (*°sya vadhaḥ parva Rakshaso brahmarūpiṇaḥ*).—§ 615 (Gadāyuddhap.): IX, **64**, 3619 (will avenge the death of Duryodhana).—§ 635 (Rājadh.): XII, **35**, 1414 (*brahmacchadmā Rākshasaḥ*), 1418, 1425 (*Duryodhanasakhā*, slain).—§ 636 (do.): XII, **39**, 1432, 1440.

Cāsavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2578.

Cāturāçramyanetṛ (C. *°āçrama°*) = Çiva (1000 names[1]).

Caturaçva, an ancient king. § 267 (Yamasabhāv.): II, **8**, 321 (in the palace of Yama).

Caturasra = Vishṇu (1000 names).

Caturātman[1] = Kṛshṇa: XII, 1614.

Caturātman[2] = Vishṇu (1000 names).

Caturbāhu = Vishṇu (1000 names).

Caturbhāva = Vishṇu (1000 names).

Caturbhuja[1] = Vishṇu (1000 names).—Do.[2] = Kṛshṇa: V, †2512.

Caturdaṃshṭra[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2564.

Caturdaṃshṭra[2] = Vishṇu (1000 names).

Caturgati = Vishṇu (1000 names).

Cāturhotrapravartaka = Çiva (1000 names[1]).

Cāturmahārājika = Mahāpurusha (Mahāpurushastava).

Caturmukha[1] = Brahmán: III, 13560, 15821, 16547; XII, 13469.

Caturmukha[2] = Çiva (1000 names[1–2]).

Caturmūrti[1] = Brahmán: III, 13560.

Caturmūrti[2] = Vishṇu (1000 names).

Caturmūrtidhṛt = Vishṇu: XII, 13114.

Caturvaktra = Brahmán: XII, 12914, 13283, 13723 (*°sya lalāṭaprabhavaḥ putraḥ Çivaḥ*). Cf. Caturmukha.

Cāturvarṇyakara = Çiva (1000 names[1]).

Caturveda[1], pl. (*°āḥ*), a sort of pitṛs. § 270 (Brahmasabhāv.): II, **11**, 463.

Caturveda[2] = Brahmán: III, 13560.

Caturveda[3] = Çiva (1000 names[1]).

Caturvedavid = Vishṇu (1000 names).

Cāturvidya, n. (the four Vedas): XII, 1574, 1837.

Caturvyūha = Vishṇu: XII, 13604; XIII, 6964 (1000 names), 7031 (do.).

Caturyuga = Çiva (1000 names[1]).

Catushkarṇī, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2643.

Catushpatha = Çiva (1000 names[2]).

Catushpathaniketā, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2643.

Catushpatharata = Çiva (1000 names[1]).

Catushpatharatā, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2645.

Catvaravāsinī, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2629.

Caura, pl. (*°āḥ*), a people. § 739 (Ānuçāsanik.): XIII, **35**ϵ, 2158.

Cedi, pl. (*°ayaḥ*), a people. § 73 (Vasu): I, **63**, 2335 (*°vishayaṃ* conquered by Vasu Uparicara), 2342, 2345.—§ 190*d* (Arjuna): I, **123**, 4796 (Arjuna will subjugate *Cedi-Kāçi-Karūshān*).—§ 233 (Svayaṃvarap.): I, **187**, 7028 (*°īnām adhipaḥ*, i.e. Çiçupāla).—§ 273 (Rājasūyārambhap.): II, **14**, 582 (*Purushottamo vijñāto yo asau Cedishu durmatiḥ* (i.e. Pauṇḍraka Vāsudeva?), among the allies of Jarāsandha).—§ 290 (Çiçupālavadhap.): II, **43**, 1494 (*°rājakule jātaḥ*, sc. Çiçupāla), 1508 (*°purīṃ*, i.e. Çuktimatī).—§ 291 (do.): II, **45**, 1595 (after the slaughter of Çiçupāla, his son [Dhṛshṭaketu] was installed as king of the *C.*).—§ 347 (Nalopākhyānap.): III, **65**, 2578 (*°rājapurīṃ*, the capital of king Subāhu).—§ 350 (do.): III, **68**, 2660 (*°purīṃ*, do.).—§ 549 (Pāṇḍavapr.): IV, **1***a*, 11 (*Pāñcāla-C°-Matsyāç ca*).—§ 555 (Sainyodyogap.): V, **19**γ, 576 (*°īnām ṛshabhaḥ*), i.e. Dhṛshṭaketu, came with one akshauhiṇī of troops to Yudhishṭhira).—§ 556 (Sañjayayānap.): V, **22**, †669 (*°Karūshakāḥ . . . . bhūmipālāḥ*, took the part of the Pāṇḍavas); **28**ι, 804.—§ 561 (Yānasandhip.): V, **57**, 2264 (among the allies of Yudhishṭhira); **71***a*, 2594 (*°Pāñcālaiḥ*, do.).—§ 562 (Bhagavadyānap.): V, **74**γ, 2732 (*Sahajaç C°-Matsyānāṃ*).—§ 569 (do.): V, **140***a*, 4743; **144**λ, 4887 (*°Pāñcāla-Kaikayāḥ*), (ν), 4896 (*°Pāñcālāḥ*).—§ 573 (Ambopākhyānap.): V, **196**η, 7623 (*°Kāçi-Karūshāṇāṃ netāraṃ . . . Dhṛshṭaketuṃ*), (λ), 7644 (*Dhṛshṭaketuç ca C°īnāṃ pranetā*).—§ 574 (Jambūkh.): VI, **9**μ, 348 (*°Matsya-Karūshāç ca*, in Bhāratavarsha).—§ 578 (Bhīshmavadhap.): VI, **47**δ, 1811 (*°Kāçi-Karūsheshu*), (η), 1866.—§ 579 (do.): VI, **52***a*, 2129 (*°Matsyeshu*); **54**, 2239, (θ), 2242 (*°Matsya-Karūshāḥ*), 2249, 2250[10].—§ 580 (do.): VI, **56**η, 2415 (*°Kāçi-Karūshaiḥ*), **59**ζ, †2640 (*°Pāñcāla-Karūsha-Matsyāḥ*).—§ 586 (do.): VI, **106**ν, 4819 (*°Kāçi-Karūshāṇāṃ*).—§ 587 (do.): VI, **115**o, 5360; **116**π, 5446 (*°Kāçi-Karūshāṇāṃ*); **118**ϕ, 5565 (*Matsya-Pāñcāla-C°īnāṃ*).—§ 589 (Droṇābhish.): VII, **9**, 288 (*°Kārūshaiḥ*, attack Droṇa); **10**κ, 348 (*eko 'pasṛtya C°bhyaḥ Pāṇḍavān yaḥ samāçritaḥ | Dhṛshṭaketuṃ* (!)).—§ 592 (Saṃçaptakavadhap.): VII, **21**θ, 877 (*°Kārūsha-Koçalāḥ*, attack Droṇa), (ι), 883; **22**ν, 926 (*°Kekayān*); **23**, 971 (*Dhṛshṭaketuṃ C°īnām ṛshabhaṃ*); **24**σ, 1052 (*°ayaç cāpare*); **32***aa*, 1412 (*°Pāñcāla-Pāṇḍūnāṃ*).—§ 596 (Pratijñāp.): VII, **78**ϵ, 2744.—§ 599 (Jayadrathavadhap.): VII, **106**, 3973 (*Dhṛshṭaketuç ca C°īnām ṛshabhaḥ*); **108**o, 4087 (*°Pāñcāla-Sṛñjayān*); **114**ω, 4539; **125**, 5042 (*Dhṛshṭaketuç ca C°īnām ṛshabhaḥ*), ($\mu\mu$), 5069, 5070 (*°Pāñcāla-Sṛñjayāḥ*), 5072, 5073, 5088 (*°Pāñcāla-Sṛñjayān*).—§ 600 (Ghaṭotkacavadhap.): VII, **153***a*, 6628; **156**ι, 6779 (*°Kārūsha-Koçalāḥ*); **160**$\xi\delta$, 7156 (*°Pāñcāla-Somakāḥ*); **166**$\iota\alpha$, 7459.—§ 602 (Droṇavadhap.): VII, **186**, 8489, (η), 8490 (*°Kaikeya-Sṛñjayān*), 8500 (*°-Matsyeshu*).—§ 603 (Nārāyaṇāstramokshap.): VII, **193**γ, 8919; **200**$\gamma\gamma$, 9330 (*yuvarājaç ca C°īnāṃ*), †9342 (*°prabhuṃ yuvarājaṃ*, = do.; slain by Açvatthāman).—§ 604 (Karṇap.): VIII, **6**, 180 (*Dhṛshṭaketuḥ . . . C°īnāṃ pravaro rathaḥ*).—§ 605 (do.): VIII, **12**$\beta\beta$, 459 (*°Pāñcāla-Kaikayāḥ*); **30**$\zeta\zeta$, 1231 (*°-Kārūsha-Matsyānāṃ*).—§ 607 (do.): VIII, **45**μ, 2085 (among those who know the eternal religion).—§ 608 (do.): VIII, **47**θ, 2224 (*Pāñcāla-C°īnāṃ*), (μ), 2229; **48**ξ, 2254 (*°Kaikeya-*

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Pāñcālāḥ), 2295; **49**ω, 2359 (°*Pāṇḍava-Pāñçālāḥ*); **56**$\mu\mu$, 2692 (*Pāñcālyaṃ C°-Kaikeyasaṃvṛtaṃ*, i.e. Dhṛshṭadyumna?), 2693, ($\nu\nu$), 2741 (°*īnāñ ca mahārathān*), (oo), 2751 (°*Kaikeya-Pāñcāleshu*), ($\pi\pi$), 2758 (°*Pāñcāla-Pāṇḍavān*); **60**$\beta\beta\beta$, 3002; **64**, 3267; **73**, 3639, 3662 (°*-Kāçi-Pāñcālān*), 3668 (°*Pāñcāla-Kaikayān*); **78**β^1, 3949 (°*Pāñcālān*); 3965, 3993.—§ 609 (Çalyap.): IX, **1**γ, 31 (have been slain); **2**ζ, 79 (do.).—§ 610 (do.): IX, **7**τ, 335; **12**o, 645.—§ 785 (Anugītāp.): XIV, **83**, 2467 (*purīṃ ramyāṃ C°īnāṃ çuktiśāhvayāṃ*, i.e. Çuktimatī).—§ 786 (do.): XIV, **91**, 2831 (°*īnām īçvaraḥ*, i.e. Vasu).—§ 791 (Putradarçanap.): XV, **36**a, 990 (do no longer exist). Cf. Cedika.

Cedidhvaja. § 561 (Yānasandhip.): V, **62**$\beta\beta$, 2426 (cf. the note of PCR.).

Cedija: VI, 4255 (v. Cedipa).

Cedika, pl. (°*āḥ*), a people = Cedi. § 608 (Karṇap.): VIII, **48**, 2245.

Cedipa ("king of the Cedis"): I, 2342 (i.e. Vasu); III, 463 (i.e. Dhṛshṭaketu); V, 2857 (do.), 2950 (do.); VI, 4255 (do.?, C. has *Cedijaḥ*), 4272 (do.); VII, 1509 (do.), 2950 (do.), 9343 (*yuvarājaṃ*, whom?).

Cedipati (do.): I, 2356 (i.e. Vasu), 2361 (do.); II, 1373 (i.e. Çiçupāla), 1430 (do.), 1432 (do.), 1493 (do.), 1519 (do.), 1585 (do.), 1913 (i.e. Dhṛshṭaketu?); III, 2688 (i.e. Subāhu), 10284 (i.e. Dhṛshṭaketu); V, 672 (i.e. Çiçupāla), 2012 (i.e. Dhṛshṭaketu), 5901 (do.); XI, 727 (do.); XIII, 5650 (i.e. Vasu).

Cedipuṅgava[1] = Çiçupāla: II, 1412, 1426. Do.[2] = Dhṛshṭaketu: XI, 725.

Cedirāj ("king of the Cedis"): II, 1398 (i.e. Çiçupāla), 1522 (do.), 1561 (do.); III, 898 (i.e. Dhṛshṭaketu); V, 2239 (do.); VI, 1747 (do.).

Cedirāja (do.): II, 1070 (i.e. Çiçupāla), 1072 (do.), 1337 (do.), 1382 (do.), 1429 (do.), 1491 (do.), 1551 (do.), 1575 (do.), 1584 (do.); III, 2531 (i.e. Subāhu), 2576 (do.); V, 5900 (i.e. Dhṛshṭaketu); VI, 1709 (do.), 5398 (do.); VII, 394 (i.e. Çiçupāla, slain by Kṛshṇa), 1113 (i.e. Dhṛshṭaketu?), 4026 (i.e. Dhṛshṭaketu), 5056 (do., slain), †8210 (i.e. Çiçupāla), 8214 (do.), 8217 (do.), 8233 (do.); XI, 728 (i.e. Dhṛshṭaketu), 729 (do.).

Cedivṛsha = Çiçupāla: II, 1071 (*Kuru-°au*).

Cekita = Cekitāna[1]. § 556 (Sañjayayānap.): V, **25**η, †932 (*sa-Cekitān*, sc. the Pāṇḍavas).

Cekitāna[1], a Vṛshṇi. § 232 (Svayaṃvarap.): I, **186**, 6991 (present at the svayaṃvara of Draupadī).—§ 264 (Sabhākriyāp.): II, **4**β, 122 (among the princes present when Yudhishṭhira entered his palace).—§ 296 (Dyūtap.): II, **53**, 1916 (at the rājasūya of Yudhishṭhira *C.* bore Yudhishṭhira's quiver).—§ 556 (Sañjayayānap.): V, **25**ζ, †724 (among the allies of the Pāṇḍavas); **30**ν, †868 (do.).—§ 561 (Yānasandhip.): V, **57**ξ, 2233, 2251.—§ 562 (Bhagavadyānap.): V, **83**o, 2950.—§ 569 (do.): V, **141**γ, 4780.—§ 570 (Sainyaniryāṇap.): V, **151**a, 5101, (ζ), 5164.—§ 571 (Ulūkadūtāgamanap.): V, **164**ϵ, 5709.—§ 573 (Ambopākhyānap.): V, **196**λ, 7644.—§ 576 (Bhagavadgītāp.): VI, **19**, 715; **25**o, 834.—§ 578 (Bhīshmavadhap.): VI, **45**[17], 1728, 1729, 1730 (fights Suçarman).—§ 580 (do.): VI, **57**κ, 2454.—§ 582 (do.): VI, **71**ϵ, 3140; **72**η, 3172.—§ 583 (do.): VI, **75**a, 3286 (in the right wing of Yudhishṭhira's *makaravyūha*).—§ 584 (do.): VI, **81**[1], 3561 (fights Kṛpa); **84**, 3715 (*Vārshṇeyaḥ*, fights Kṛpa), 3716, 3721, 3723, 3728.—§ 585 (do.): VI, **89**ξ, 3949.—§ 586 (do.): VI, **99**ζ, 4511.—§ 587 (do.): VI, **108**, 4998; **109**ϵ, 5074; **110**, 5101 (attacked by Citrasena); **111**, 5192, (a), 5193, 5194 (fights Citrasena); **118**υ, 5553, (ϕ), 5558.—§ 589 (Droṇābhiṣekap.): VII, **8**η, 228 (PCR. Citrasena); **10**, 360 (attacks Droṇa).—§ 590 (do.): VII, **14**, 542 (fights Anuvinda).—§ 592 (Saṃçaptakavadhap.): VII, **21**κ, 905 (attacks Droṇa), 916; **23**o, 994 (proceeded against Droṇa, description of his horses); **26**τ, 1180.—§ 593 (Abhimanyuvadhap.): VII, **35**δ, 1508; **40**o, 1695.—§ 597 (Pratijñāp.): VII, **83**a, 2950.—§ 598 (Jayadrathavadhap.): VII, **85**δ, 3049.—§ 599 (do.): VII, **95**, 3531 (fights Sañjaya); **125**, 5084 (attacks Droṇa), 5087 (his charioteer is slain by Droṇa).—§ 605 (Karṇap.): VIII, **12**$\beta\beta$, 454; **22**$\eta\eta$, 870; **30**$\xi\xi$, 1232.—§ 608 (do.): VIII, **49**χ, 2333; **93**$a\rho$, 4873.—§ 610 (Çalyap.): IX, **3**κ, 165.—§ 611 (do.): IX, **12**, 622, 624 (slain by Duryodhana).—§ 789 (Putradarçanap.): XV, **32**o, 879 (among the slain warriors who arose from the Gaṅgā). Cf. Sāttvata, Vārshṇeya.

Cekitāna[2] = Çiva: VII, 9453; XIII, 1216 (1000 names[2]).

Cetasaka, pl. (°*āni*), v. Vetasaka.

Chada = Çiva (1000 names[2]).

Chāgavaktra = Skanda: III, 14398.

Chandas[1] = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Chandodeva. § 735b (Indra-Mataṅga-s.): XIII, **29**, 1937 (*C°a iti khyātaḥ strīṇāṃ pūjyo bhavishyasi*, says Indra to Mataṅga, "deity of a particular measure of verse," PCR.).

Chatravatī, a city (probably instead of Chattravatī, BR.). § 217 (Caitrarathap.): I, **166**, 6348 (the residence of king Drupada). Cf. Ahicchattra.

Chattra[m] = Çiva (1000 names[2]).

[Chattropānahotpatti] ("the origin of giving umbrellas and sandals at *çrāddhas*"). § 752b (Ānuçāsanik.): *Bhīshma* said: In ancient times *Jamadagni Bhārgava* was practising with his bow; [his wife] *Reṇukā* used to pick up the arrows and bring them back to him. One day, at noontide, when the Sun was in *Jyeshṭhāmūla*, *Reṇukā*, her head and feet being scorched by the heat of the Sun, rested for a moment under a tree, whereafter *Jamadagni* threatened to shoot the Sun. The Sun, in the guise of a brahman, approached him and reminded him that the Sun produces food, etc. (XIII, **95**). [Further] questioned by *Yudhishṭhira*, *Bhīshma* said: As *Jamadagni* did not desist from his anger, the brahman reminded him that the Sun is always in motion and cannot therefore be pierced; *Jamadagni*, knowing *Sūrya*, said that the Sun stays at midday for a moment. Then *Sūrya* sought his protection, and *Jamadagni* comforted him, saying "he who would slay one who asks for protection would transcend the simplicity that exists in brahmans, etc. (a)." *Sūrya* presented him with an umbrella and a pair of sandals, saying, "from this day the gift of these articles in all religious rites shall be established as an indispensable usage" (XIII, **96**).

Chāya = Çiva (1000 names[1]).

Chettṛ = Çiva (1000 names[1]).

Chinnasaṃçaya = Mahāpurusha (Mahāpurushastava).—Do.[2] = Vishṇu (1000 names).

Chinnatṛshṇa = Mahāpurusha (Mahāpurushastava).

Cicchila, pl. (°*aḥ*), a people. § 585 (Bhīshmavadhap.): VI, **87**ϵ, 3855 (in the array of the Kurus, followed Bṛihadbala the Kosala king, only in C.).

Cikura, a serpent, father of the serpent Sumukha. § 561 (Mātaliyop.): V, **103**, 3640 (had been devoured by Garuḍa).

Cīna, pl. (°*āḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6685 (sprung from the froth of the mouth of Vasishṭha's cow).—§ 279 (Arjuna): II, **26**, 1002 (*sa Kirātaiç ca Cīnaiç ca*

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vṛtaḥ Prāgjyotishaḥ, i.e. Bhagadatta).—§ 294 (Dyūtap.): II, **51**, 1843 (bring tribute to Yudhishṭhira), 1846 (only B.: *Bālhī-Cīnasamudbhavam aurṇaṃ*).—§ 342 (Indralokābhigamanap.): III, **51**, 1991 (present at the rājasūya of Yudhishṭhira).—§ 449 (Ājagarap.): III, **177**, †12350 (on their way from Himālaya to king Subāhu the Pāṇḍavas crossed the country of the *C.*).—§ 555 (Sainyodyogap.): V, **19**γ, 584 (*C°aiḥ Kirātaiç ca*, follow Bhagadatta).—§ 562 (Bhagavadyānap.): V, **74**γ, 2730 (*C°ānāṃ Dhautamūlakaḥ*); **86**, 3049 (*vājināñ ca sahasrāṇi C°deçodbhavāni ca*).—§ 574 (Jambūkh.): VI, **9**ζ, 373 (*Yavanāç C°-Kāmbojāḥ*, among the peoples of the north), 374.—§ 641 (Rājadh.): XII, **65***o*, 2429.—§ 713 (Çukakṛti): XII, **326**, 12229 (*deçān . . . C°-Hūnanishevitān*).

Cīnaka, pl. (°*āḥ*), a people = the Cīnas. § 604 (Karṇap.): VIII, **8**, 236 (*Puṇḍra-C°ān*, vanquished by Karṇa).

Cintyadyotāḥ, a gaṇa of gods. § 730 (Ānuçāsanik.): XIII, **18**$\lambda\lambda$, †1373.

Cirakāri, Cirakārika, Cirakārin, son of Gautama. § 682 (Mokshadh.): XII, **267**, 9482 (°*eḥ*, C. °*aiḥ*, *Āngirase kule*), 9484 (°*ī . . . . Gautamasya sutaḥ*), 9485 (°*ī*), 9489 (°*kaḥ*), 9534–8 (?), 9539 (°*iṃ*), 9540 (°*ī*), 9547 (?).

Cirāntaka, a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3598.

Cīravāsas[1], a king. § 130 (Aṃçāvat.): I, **67**, 2697 (among the incarnations from the Krodhavaçagaṇa).

Cīravāsas[2], a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 399 (among the Yakshas in the palace of Kubera).

Cīravāsas[3] = Çiva: VII, 9504; XIII, 1160 (1000 names[2]); XIV, 196.

Cīriṇī, a river. § 457 (Vaivasvatop.): III, **187**, 12751.

Citibhasmapriya = Çiva (1000 names[1]).

Citra[1], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5594 (among seven sons of Dhṛtarāshṭra slain by Bhīmasena); **137***aaa*, 5644 (the same?, among seven sons of Dhṛtarāshṭra slain by Bhīmasena).

Citra[2], a serpent. § 268 (Varuṇasabhāv.): II, **9**, 360 (in the palace of Varuṇa).—§ 496 (Skandotpatti): III, **225**, 14321 (*mahānāgau C°ç cairāvatau*).

Citra[3], a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 1013 (proceeded against Droṇa, description of his horses, etc.).

Citra[4], brother of Citrasena, the Abhisāra king. § 604 (Karṇap.): VIII, **11**ϕ, 420 (*C°ç ca Citrasenaç ca*, in the makaravyūha of the Kurus); **13**, 493; **14**, 545, 546, 551, 553, 554, 557, 559 (slain by Prativindhya).

Citra[5], a Pāñcāla warrior. § 608 (Karṇap.): VIII, **56**$\nu\nu$, 2735, 2740 (slain by Karṇa).

Citrā, a nakshatra (v. Su° Si.). § 569 (Bhagavadyānap.): V, **143***o*, 4842 (°*āṃ pīḍayate grahaḥ*, omens).—§ 574 (Jambūkh.): VI, **3**, 79 (*çveto grahaḥ* (i.e. Ketu, Nīl.) *tathā C°āṃ samatikramya tishṭhati*, omens), 85 (*C°-Sēāyantare caiva rishṭhitaḥ* (C. *dhishṭhitaḥ*) *purushagrahaḥ*, do.).—§ 746 (Ānuçāsanik.): XIII, **64**, 3268 (by making a gift of a bull and perfumes under the constellation *C.*, one goes to the world of the Apsarases).—§ 749 (do.): XIII, **89***a*, 4261 (by performing çrāddhas under the constellation *C.*, one obtains beautiful children).—759 (do.): XIII, **110***a*, 5394 (? C. has *Citraṃ*, B. *Mitraṃ*, description of the candravrata).

Citrabāhu, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2730.

Citrabarha, a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): **101***β*, 3597 (C. *Citrav°*).

Citrabarhin, son of Garuḍa. § 615*u* (Skanda): IX, **46**, 2669 (? given by Garuḍa to Skanda; PCR. takes this as an appellative, "a peacock of beautiful feathers").

Citrabhānu[1] = Agni (q.v.).

Citrabhānu[2] = Çiva (1000 names[1]).

Citracāpa, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2733.

Citraçikhaṇḍin[1] = Mahāpurusha (Mahāpurushast.).

Citraçikhaṇḍin[2], pl. (°*aḥ*), = the seven Ṛshis. § 717*c* (Uparicara): XII, **336**, 12722 (i.e. Marīci, etc.), 12725; **337**, 12754 (*çāstraṃ C°jaṃ*).—Do.[3], pl. (°*aḥ*), = Ekata, Dvita, and Trita.—§ 717*c* (Uparicara): XII, **337**, 12771 (PCR. translates: well conversant with the science of morality and duties compiled by the seven Ṛshis).

Citraçilā, a river. § 574 (Jambūkh.): VI, **9**λ, 337 (only B.; C. has Antraçilā).

Citrāçva = Satyavat: III, 16670 (etymology); XIII, 7675 (*Satyavān*).

Citradeva, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2573.

Citradharman, a prince. § 130 (Aṃçāvat.): I, **67**, 2658 (the re-born Asura Virūpāksha).

Citragupta. § 766 (Ānuçāsanik.): XIII, **125***a*, 5924 ("the recording assistant of Yama," PCR.); **130**, 6114, 6118, 6120, 6134, 6135.

Citraka[1], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2740.

Citraka[2], pl. (°*āḥ*), a people. § 294 (Dyūtap.): II, **50**, 1804 (are living in the palace of Yudhishṭhira as his bondsmen).

Citraketu[1], a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3597.

Citraketu[2], a Pāṇḍava warrior. § 585 (Bhīshmavadhap.): VI, **95**$\epsilon\epsilon$, 4272.—§ 599 (Jayadrathavadhap.): VII, **122***u*, 4903 (brother of the Pāñcala prince Vīraketu and slain by Droṇa).

Citraketusuta = Suketu: VIII, 2630.

Citrāksha, son of Dhṛtarashṭra. § 130 (Aṃçāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5594 (slain by Bhīmasena).

Citrakuṇḍala, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545, 4552 (also B.; V. *Dīrghalocana*).

Citrakūṭa, a mountain. § 372 (Tīrthayātrāp.): III, **85**, 8200 (*girivaraçreshṭhe* with the tīrtha Mandākinī).—§ 527 (Rāmopākhyānap.): III, **277**, 15982 (during his exile Rāma dwelt on *C.*).—§ 534 (Hanūmatpratyāgamana): III, **282**, 16266.—§ 733*m* (Ānuçāsanik.): If one observing a fast bathes at *C.* and Janasthāna, and in the water of Mandākinī, he is sure to obtain royal prosperity: XIII, **25**, 1715.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7658.

Citralekhā, an Apsaras. § 336 (Indralokābh.): III, **43***a*, 1785 (in the world of Indra).

Citrāṅga, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545.

Citrāṅgada[1], son of Çāntanu and Satyavatī. § 11 (Parvasaṅgr.): I, **2**, 374.—§ 156 (Pūruvaṃç.): I, **95**, ††3803 (son of Çāntanu and Satyavatī and brother of Vicitravīrya).—§ 166 (Citrāṅgadop.): I, **101**, 4068 (do.), 4071 (after the death of Çāntanu, *C.* was installed as king), 4072, 4076 (slain by the Gandharva king of the same name).—§ 167

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(Vicitravīryop.): I, **102**, 4081 (*hate*).—§ 572 (Rathātirathas.): V, **172**, 5938 (repetition of § 166).—§ 573 (Ambopākhyānap.): V, **173**, 5946 (do.).—§ 787 (Āçramavāsap.): XV, **10**, 320 (*yathā*).

Citrāṅgada[2], a prince. § 232 (Svayaṃvarap.): I, **186**, 7002 (°-*Çubhāṅgadau*, present at the svayaṃvara of Draupadī).

Citrāṅgada[3], a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †209 (in the enumeration of the Kuru warriors who were still alive).

Citrāṅgada[4], a Kaliṅga king. § 621 (Rājadh.): XII, **4**, 109 (*tataḥ kadācid rājānaḥ samājagmuḥ svayaṃvare | Kaliṅgavishaye rājan rājñaç Citrāṅgadasya ca çrīmad Rājapuraṃ nāma nagaraṃ*).

Citrāṅgada[5], a Daçārṇa king. § 785 (Anugītāp.): XIV, **83**, 2471 (when the sacrificial horse, followed by Arjuna, came to the country of the Daçārṇas, their king *C.* was vanquished by Arjuna).

Citrāṅgadā[1], daughter of Citravāhana and mother of Babhruvāhana. § 11 (Parvasaṅg.): I, **2**, 608 (*°āyāḥ putreṇa putrikāyāḥ*, i.e. Babhruvāhana).—§ 249 (Arjunavanavāsap.): I, **215**, 7826 (the only child of king Citravāhana in Maṇipūra, whom he made a putrikā, married to Arjuna).—§ 250 (do.): I, **217**, 7883 (*C.'s* and Arjuna's son Babhruvāhana is installed upon the throne in Maṇipūra).—§ 785 (Anugītāp.): XIV, **79**, 2339; **80**, (2352); **81**, 2405 (*Caitravāhanī*), 2425 (*Kauravyaduhituḥ*); **88**, 2604: In the encounter between Arjuna and Babhruvāhana both fell down in a swoon. Babhruvāhana regained consciousness and *C.* prevailed upon Ulūpī to revive Arjuna.—§ 787 (Āçramavāsap.): XV, **1***α*, 23 (waited upon Gāndhārī); **15***ν*, †437 (accompanies Dhṛtarāshṭra and Gāndhārī to the forest).—§ 788 (do.): XV, **25***γ*, †666.—§ 794 (Mahāprasthānikap.): XVII, **1**, 28 (sets out for Maṇipūra). Cf. Caitravāhanī.

Citrāṅgadā[2], an Apsaras. § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19***β*, 1424 (enumeration).

Citrāṅgadāsuta, "son of Citrāṅgadā" = Babhruvāhana: XIV, 2326.

Citrāṅgadātmaja, do. = Babhruvāhana: XIV, 2337, 2431.

Citrāṅgadopākhyāna(ṃ), "episode relating to Citrāṅgada." § 166 (cf. Satyavatīlābhop.): I, **101**. Two sons were born of *Satyavatī*, *Citrāṅgada* and *Vicitravīrya*. Before the last had attained to majority, *Çāntanu* died and ascended to heaven. *Bhīshma* placed *Citrāṅgada* on the throne. *Citrāṅgada* considered nobody his equal, not even the gods and *Asuras*. Therefore the king of the *Gandharvas* bearing the same name fought a three years' battle with him at *Kurukshetra* on the banks of the *Sarasvatī*, where *Citrāṅgada* was slain; then the *Gandharva* ascended to heaven. *Bhishma* installed *Vicitravīrya*, yet in his minority, on the throne of the *Kurus* and ruled for him. (For continuation v. Vicitravīryop.)

Citraratha[1], king of the Gandharvas. § 101 (Aṃçāvat.): I, **65**, 2551 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, **123**, 4813 (among the Devagandharvas present at the birth of Arjuna).—§ 221 (Caitrarathap.): I, **170**, 6475 (*so 'haṃ C°o bhūtva nāmnā Dagdharatho 'bhavaṃ*, says the Gandharva, who, v. 6448, had named himself Aṅgāraparṇa).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 407 (among the Gandharvas in the palace of Kubera).—§ 295 (Dyūtap.): II, **52**, 1880 (*rājā C°o Gandharvo Vāsavānugaḥ*, had given 400 horses to Yudhishṭhira).—§ 298 (do.): II, **61**, 2083 (had given horses to Arjuna).—§ 561*h* (Arjuna): V, **56**, †2226 (*sadaçvāḥ . . . . C°ena dattāḥ*, i.e. Arjuna's).—§ 576 (Bhagavadgītāp.): VI, **34**, 1230 (*Gandharvāṇāṃ C°aḥ*, sc. *asmi*, says Kṛshṇa).—§ 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, **69**, 2418 (when the Gandharvas milked the Earth *C.* was their calf). Cf. Aṅgāraparṇa, Dagdharatha, Gandharva, Gandharvarāja.

Citraratha[2], king of Mṛttikāvatī. § 396 (Jamadagni): III, **116**, 10176 (*Mārttikāvatakaṃ nṛpaṃ*, seeing him bathing, Reṇukā, the wife of Jamadagni, became filled with desire).

Citraratha[3], brother of the Pāñcāla prince Vīraketu. § 599 (Jayadrathavadhap.): VII, **122***α*, 4903 (slain by Droṇa).

Citraratha[4], an Aṅga king. § 743*b* (Vipulop.): XIII, **42**, 2351 (*Aṅgeçvarasya*, the husband of Prabhāvatī). Cf. Aṅgapati, Aṅgeçvara, Aṅgendra.

Citraratha[5], the great-grandfather of Kṛshṇa. § 768*b* (Kṛshṇa Vāsudeva): XII, **147**, 6839 (son of Ṛshadgu and father of Çūra).

Citrarathā, a river. § 574 (Jambūkh.): VI, **9**λ, 341 (in Bhāratavarsha).

Citrasaini, v. Caitraseni.

Citrasena[1], son of Dhṛtarāshṭra. § 83 (Ādivamçāvatāraṇa): I, **63***α*, 2447 (is a mahāratha).—§ 157 (Pūruv.): I, **95**, ††3810.—§ 232 (Svayaṃvarap.): I, **186**, 6983 (present at the svayaṃvara of Draupadī).—§ 244 (Rājyalābhap.): I, **207**, 7557 (receives the Pāṇḍavas).—§ 298 (Dyūtap.): II, **58**, †2004 (among those who have come to play with Yudhishṭhira).—§ 512 (Ghoshayātrāp.): III, **242**, 14920 (*Viviṃçati-C°au*, were captured by the Gandharvas).—§ 552 (Goharaṇap.): IV, **35***α*, 1151; **54**, 1666 (attacks Arjuna).—§ 556 (Sañjayayānap.): V, **30**, †894 (*durjayo devitavyena*).—§ 561 (Yānasandhip.): V, **47***α*, 1798; **55***ν*, 2207; **66**$_{\epsilon\epsilon}$, 2503.—§ 576 (Bhagavadgītāp.): VI, **17***γ*, 657 (followed Açvatthāman); **18***δ*, 686 (protected Bhīshma).—§ 578 (Bhīshmavadhap.): VI, **44***α*, 1653 (attacks Bhīmasena); **48**^{34} *θ*, 1926 (attacks Çveta); **51***σ*, 2099.—§ 580 (do.): VI, **59***ρ*, †2647 (*Durmarshaṇa-C°au*, have been vanquished by Arjuna).—§ 581 (do.): VI, **60***α*, †2652; **61**^{2} *γ*, 2680 (fights Abhimanyu); **62**^{5} *ζ*, 2731, 2741.—§ 582 (do.): VI, **71**^{10} *δ*, 3139 (fights Çikhaṇḍin); **73**^{11} *θ*, 3220, 3222, 3223 (fights Abhimanyu).—§ 583 (do.): VI, **77**^{3} *κ*, 3343; **78**^{10}, 3423 (*tava*, i.e. Dhṛtarāshṭra's, *putraṃ*); **79**, 3435 (fights Abhimanyu).—§ 584 (do.): VI, **81***α*, 3534, 3547 (*°ādayaḥ*), *β*, 3558; **84***γ*, 3735; **85***ε*, †3768, †3787; **86**, 3791.—§ 585 (do.): VI, **87***α*, 3849; **92***χ*, 4119, 4129 (attacked by Ghaṭotkaca); **94***ω*, 4195.—§ 586 (do.): VI, **104**, 4747 (fights Abhimanyu).—§ 587 (do.): VI, **108***δ*, 5050; **110**, 5101 (fights Cekitāna); **111**, 5192 (*tava sutaḥ*), 5194; **113***ι*, 5240, 5243, 5249, 5257, 5261 (fights Bhīmasena); **114***κ*, 5293, 5295, 5297 (*°ādayaç caiva putrās tava*); **116**, 5402, 5404 (fights Suçarman); **118***τ*, 5519.—§ 589 (Droṇābhishekap.): VII, **7***δ*, 181.—§ 596 (Pratijñāp.): VII, **74***β*, 2627 (will protect Jayadratha).—§ 598 (Jayadrathavadhap.): VII, **85***α*, 3020.—§ 599 (do.): VII, **95***ζ*, 3525; **96***θ*, 3572 (fights Bhīmasena); **116***αα*, 4605 (fights Sātyaki), 4608, 4626; **120***δδ*, 4767, 4790, 4794 (fights Sātyaki); **127**, 5176; **137***aaa*, 5644 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena), 5664 (*hataḥ*); **152**, 6580 (*adya me bhrātaraḥ kshīṇāç C°ādayaḥ*, says Duryodhana).—§ 600 (Ghaṭotkacavadhap.): VII, **158***ω*, 7035 (among the dead); **164***θθ*, 7337 (? is still living, brother of Duryodhana); **165**, 7370 (fights Çatānīka); **168**, 7512 (do.), 7513, 7514, 7519, 7520, 7521.—§ 604 (Karṇap.): VIII, **5***ζ*, 111 (has been slain by Bhimasena); **7**, †206 (? among other sons of Dhṛtarāshṭra who are staying desirous

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of battle).—§ 618 (Jalapradānikap.): XI, 1γ, 28 (had been the counsellor of Duryodhana).—§ 619 (Strīvilāpap.): XI, 19δ, 557 (*Dhārtarāshṭraṃ*, among the dead).

Citrasena[2], son of the elder Parikshit. § 154 (Pūruvaṃç.): I, **94**, 3743.

Citrasena[3], a Gandharva. § 264 (Sabhākriyāp.): II, **4**, 131 (in Yudhishṭhira's palace).—§ 266 (Çakrasabhāv.): II, **7**, 303 (in the palace of Indra).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 407 (among the Gandharvas in the palace of Kubera).—§ 337 (Indralokābhig.): III, **44**, 1793, 1795 (Arjuna learnt music and dancing from Citrasena and became his friend).—§ 338 (do.): III, **45**, 1800, 1814; **46**, 1838, 1847, 1868, 1869, 1870, 1876 (*C.* urges Urvaçī to go to Arjuna, who rejects her and is cursed by her).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12048 (*Viçvāvasoç ca vai putraḥ*, became the friend of Arjuna).—§ 512 (Ghoshayātrāp.): III, **241**, 14887, 14888, 14895, 14896, 14901, 14903; **242**, 14918; **245**, 14998, 15006, 15008; **246**, 15010, (15012), 15018, (15019), 15026 (°*mukhāḥ*, sc. *Gandharvāḥ*: When Duryodhana and his brothers had been captured by the Gandharvas, the Pāṇḍavas, in order to deliver them, attacked the Gandharvas. Arjuna vanquished *C.*, who made himself known to him as his friend, and set the captives free).—§ 513 (do.): III, **247**, 15067 (repetition).—§ 552 (Goharaṇap.): IV, **49**, 1538 (had been vanquished by Arjuna, cf. § 512); **64**, 2072 (praises Arjuna).—§ 601 (Droṇavadhap.): VII, **185**, 8435 (*Gandharvān ghoshayātrāyāṃ C°ādayo jitāḥ*, sc. by Arjuna, cf. § 512).—§ 607 (Karṇap.): VIII, **41**, 1952 (*hatvā jitvā ca Gandharvāṃç C°mukhān*, cf. § 512).—§ 623 (Rājadh.): XII, **16**, 501 (°*ena cāhavaṃ*, cf. § 512).—§ 662*b* (Jāpakop.): XII, **200**δ, 7341 (*Gandharvaḥ*).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7640.—§ 779 (Açvamedhikap.): XIV, **12**, 324 (°*enena çāhavaḥ*, cf. § 512).—§ 785 (Anugītāp.): XIV, **88**ψ, 2642 (among the Gandharvas present at the açvamedha of Yudhishṭhira).—§ 789 (Putradarçanap.): XV, **29***a*, 774. Cf. Gandharva, Gandharvarāj, Gandharvarāja, Gandharvarājan.

Citrasena[4], the general of king Jarāsandha. § 277 (Jarāsandhav.): II, **22**, 885 (formerly named Dimbhaka).

Citrasena[5], a prince. § 604 (Karṇap.): VIII, **6**, 165 (*Sāmudraḥ*, he has been slain by Samudrasena, together with his son).

Citrasena[6], king of the Abhisāras, brother of Citra. § 605 (Karṇap.): VIII, **11**ϕ, 420 (*bhrātarau Citraç Citrasenaç ca*); **13**, 493 (fights Çrutakarman); **14**, 526, [527 (Abhisāraḥ)], 528, 531, 532, 540 (slain by Çrutakarman, while Citra is slain by Prativindhya).

Citrasena[7], a Pāñcāla warrior. § 608 (Karṇap.): VIII, **48**γ, 2248 (among five Pāñcālas slain by Karṇa).

Citrasena[8], brother of Karṇa. § 608 (Karṇap.): VIII, **75**$\chi\chi\chi$, †3811 (?fights Yudhāmanyu); **83**, †4243, †4244 (slain by Yudhāmanyu), †4247 (*tasmin hate bhrātari C°e kruddhaḥ Karṇaḥ*).

Citrasena[9], a serpent. § 608 (Karṇap.): VIII, **87**χ^1, 4414 (*Vāsukiç C°ç ca Takshako Maṇikas tathā*, sided with Arjuna).

Citrasena[10], son of Karṇa. § 611 (Çalyap.): IX, **10**, 468 (fights Nakula), 471, 477, 479, 480 (slain by Nakula), [481 (*viçastaṃ bhrātaraṃ dṛshṭvā Karṇaputrau mahārathau*)].

Citrasena[11], various Kuru warriors. § 604 (Karṇap.): VIII, **7**, 209 (PCR. has Citravarman).—§ 605 (do.): VIII, **27**, 1078 (= Çrutasena, v. 1087?).—§ 608 (do.): VIII, **61**, 3078 (attacked by Yudhishṭhira = Citrasena[10]?).—§ 610 (Çalyap.): IX, **6**ξ, 293.

Citrasenā[1], an Apsaras. § 269 (Vaiçvavanasabhāv.): II, **10**, 392 (in the palace of Kubera).—§ 336 (Indralokābh.): III, **43***a*, 1785 (dances in Indra's palace).

Citrasenā[2], a river. § 574 (Jambūkh.): VI, **9**λ, 325 (in Bhāratavarsha).

Citrasenā[3], a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2632.

Citravahā, a river. § 574 (Jambūkh.): VI, **9**λ, 325 (in Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7652.

Citravāhana, king of Maṇipūra. § 249 (Arjunavanavāsap.): I, **215**, 7826 (*Maṇipūreçvaraṃ*, gave his daughter Citrāṅgadā in marriage to Arjuna).

Citravāṇa (B. °*bāṇa*), son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545. Cf. Citrabāhu.

Citravarman[1], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2732.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545.—§ 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5595 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Citravarman[2], a prince. § 554 (Sainyodyogap.): V, **4**γ, 76.

Citravarman[3], brother of Vīraketu. § 599 (Jayadrathavadhap.): VII, **122***u*, 4903 (slain by Droṇa).

Citravarman[4], son of Sucitra. § 604 (Karṇap.): VIII, **6**, 177 (*Sucitraç C°ā ca pitāpitrau mahārathau*, have been slain by Droṇa).

Citravegika, a serpent. § 67 (Sarpasattra): I, **57**, 2159 (of Dhṛtarāshṭra's race).

Citrāyudha[1], son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4547.—§ 571 (Ulūkadūtāg.): V, **160**, 5531 (in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5595 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena); **137***aaa*, 5644 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Citrāyudha[2], a prince. § 186 (Svayaṃvarap.): I, **186**, 6990 (present at the svayaṃvara of Draupadī).

Citrāyudha[3], one or more princes who sided with the Pāṇḍavas. § 572 (Rathātirathas.): V, **171**, 5909 (*nṛpatiḥ*, is a Ratha and attached to Arjuna).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 1003 (proceeded against Droṇa, description of his horses), 1011 (do., do., the same?).—§ 604 (Karṇap.): VIII, **6**, 167 (had been slain by Vikarṇa).—§ 608 (do.): VIII, **56***vv*, 2740 (slain by Karṇa).

Citrāyudha[4], a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †207 (among the Kuru warriors who were still alive).

Citropalā, a river. § 574 (Jambūkh.): VI, **9**λ, 341 (in Bhāratavarsha).

Civuka, pl. (°*āḥ*), a barbarous people. § 223 (Vāsishṭha): I, **175**, 6685 (issued from the froth of the mouth of Vasishṭha's cow).

Cola[1], pl. (°*āḥ*), a people in the present Tanjore (BR.). § 342 (Indralokābh.): III, **34**, 1988 (*mahīpālān . . . so-Cola-Draviḍāndhrakān*, present at the rājasūya of Yudhishṭhira).—§ 574 (Jambūkh.): VI, **9***ν*, 357 (in the south).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 398 (had been vanquished by Kṛshṇa).—§ 605 (Karṇap.): VIII, **12***ββ*, 455 (fight on the side of the Pāṇḍavas).

Cola[2], "king of the Colas." § 295 (Dyūtap.): II, **52**, 1893 (°*Pāṇḍyau*, bring tribute to Yudhishṭhira).

Cucuka, pl. (°*āḥ*), a people. § 664 (Mokshadh.): XII **207***η*, 7559 (in the south, only C., B. has *Cūcukāḥ*).

Cūcuka, v. Cucuka.

Cucupa, v. Cūcupa.

Cūcupa, pl. (°*āḥ*), a people. § 569 (Bhagavadyānap.):

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140*β*, 4751 (only B., C. has *Cucupāḥ*).—§ 583 (Bhīshmavadhap.): VI, **75***c*, 3297 (only B., C. has *Cūlikaiḥ*).

Culakā, v. Culukā.

Cūlika, v. Cūcupa.

Culukā, a river. § 574 (Jambūkh.): VI, **9**λ, 328 (in Bhāratavarsha, only B., C. has *Culakā*).

Cyavana[1], a ṛshi, son of Bhṛgu. § 11 (Parvasaṅg.): I, **2**, 445 (*Saukanyam api cākhyānaṃ C°o yatra Bhārgavaḥ | Çaryātiyajñe Nāsatyau kṛtavān somapītinau*).—§ 19 (Bhṛgu): I, **5**, 870 (son of Bhṛgu), 871 (father of Pramati).—§ 20 (Pulomā): I, **5**, 874 (°*tvaṃ*); **6**, 898 (dropped—*cyutaḥ*—from the womb of his mother Pulomā and therefore called *C.*), 900 (*Bhārgavaṃ*), 904 (°*syāçramaṃ*, at Vadhūsarā), 905; **7**, 938.—§ 21 (Paulomap.): I, **8**, 939 (*Bhārgavaḥ*, begot on Sukanyā the son Pramati).—§ 55 (Āstīka): I, **48**, 1928 (*Bhārgavāt*, the preceptor of Āstīka).—§ 59 (Sarpasattra): I, **53**, 2045 (*Caṇḍabhārgava*, the hotṛ at the snake-sacrifice of Janamejaya was of *C.'s* race).—§ 122 (Aṃçāvat.): I, **66**, 2609 (son of Bhṛgu and Pulomā, married to Ārushī, the daughter of Manu, and father of Aurva).—§ 270 (Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmán).—§ 377 (Dhaumyatīrthak.): III, **89**, 8365 (°*syāçramaḥ*, in the south).—§ 384 (Agastyop.): III, **102**, 8740 (°*syāçramaṃ*, there 100 ascetics were slain by the Kālakeyas).—§ 404 (Tīrthayātrāp.): III, **121**, 10313.—§ 405 (Sukanyop.): III, **122**, 10316 (*Bhṛgor maharsheḥ putraḥ*, practised austerities), 10338 (*Bhārgavaḥ*), 10341, 10344 (married Sukanyā, the daughter of king Çaryāti); **123**, 10348, 10354, 10356, 10359, 10361, 10366, 10370 (turned into a youth by the grace of the Açvins); **124**, 10371, 10375, 10377 (*Bhārgavaḥ*), 10378, (10380), 10388 (at the sacrifice of Çaryāti *C.* took up soma for the Açvins; Indra forbade it, but *C.* paralysed Indra's arm and created the Asura Mada); **125**, 10397 (then Indra consented to admit the Açvins to the soma sacrifice).—§ 491 (Āṅgirasa): III, **220**, 14156 (a fire, *Āṅgirasaḥ*?).—§ 547 (Karṇa): III, **304**, 17035 (*aparādhe 'pi rājendra rājñām açreyase dviṭāḥ | bhavanti Cyavano yadvat Sukanyāyāḥ kṛte purā*, cf. § 405).—§ 551 (Kīcakavadhap.): IV, **21**, 650 (*purā Sukanyā bhāryyā ca Bhārgavaṃ C°ṃ vane valmīkabhūtaṃ çāmyantam anvapadyata bhāminī*, cf. § 405).—§ 565 (Gālavac.): V, **117**, 3970 (*Cyavanaḥ Sukanyāyāṃ . . . . yathā*).—§ 573 (Ambop.): V, **186***a*, 7353 (°*syāçrame*, visited by Ambā).—§ 635 (Rājadh.): XII, **37**, 1354 (*Bhārgavāt*, preceptor of Bhīshma); **47***a*, 1595 (among the ṛshis who surrounded Bhīshma on his arrow-bed).—§ 717*b* (Nārāyaṇīya): XII, **343**, III), ††13206 (cf. § 405).—§ 718*b* (Uñchavṛttyup.): XII, **366**, 13935 (*Bhārgavaṃ*).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 207 (°*syātmasambhavaḥ | Ṛcīka iti vikhyātaḥ*), 212 (°*syātmajaḥ*, i.e. Ṛcīka).—§ 734 (Ānuçāsanik.): XIII, **26***a*, 1762.—§ 745 (do.): XIII, **50**, 2642 (*Nahushasya ca saṃvādaṃ maharsheç C°sya ca*).—§ 745*b* (Cyavanop.): XIII, **50**, 2643 (*maharshiç C°o Bhārgavaḥ*), 2659 (*Bhṛgunandanaṃ*), 2665; **51**, 2668, 2669, (2672), (2674), (2676), (2678), (2680), 2691 (*Bhṛgoḥ putraṃ*), 2693, (2705), 2709 (*Bhṛgūdvahaḥ*), 2712 (*C.* having been caught in the net of some fishers, the price of him is settled to be a cow); **52**, 2722 (°*sya saṃvādaṃ Kuçikasya ca*).—§ 745*c* (Cyavana-Kuçikasaṃv.): XIII, **52**, 2723, 2725, 2728, 2730, 2734 (*Bhārgavaḥ*), 2750; **53**, 2757, 2774, 2776 (*Bhṛgunandanaḥ*), 2780, 2783, 2809, 2818; **54**, 2844, 2852 (*brahmarsheḥ*), 2854, 2855; **55**, (2867), (2876); **56**, (2904), 2919, 2920, 2922 (*C.* will destroy the race of Kuçika, but is gratified by him, and promises that Viçvāmitra, a descendant of Kuçika, will become a brahman).—§ 747*b* (Suvarṇotpatti): XIII, **85***η*, 4145 (the first of the seven sons of Bhṛgu).—§ 759 (Ānuçāsanik.): XIII, **106***δ*, 5200 (attained to heaven by fast).—§ 772*n* (Pavanārjunasaṃv.): *Vāyu* said: "According to his promise to the *Açvins*, *C.* ordered *Indra* to let the A. drink soma with the gods; *Indra* refused because A. were not regarded as equal to D.; *C.* maintained that they were gods, being the sons of *Sūrya*. Then *C.* began a religious rite for the benefit of A.; D. became stupefied by him with his *mantras*; *Indra* attacked him with a mountain and his thunderbolt; *C.* paralysed him, sprinkling him with water; from his libations he created a terrible foe to *Indra* named *Mada* (o); while standing in the mouth of *Mada*, the gods prevailed upon *Indra* to obey *C.*, who distributed *Mada* into dice, hunting, drinking, and women, which faults lead men to destruction. Name you a *kshatriya* superior to that brahman": XIII, **157**, 7305, 7306, (7309), (7312), 7313, 7314, 7315, 7321, 7322, 7324.—§ 772*p* (Kapa, pl.): XIII, **158**, 7327, 7329 (took away the earth from the gods).—§ 775 (Ānuçāsanik.): XIII, **166**ζ, 7673 (*Bhārgavaḥ*, among the ṛshis of the north).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **9**, †249, †250 (cf. § 405). Cf. Āṅgirasa, Bhārgava, Bhṛgu[3], Bhṛguçārdūla[1], Bhṛgūdvaha, Bhṛgukulakīrtivardhana, Bhṛgukulodvaha[1], Bhṛgumukhya, Bhṛgunandana[3], Bhṛgusuta.

Cyavana[2]: XIII, 7676 (error in C. instead of Pavana (B.), PCR. has Yavana).

[Cyavana-Kuçika-saṃvāda(ḥ)], "the discourse between *Cyavana* and *Kuçika*." § 745*c* (Cyavanop.): *Bhīshma* said: *Cyavana Bhārgava* saw the stain that would affect his own race and desired to consume the race of the *Kuçikas*; he came and said to king *Kuçika* that he desired to dwell with him for some time. *Kuçika* and his wife welcomed and honoured him; according to his desire, they promised to serve him, while he observed a vow. Once he slept for twenty-one days, while *Kuçika* and the queen kept themselves awake, foregoing all food; then *Cyavana* went out, followed by the king and the queen, and disappeared (XIII, **52**); the king with the queen sorrowfully returned to the palace, where he found *Cyavana* stretched as before on his bed, and sat by his side, while he slept for twenty-one days; then *Cyavana* ordered them to rub him, and then entered the bathing house, and once more disappeared by means of his *yoga*-power. The next time, *C.* was seen on the throne; then he ordered food (description), but reduced it all to ashes, and disappeared. *Kuçika* with his queen stood there in the same posture the whole night without speaking a word, without giving way to wrath. So it went on every day. *Cyavana* failed to notice any fault in the conduct of the king. Then he ordered them to yoke themselves to a chariot and pull him along; it should be the king's battle-chariot with every weapon, etc., and the goad (description); they must drag him slowly in the sight of the people, who lamented; suddenly he struck them with the goad, so that they were covered with blood; no food had passed their lips for fifty nights; on his way he began to give away very largely of the king's property. Then *Cyavana*, delighted, came down from the chariot, unharnessed the royal couple, and granted them a boon; he softly touched them with his hands, the healing virtues of which were like ambrosia, and all their fatigue, etc., was dispelled, and they once more became endued with youth. He dismissed them till the next day, himself remaining on the banks of the *Gangā*. Meanwhile *Cyavana*, by his *yoga*-power,

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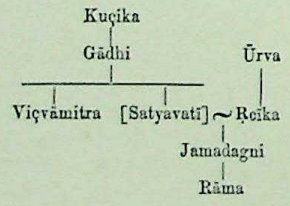
converted that delightful wood on the bank of the *Gaṅgā* into a retreat full of wealth of every kind and jewels and gems (XIII, **53**). The next morning *Kuçika* came with his wife, and saw that palace made entirely of gold, etc. (description), and Aps. and G., and thought that it was the country of the *Uttara-Kurus* or *Indra's* abode *Amarāvatī*. *Cyavana* lay stretched on a costly and excellent bed, and at the same time on a mat of *kuça*-grass. In a moment everything disappeared, Aps., G., etc. *Cyavana* praised *Kuçika* and his queen; *Kuçika* said that he had a sufficient boon, not having been consumed by the fire of *Cyavana's* penances; he asked him to expound some doubts (XIII, **54**). Asked by *Kuçika*, *Cyavana* explained the reason of his conduct: In days past, when the gods had assembled together, he had heard *Brahmán* say that, owing to a contention between *brahman*- and *kshattriya*-energy, there would occur an intermixture in his race; therefore he had resolved to exterminate the *Kuçikas*, but had failed to find any fault with *Kuçika*; seeing the delightful palace he had created, *Kuçika* had had a foretaste of heaven and had become desirous of the status of a *brahman* and the merit of penances; "the person who will be the third in descent from thee shall attain to the status of a *brahman*; through the energy of the *Bhṛgus*, thy grandson will be an ascetic endued with the splendour of fire; I shall set out on a *tīrthayātrā*." *Kuçika* asked in what way the status of brahmanhood would attach to his race (XIII, **55**). *Cyavana* foretold that the *Kshattriyas* would exterminate the *Bhārgavas*, except *Ūrva*, who would cast the fire of his wrath into the mare's mouth (*Vaḍavā-vaktra*) in the Ocean; he would have a son *Ṛcīka*, to whom *Dhanurveda* in its incarnate form would come in order to exterminate all *Kshattriyas*; he would communicate it to his son *Jamadagni*:



Kuçika became filled with joy; *Cyavana* set out on his *tīrthayātrā*; everything fell out as *Cyavana* had said (XIII, **56**). [Cf. Viçvāmitrop., § 721*b* = XIII, **4**.]

[Cyavanopākhyāna(ṃ)], "the episode relating to Cyavana." § 745*b* (Ānuçāsanik.): *Bhīshma* said: In days past M.-ṛ. *Cyavana Bhārgava* set himself for twelve years to *udavāsa* ("dwelling in water") at the confluence (*madhye*) of the *Gaṅgā* and *Yamunā*, and stood there like a wooden post (description). He was caught in the net (description) of some fishers (*kaivartāḥ*) along with a large number of fish, etc. They were afraid; *Cyavana* said that he would either die with the fishes or be sold with them. With pale faces the fishers repaired to king *Nahusha* (XIII, **50**), who immediately went to *Cyavana* with his ministers and priest; *Cyavana* asked him to pay the price for himself and the fishes; *Nahusha* ordered large sums to be paid to the *Nishādas* for *Cyavana*; but the latter declared that these could not represent his price, even his whole kingdom; *Nahusha* deliberated with his ministers and priests; then there came an ascetic living in the woods, born of a cow, and said that the cow was equal in value to the *brahman*; this *Cyavana* approved of, as *svāhā*- and *vashaṭ-kāra* are always established upon kine, etc. *Cyavana* accepted the cow from the fishermen, and caused them along with the fishes to proceed to heaven. The two Ṛ. gladdened king *Nahusha* by granting him many boons; he accepted the boon that he should himself remain firm in virtue. The two Ṛ. returned each to his own asylum, and *Nahusha* to his city (XIII, **51**). Asked by *Yudhishṭhira* about *Rāma Jāmadagnya*, etc. (*a*), *Bhīshma* recited an old history of the discourse between *Cyavana* and *Kuçika*, i.e. Cyavana-Kuçika-saṃvāda (*c*) (III, **52–56**).

Ç

(What is not found under Ç should be sought for under S.)

Çabala (C. °*va*°), a serpent. § 46 (Sarpanāmak.): I, **35**, 1552.

Çabalāçva (C. °*va*°), a prince. § 154 (Pūruv.): I, **94**, 3741 (son of Avikshit and grandson of Kuru).

Çabalāksha (C. °*va*°), a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1764 (among the ṛshis who came to Bhīshma as he lay on his arrow-bed).

Çabara (C. °*va*°), pl. (°*āḥ*), a barbarous people. § 223 (Vāsishṭha): I, **175**, 6683 (their origin), 6684 (do. only in B., C. has *Çarabhān*).—§ 578 (Bhīshmavadhap.): VI, **50***π*, 2084 (in the krauñcavyūha of Yudhishṭhira, only in B., C. has *Çaravāḥ*).—§ 599 (Jayadrathavadhap.): VII, **119***γγ*, 4748 (Sātyaki slew thousands of *Ç.*, etc.).—§ 615*n* (Viçvāmitra): IX, **40**, 2305 (sprung from the cow of Vasishṭha, cf. § 223).—§ 641 (Rājadh.): XII, **65***o*, 2429 (°*Barbarāḥ*).—§ 652*b* (Indrota-Pārīkshitīya): XII, **151**, 5620 (*Pulinda-Ç°ā iva*).—§ 658*b* (Kṛtaghnop.): XII, **168**, 6299 (°*ālaye*); **171**, 6372 (do.); **173**, 6445 (°*ālayaṃ*).—§ 664 (Mokshadh.): XII, **207***η*, 7559 (in the south).—§ 730*g* (Upamanyu): XIII, **14***η*, 732 (Çiva assumes the form of the Kirātas and the *Ç.*).—§ 739 (Ānuçāsanik.:) XIII, **35***e*, 2158 (°*Barbarāḥ*—kshattriyas who are degraded to çūdras—*vṛshalatvam anuprāptāḥ*).—§ 782*c* (Arjuna Kārtavīrya): XIV, **29**, 832 (*vṛshalatvaṃ parigatāḥ*).

Çabda ("Sound," personif.). § 270 (Brahmasabhāv.): II, **11**, 438 (°*sparçau*, in the palace of Brahmán).

Çabdasaha = Vishṇu (1000 names).

Çabdātiga = Vishṇu (1000 names).

Çacī, the queen of Indra, daughter of Puloman and mother of Jayanta. § 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2274 (*iva Mahendreṇa*).—§ 132 (Aṃçāvat.): I, **67**, 2791 (Draupadī was born from a portion of *Ç.*).—§ 222 (Tapatyup.): I, **173**, 6631 (*yathā Çacyā Marutpatiḥ*).—§ 266 (Çakrasabhāv.): II, **7**, 286 (*Mahendrāṇyā*, in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **10**, 459 (in the palace of Brahmán).—§ 338 (Indralokābhigamanap.): III, **46**, 1854 (*yathendrāṇī*, C. has *Saçī*), 1862 (*yathā*).—§ 344 (Nalop.): III, **53**, 2082 (*iva*).—§ 345 (do.): III, **57**, 2233 (*Çacyeva Balavṛtrahā*).—§ 391 (Ṛshyaçṛṅga): III, **113**, 10092 (*yathā Çacī Vajradharasya*).—§ 394 (Arjuna Kārtavīrya): III, **115**, 10141 (°*sahayaṃ Vāsavaṃ*; *S*°, C.).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12003 (°*sahayaḥ*, sc. Indra).—§ 555*c* (Indravijaya): V, **11**, 360 (*Ç.* says to *Bṛhaspati*: "You always say, O brahman, that I have got on my person all the auspicious marks, being the favourite queen of the divine king;

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that I am chaste, devoted to my lord, and destined never to become a widow"); **12**, 389, 390; **13**, 423 (*devī*); **14**, 440; **15**, 446.—§ 561 (Yānasandhip.): V, **55**, 2198 (in order to gratify *Ç.* Indra asked Karṇa for his earrings).—§ 564 (Mātalīyop.): V, **104**, 3651 (*Vāsavasya Çacīm iva*).—§ 565 (Gālavac.): V, **117**, 3967 (*yathā Çacyāñ ca Vāsavaḥ*).—§ 599 (Jayadrathavadhap.): VII, **94***e*, 3452.—§ 615*u* (Skanda): IX, **45***γ*, 2515 (came to the investiture of Skanda).—§ 717*b* (Nārāyaṇīya): XII, **343**, VII), ††13214–17.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***γ*, 6750 (*Kauçikasya C°ī satī*).

Cf. also the following synonyms:—

Çakrāṇī: V, 364, 367.

Indrāṇī, "queen of Indra": I, 7351; III, 1854 (*yathā . . . Çacī*); IV, 259; V, 376, 377, 379, 383, 389 (*Çakrasya mahishīṃ priyāṃ*), 392, 395, 399, 406, 429, 432, 438, 440, 454; XII, ††13216.

Mahendrāṇī, "queen of the great Indra": II, 286 (*Çacyā*); III, 1677; V, 547.

Paulomī, "daughter of Puloman": I, 4472 (*Jayantam iva Paulomī*), 8025 (do.); III, 12563 (*Maghavān iva P°yā*), 16570 (*Mahendra iva P°yā*).

Çacīpati = Indra, q.v.

Çaça = Çiva (1000 names[1]).

Çāçabindava[1] (patron.), pl. § 595 (Shoḍaçarājik., v. Çaçabindu): VII, **65**, 2324 (*kumārāḥ*).—Do.,[2] adj. ("relating to Çaçabindu".) § 665 (Mokshadh.): XII, **208**, 7579 (*prajām ācakshate viprāḥ purāṇāḥ Çāçabindavīṃ, sa Vṛshṇivaṃçaprabhavo mahāvaṃçaḥ Prajāpater*, i.e. Çaçabindu's).

Çaçabindu[1] (C. °*vi*°), an ancient king, son of Citraratha. § 5 (Anukram.): I, **1***a*, 221 *bis* (in the enumeration of 24 kings of the past).—§ 61 (Sarpasattra): I, **55**, 2100 (*yajñaḥ Ç°oç ca rājñaḥ*, comparison).—§ 267 (Yamasabhāv.): II, **8**, 328 (in the palace of Yama).—§ 595 (Shoḍaçarāj.): VII, **65**, 2321, 2328, 2331: King *Ç.* was invincible, etc., performed diverse sacrifices, and had 100,000 wives, who bore each 1,000 sons of great prowess, who performed millions of sacrifices (also horse sacrifices). *Ç.* gave away all those sons to the brahmans, each with hundreds upon hundreds of chariots, etc.; upon the completion of his horse sacrifice 13 mountains of food and drink remained. At last he ascended to heaven.—§ 632*b* (Shoḍaçarājikop., cf. § 595): XII, **29**, 998 (*Caitrarathaṃ*).—§ 665 (Mokshadh.): XII, **208**, 7577 (among the Prajāpatis).—§ 749 (Ānuçāsanik.): XIII, **89**, 4255, 4269 (Yama spoke to him about çrāddhas).—§ 760 (do.): XIII, **115***γ*, 5662 (did not eat meat during the month of Kārttika).—§ 775 (do.): XIII, **166***η*, 7677.

Çaçabindu[2] = Vishṇu (1000 names).

Çaçabindu[3], pl. (°*avaḥ*), "descendants of Çaçabindu." § 267 (Yamasabhāv.): II, **8**, 338 (1,000 in the palace of Yama).—§ 632*b* (Shoḍaçarājikop., cf. § 595): XII, **29**, 999 (*sahasran tu sahasrāṇāṃ*).

Çaçāda, an ancient king of Ayodhyā. § 475 (Dhundhumārop.): III, **202**, 13515 (succeeded Ikshvāku), 13516 (father of Kakutstha).

Çaçaka, pl. (°*āḥ*), a people. § 515 (Karṇadigvijaya): III, **254**, 15257 (vanquished by Karṇa).

Çaçalakshaṇa = Soma (the Moon), q.v.

Çaçaloman, an ancient king. § 787 (Āçramavāsap.): XV, **20***γγ*, 551 (having undergone severe austerities he ascended to heaven).

Çaçāṅka[1] = Soma: VI, 1285 (identified with Kṛshṇa).

Çaçāṅka[2] = Çiva (1000 names[1]).

Çaçayāna, a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5055.

Çaçija, "son of the Moon" = Budha (the planet): IX, 545.

Çaçika, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 354 (in Bhāratavarsha, C. has *Çāçikāḥ*).

Çaçin[1] = Soma (the Moon), q.v.

Çaçin[2] = Çiva (1000 names[2]).

Çaçolūkamukhī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2640.

Çāçvata[1] = Sūrya: III, 151.

Çāçvata[2] = Çiva (1000 names[2]).

Çāçvata[3] = Vishṇu (1000 names).

Çaibāla, pl. (°*āḥ*), v. Çaivala, pl.

Çaibya[1], an ancient king. § 5 (Anukram.): I, **1***a*, 223 (in Nārada's enumeration).

Çaibya[2], Govāsana. § 159 (Pūruv.): I, **95**, †3828 (*Govāsanasya*, the father of Devikā, the wife of Yudhishṭhira).—§ 576 (Bhagavadgītāp.): VI, **17***γ*, 655 (*Govāsanaḥ*, in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **95**, 3528 (*Govāsanaḥ*, battled with the son of the Kāçi king); **96**, 3552 (do.).

Çaibya[3], one of Kṛshṇa's horses. § 252 (Subhadrāharaṇap.): I, **220**, 7933 (°*Sugrīvayuktena*, sc. *rathena*).—§ 320 (Saubhavadhop.): III, **20**, 789 (°*Sugrīvayuktena rathena*).—§ 321 (do.): III, **22**, 896 (do.).—§ 452 (Mārkaṇḍeyasamāsyap.): III, **183**, 12562 (do.).—§ 552 (Goharaṇap.): IV, **45**, 1415 (*samaṃ Ç°sya*, one of Uttara's horses).—§ 562 (Bhagavadyānap.): V, **83**, 2938 (°*Sugrīva-Meghapushpa-Balāhakaiḥ*).—§ 567 (do.): V, **131**, 4446 (°*Sugrīvayuktena rathena*).—§ 596 (Pratijñāp.): VII, **79***ζ*, 2812.—§ 599 (Jayadrathavadhap.): VII, **147***ppp*, 6344 (°*Sugrīva-Meghapushpa-Balāhakaiḥ | hayodagraiḥ*).—§ 617 (Aishīkap.): X, **13**, 649 (description of Kṛshṇa's chariot).—§ 635 (Rājadh.): XII, **37**, 1382 (°*Sugrīvayojitaṃ*, sc. *rathaṃ*).—§ 637 (do.): XII, **46**, †1587 (*Sugrīva-C°pramukhair varāçvaiḥ*).—§ 639 (do.): XII, **53***η*, 1917.

Çaibya[4], a Vṛshṇi prince. § 264 (Sabhākriyāp.): II, **4**, 130 (among the princes who acquired the science of arms from Arjuna).

Çaibya[5], a prince slain by Kṛshṇa. § 317*b* (Kṛshṇa Vāsudeva): III, **12**, 489.

Çaibya[6] = Koṭikāsya: III, 15605, 15606, 15610, 15613, 15615.

Çaibya[7], king of the Çibis, various princes at the time of Yudhishṭhira. (*a*) § 264 (Sabhākriyāp.): II, **4***β*, 120. Possibly identical with (*b*) or (*c*).—(*b*) (siding with Duryodhana, = Çaibya Govāsana?): § 586 (Bhīshmavadhap.): VI, **99***a*, 4501 (stationed in the front of Bhīshma's *sarvatobhadra*-array).—(*c*) (siding with the Pāṇḍavas): § 553 (Vaivāhikap.): IV, **72**, 2351 (came with one akshauhiṇī of troops to Yudhishṭhira).—§ 571 (Ulūkadūtāgamanap.): V, **164***e*, 5707 (is placed against Kṛtavarman).—§ 576 (Bhagavadgītāp.): VI, **25***θ*, 834.—§ 578 (Bhīshmavadhap.): VI, **50***π*, 2079 (only C., B. has *Caidya*), 2088; **51***aa*, 2117.—§ 589 (Droṇābhishekap.): VII, **10**, 374 (grandson of Çibi Auçīnara, attacked Droṇa).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 1008 (proceeded against Droṇa, description of his horses).

Çaibya[8] = Çibi Auçīnara: III, †10260 (*ye nāthavanto 'dya bhavanti loke te nātmanā karma samārabhante | teshān tu kāryeshu bhavanti nāthāḥ Ç°ādayo, Rāma!, yathā Yayātēḥ*); VII, 573 (*Auçīnarāt*, cf. *Uçīnarasutaḥ*, v. 371); XII, 936 (*Auçīnarāt*), 10754 (?, *tair eva phalapatraiç ca samātharam—*

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sc. *Sūryaṃ*, Nīl.—*atoshayat | tasmāl lebhe paraṃ sthānaṃ Çaivyo 'pi pṛthivīpatiḥ*).

Çaibya[9] = Vṛshādarbhi: XIII, 4420 (*Çibisūnunā*), 4424 (*V°*).

Çaibya[10]: VII, 2138, v. Çaivya.

Çaibyā[1] ("daughter of the king of the Çibis") = Sunandā: I, 3797 (wife of Pratīpa).

Çaibyā[2] (do.), wife of Sagara. § 387 (Sagara): III, **106**, 8833, 8843.—§ 388 (Asamañjas): III, **107**, 8888 (mother of Asamañjas).

Çaibyā[3] (do.), wife of Dyumatsena. § 545 (Pativratamāhātmyap.): III, **298**, 16859, 16883; **299**, 16911.

Çaibyā[4] (do.), wife of Kṛshṇa. § 793 (Mausalap.): XVI, **7***μ*, 249 (when the body of Kṛshṇa was burnt, *Ç.* ascended the funeral pyre).

Çaibyā[5], a river. § 574 (Jambūkh.): VI, **9**λ, 331 (in Bhāratavarsha).

Çaibya-Sugrīvavāhana = Kṛshṇa: II, 35; V, 2977; IX, 3501.

Çaibyātmaja. § 589 (Droṇābhishekap.): VII, **8***θ*, †248 (*Kāçirājaḥ?*, attacked Droṇa).

Çaiçava, pl. (*°āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1874 (among the peoples who brought tribute to Yudhishṭhira).

Çaiçira, a mountain (= Himavat, PCR.). § 442 (Nivātakavacay.): III, **167**, 11949.—§ 443 (do.): III, **168**, 11999 (*°sya gireḥ pāde*), 12026.—§ 603 (Nārāyaṇāstramokshap.): VII, **199**, 9242 (*samarthau parvatasyāpi Ç°sya nipātane*, says Bhīma about his arms).—§ 714 (Çukakṛtya): XII, **328**, 12313.

Çaiçupāla, v. Çaiçupāli.

Çaiçupāli ("son of Çiçupāla") = Dhṛshṭaketu: III, 15252 (so B.; C. has *Çaiçupālaṃ*, vanquished by Karṇa on his digvijaya); V, 2011, 4221; VII, 1511, 5039, 5045.

Çaikhaṇḍi ("son of Çikhaṇḍin") = Kshattradeva: VII, 955.

Çaikhāvatya, a brahman. § 573 (Ambopākhy.): V, **175**, 6014 (*tapovṛddhaḥ çāstre cāraṇyake guruḥ*, consoled Ambā).

Çaila[1]. § 565 (Gālavacarita): V, **111**, 3830 (*atra*—i.e. in the North—*Kāmaç ca Roshaç ca Çailaç*—i.e. Himavat, PCR.—*comā sambabhuḥ*; cf. the note of PCR.).

Çaila[2], a celestial weapon. § 444 (Nivātakavacayuddhap.): III, **171**, 12141 (*mahāstreṇa*, employed by Arjuna).—§ 586 (Bhīshmavadhap.): VI, **102**, 4663 (*ghoram astraṃ*, employed by Arjuna).

Çailābha, a Viçvedeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4357 (enumeration).

***Çailaguru** = Himavat, q.v.

***Çailāḥ** ("mountains" person.): XII, 12606.

Çailakampin, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2565.

Çailālaya, an ancient king, grandfather of Bhagadatta. § 787 (Āçramavāsap.): XV, **20***γγ*, 547 (attained by his penances to the region of Indra).

Çailaputrī = Umā, q.v.

Çailarāj, Çailarāja = Himavat, q.v.

Çailarājasutā[1] ("daughter of Himavat") = Gaṅgā: III, 9950.

Çailarājasutā[2] (do.) = Umā, q.v.

Çailasutā (do.) = Gaṅgā: III, 10836.

Çailendra[1] = Vindhya: III, 8793.

Çailendra[2] = Himavat, q.v.

Çailodā, a river. § 295 (Dyūtap.): II, **52**, 1858 (*Meru-Mandarayor madhye Çailodāṃ abhito nadīm | ye te kīcaka-veṇūnāṃ chāyāṃ ramyām upāsante*, i.e. the Khasas, etc., who brought pipīlika-gold as tribute to Yudhishṭhira).

Çailūsha, a Gandharva. § 269 (Vaiçravaṇasabhāv.): II, **10**, 406 (in the palace of Kubera).

Çaineya[1] = Sātyaki, q.v.

Çaineya[2], pl. (*°āḥ*), "descendants of Çini." § 793 (Mausalap.): XVI, **3***ε*, 93 (slain).

Çaineyanandana = Sātyaki, q.v.

Çairīshaka, name of a place. § 285 (Nakula): II, **32**, 1188 (in the west, conquered by Nakula on his digviyaya).

Çaivala (C. Çaibāla), pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 361.

Çaivya[1]. § 5 (Anukram.): I, **1**, 224 (B. *Çvaityāya*, to him Nārada enumerated 24 kings (*a*) who had died).—§ 595 (Shoḍaçarāj.): VII, **55**, 2138 (B. Çaibya, father of Sṛñjaya; PCR. has Çvitya, which seems to be the true reading, as Sṛñjaya is named Çvaitya, q.v.; Nārada related to Sṛñjaya the Shoḍaçarājika).

Çaivya[2], **Çaivyā, Çaivyātmaja** (so C. for Çaib°, q.v.).

Çaka, pl. (*°āḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6681 (their origin).—§ 280 (Bhīmasena): II, **30**, 1088 (in the east, vanquished by Bhīmasena).—§ 285 (Nakula): II, **32**, 1199 (in the west, vanquished by Nakula).—§ 295 (Dyūtap.): II, **51**, 1843, 1850 (among the peoples who brought tribute to Yudhishṭhira); **52**, 1872 (do.).—§ 342 (Indralokābhig.): III, **51**, 1990 (had been present at the rājasūya of Yudhishṭhira).—§ 458*b* (Kaliyuga): III, **188**, 12839 (among the barbarous peoples who in the Kaliyuga will rule the earth).—§ 554 (Sainyodyogap.): V, **4***γ*, 78 (their king mentioned among the kings to whom the Pāṇḍavas ought to send messengers).—§ 555 (do.): V, **19***δ*, 590 (followed the Kāmboja king Sudakshiṇa).—§ 571 (Ulūkadūtāgamanap.): V, **160***γ*, 5510 (in the army of Duryodhana); **161**, 5555 (do.).—§ 573 (Ambopākhyānap.): V, **195***ε*, 7609 (do.).—§ 574 (Jambūkh.): VI, **9***μ*, 352 (in Bhāratavarsha), 359 (do.).—§ 576 (Bhagavadgītāp.): VI, **20**, †753 (follow Kṛpa).—§ 580 (Bhīshmavadhap.): VI, **56***γ*, 2408 (in Bhīshma's garuḍavyūha).—§ 583 (do.): VI, **75***ε*, 3297 (in Bhīshma's krauñcavyūha).—§ 587 (do.): VI, **117***ρ*, 5485 (attack Arjuna).—§ 589 (Droṇābhishekap.): VII, **7***ε*, 182; **11***ν*, 399 (have been vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, **20***γ*, 798 (in Droṇa's garuḍavyūha).—§ 599 (Jayadrathavadhap.): VII, **93***δ*, 3379 (attack Arjuna); **112**, 4340 (*Çakratulyaparākramaiḥ*); **119***ββ*, 4716, 4722 (many *Ç.*, etc., have been slain by Sātyaki); *γγ*, 4747 (thousands of *Ç.* have been slain by Sātyaki), 4754; **121***εε*, 4818 (attack Sātyaki).—§ 604 (Karṇap.): VIII, **8**, 235 (Karṇa has [formerly] vanquished the *Ç.*).—§ 608 (do.): VIII, **46***ε*, 2137 (in Karṇa's array); **56***ττ*, 2807 (*ekeshu nihatair açvaiḥ Kāmbojair Yavanaiḥ Çakaiḥ*); **73**, 3652 (have been vanquished by Arjuna); **88***αβ*[1], †4506 (attack Arjuna).—§ 609 (Çalyap.): IX, **1***γ*, 27 (have been slain); **2***φ*, 74 (had taken up arms for the sake of Duryodhana).—§ 611 (do.): IX, **8***γ*, 392 (with Kṛpa on the right side of Çalya's array).—§ 641 (Rājadharm.): XII, **65***θ*, 2429 (enumeration of barbarous or low peoples).—§ 739 (Ānuçāsanik.): XIII, **33***α*, 2103 (among the tribes who have been degraded from kshattriyas to çūdras—*vṛshalatvaṃ parigatāḥ*).

Çāka, a tree in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 428.

Çākadvīpa, a dvīpa named after the Çāka-tree. § 575 (Bhūmip.): VI, **11***a*, 402.—§ 575*b* (do.): *Ç.* is of twice the extent of *Jambudvīpa*, and the ocean also is of twice the extent of that island. *Ç.* is surrounded on all sides by the ocean. The kingdoms there are full of righteousness, and the men never die; there is no famine; the people are

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all full of forbearance and great energy. There are seven mountains decked with jewels, etc., and many rivers. The mountains are: (1) *Meru*, the abode of D., R., and G.; (2) *Malaya*, to the east; there the clouds are generated, and thence they disperse on all sides; (3) *Jaladhāra*, whence *Indra* daily takes water, and from that we get showers of rain; (4) *Raivataka*, over which the constellation *Revati* is placed by *Brahmán* himself; (5) on the north of this is *Çyāma*. Because the hue of these mountains is dark, the people residing there are all dark in complexion; (6) *Durgaçaila*; (7) *Keçarin* (B. *Kesara*). The measure of each of these mountains is double that of the one mentioned immediately before. There are seven *Varshas* (β), one for each mountain. In the midst is a large tree called *Çāka*, in height and breadth equal to the *Jambu*-tree in *Jambudvīpa*, and it is always adored by the people. There are many delightful provinces where *Çiva* is worshipped, and thither repair D., Si., and Cā. The people are virtuous, and all the four orders are devoted to their respective occupations. There is no instance of theft. They are free from decrepitude and death, and gifted with long life. The rivers (γ) are full of sacred water whence *Indra* draws water to shower it as rain. *Gaṅgā* herself is among them. They are all sin-cleansing. There are four sacred provinces (δ). There is no king and no punishment, and no person that deserves to be punished: VI, **11**, 408, 411, 413, 441.—§ 623 (Rājadh.): XII, **14***a*, 406 (east of Meru, swayed by Yudhishṭhira), 407.

Çākala[1], a city, the capital of the Madras. § 285 (Nakula): II, **32**, 1196 (the city of Çalya, in the west).—§ 607 (Karṇap.): VIII, **44**, 2033 (*nagaraṃ*), 2049 (*nagare*).

Çākala[2], pl. (°*āḥ*), the inhabitants of Çākala. § 607 (Karṇap.): VIII, **44**, 2052.

Çākala(ḥ) dvīpa(ḥ), a country. § 279 (Arjuna): II, **26**, 998 (in the north, conquered by Arjuna on his digvijaya). Cf. next.

Çākaladvīpa (= prec.). § 279 (Arjuna): II, **26**, 999 (*Çākaladvīpavāsāç ca saptadvīpeshu ye nṛpāḥ | Arjunasya ca sainyais tair vigrahas tumulo 'bhavat | sa tān api maheshvāsān vijigye*, sc. *Arjunaḥ*).

Çākalya, a ṛshi. § 730 (Ānuçāsanik.): XIII, **14***ζ*, 689 (adored Çiva in a mental sacrifice which lasted for 900 years).

Çākambharī[1], a tīrtha, named after *Ç.* = Durgā. § 370 (Tīrthayātrāp.): III, **84**, 7094.

Çākambharī[2] = Durgā (Umā): III, 7091 (*devyāḥ*), 7094 (origin of the name); VI, 801.

Çākavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2578.

Çākha, a son or form of Skanda. § 116*b* (Kumāra): I, **66**, 2588 (brother of Skanda according to PCR.).—§ 615*u* (Skanda): IX, **44**, 2487, 2489 (the vāyu form of Skanda).

Çakra[1] = Indra (q.v.).

Çakra[2] = Çiva (1000 names[1–2]).

Çākra (adj.), "belonging to Indra." § 599 (Jayadrathavadhap.): VII, **93**, 3358 (°*m astraṃ*, invoked by Arjuna).

Çakrabhavana, "the abode of Indra." § 339 (Indralokābhig.): III, **47**, 1879 (desiring to see Indra, Lomaça came to *Ç.*).—§ 568 (Vidulāputraçāsana): V, **135**, 4593 (only B.).

Çakradeva, son of the Kaliṅga king. § 579 (Bhīshmavadhap.): VI, **54**[19], 2253 (fought Bhīmasena), 2254, 2256, 2257 (*Kāliṅgasya sutaḥ*, slain by Bhīmasena), 2354.

Çakraja = Arjuna, q.v.

Çakraloka, "the world of Indra." § 4 (Anukram.): I, **1**, †163.—§ 340 (Indralokābhig.): III, **48**, 1915 (°*gataṃ*, sc. Arjuna).—§ 343 (Nalopākhyānap.): III, **52**, 2013 (*astrahetor gate Pārthe*—i.e. Arjuna—*Ç°ṃ*), 2014 (do.).—§ 368 (Tīrthayātrāp.): III, **83**, 7053 (by bathing in Indramārga—B. Rudramārga—one attains to *Ç.*).—§ 370 (do.): III, **84**, 8118 (*ye tu dānaṃ prayacchanti Nirvīrāsaṅgame narāḥ | te yanti . . . . Ç°m anāmayaṃ*, differently PCR.), 8131 (by bathing at Stanakuṇḍa one attains to *Ç.*), 8137 (by bathing in Nandā one attains to *Ç.*).—§ 438*f* (Arjuna): III, **162**, 11828 (*svargajit Ç°sthaḥ*, sc. Çāntanu).—§ 512 (Ghoshayātrāp.): III, **236**, 14768 (*gato hy araṇyād api Ç°ṃ Dhanañjayaḥ*, i.e. Arjuna, all. to § 335).—§ 555*b* (Indravijaya): V, **10**, 310 (pl.).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6914 (Açvatthāman despatched Çatruñjaya to *Ç.*).—§ 610 (Çalyap.): IX, **5**, 273 (*gaccheyaṃ C°tāṃ*, says Duryodhana).—§ 613 (Gadāyuddhap.): IX, **32**, 1873 (*nyāyena yudhyatāṃ proktā Ç°gatiḥ purā*).—§ 618 (Jalapradānikap.): XI, **11**, 291 (after death Duryodhana has gone to *Ç.*).—§ 752*b* (Chattropānahotpatti): XIII, **96**, 4647 (he who gives an umbrella with 100 ribs to a brahman dwells after death in *Ç.*).—§ 757*k* (Indraloka): XIII, **102**, †4881.—§ 759 (Ānuçāsanik.): XIII, **107***ζ*, 5298 (°*ñ ca gacchati*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **142**, 6561 (°*gaḥ*), 6564.—§ 770 (Ānuçāsanik.): XIII, **151**, 7111 (*prayataḥ kīrttayān etān*—i.e. the seven gurus of Indra—*Ç°e mahīyate*).

[Çakra-Namuci-saṃvāda(ḥ)], "the discourse between Indra and Namuci." § 672*b* (Mokshadh.): When the *Asura Namuci*, who was conversant with the birth and death of all creatures, was sitting, divested of prosperity but untroubled at heart, bound with cords, brought under the sway of his foes, etc., *Indra* asked him if he grieved or passed his days cheerfully. *Namuci* answers that he does not grieve, and explains why, citing *Gautama* [the spouse of Ahalyā] (XII, **226**).

Çakranandana = Arjuna, q.v.

Çakrāṇī = Çacī, q.v.

Çakraprastha = Indraprastha, q.v.

Çakrapurī = Indraprastha, q.v.

Çakraputra = Vālin: III, 11194 (*V°*).

Çakra-sabhā-varṇana(ṃ), "description of the palace of Indra." § 266 (Lokapālas.): The sabhā of *Çakra* is built by *Çakra* himself, 100 *yojanas* in breadth, 150 *yojanas* in length, 5 *yojanas* in height, capable of going everywhere at will, named *Pushkaramālinī* (?). There *Indra* sits with *Çacī*, *Çrī*, and *Lakshmī*, the *Maruts*, the *Siddhas*, the *Devarshis*, the *Sādhyas*, the *Devagaṇas*. Enumeration of *Devarshis* and celestial beings (II, **7**).

Çakrasārathi = Mātali, q.v.

Çakrasūnu = Arjuna, q.v.

Çakrasuta = Arjuna, q.v.

Çakrasya tīrtha(m), "the tīrtha of Indra." § 358 (Tīrthayātrāp.): III, **82**, 5023 (?, *Kumārikāṇāṃ Çakrasya tīrthaṃ*, by bathing there one obtains the region of Indra).—§ 615 (Baladevatīrthay.): IX, **49**, 2830 (= *Indratīrthaṃ*, v. 2831).

Çakrātmaja = Arjuna, q.v.

Çakrātmajātmaja, "son of the son of Indra" = Abhimanyu: VII, 1616.

Çakravāpin, a serpent. § 277 (Jarāsandhav.): II, **21**, 806 (*Arbudaḥ Ç°i ca pannagau*, at Girivraja).

Çakrāvart(t)a, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8097.

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Çakta[1], a prince. § 150 (Pūruv.): I, **94**, 3697 (son of Manasyu and Sauvīrī).

Çakta[2] = Çiva (1000 names[2]).

Çākta, Çākteḥ putra(ḥ), Çakteya, v. Çaktr°.

Çakti[1], probably a more correct reading (of B.) instead of Çaktri (q.v.).

Çakti[2]. § 456 (Skandotpatti): III, **226**, 14352 (*devyāḥ* = Durgā?).

Çaktidhara = Skanda: III, 14637.

Çaktija, v. Çaktrija.

Çaktimat: VI, 318; v. Çuktimat.

Çaktimatāṃ çreshṭha(ḥ) = Vishṇu (1000 names).

Çaktiputra, v. Çaktriputra.

Çāktra (B. Çākta), "son of Çakt(r)i" = Parāçara: I, 6885.

Çaktreḥ (B. Cakteḥ) **putra(ḥ)** (do.) = Parāçara: I, 2209 (*P°*).

Çāktreya (B. Cakteya) (do.) = Parāçara: I, 6886 (*P°*).

Çaktri (B., probably more correctly, Çakti), a ṛshi, son of Vasishṭha and father of Parāçara. § 224 (Kalmāshapāda): I, **176**, 6701 (*Vaçishṭha-kulavarddhanaṃ jyeshṭhaṃ putraṃ putraçatād Vaçishṭhasya*), 6709, 6714, 6731 (*°nā*), 6733, 6735, 6736 (C. *Çaktriṃ taṃ*; B. *Çaktinaṃ*), 6737 (*°avarān putrān Vaçishṭhasya*, having cursed Kalmāshapāda to become a rākshasa, *Ç.* himself and all his brothers were devoured by Kalmāshapāda). — § 225 (Vāsishṭha): I, **177**, 6757 (*°eḥ bhāryyā*, i.e. Adṛçyantī), 6758 (*iva*), 6759 (*°eḥ garbhaḥ*, i.e. Parāçara, whom Adṛçyantī bore after the death of *Ç.*).— § 226 (Parāçara): I, **178**, 6792 (Parāçara is born).—§ 228 (Aurvop.): I, **181**, 6867 (*°er vadhaṃ*), 6878, 6879, 6882 (*°avarāḥ putrāḥ Vaçishṭhasya*). — § 229 (Vasishṭhop.): I, **182**, 6892 (*°nā*).—§ 717*b* (Nārāyaṇīya): XII, **350**, 13642 (son of Vasishṭha, father of Parāçara, and grandfather of Vyāsa).—§ 775 (Ānuçāsanik.): XIII, **166ζ**, 7670 (among the ṛshis of the North). Cf. Vāsishṭha.

Çaktrija (B. Çaktija), "son of Çakt(r)i" = Parāçara: I, 6870.

Çaktriputra (B. Çakti°) (do.) = Parāçara: XII, 13642 (*P°*).

[Çākulopākhyāna(ṃ)], "the episode about the Çakula fishes." § 645*b* (Āpaddh.): In a lake that was not very deep and which abounded in fishes, there lived three *Çakula* fishes (*kuçalās* in B. seems only to be a typographical error) that were friends; amongst those three, one had much forethought (*dīrghakālajñaḥ*); another was possessed of great presence of mind (*utpannapratibhaḥ*); the third was procrastinating (*dīrghasūtraḥ*). One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. He of great forethought, having in vain warned the others, immediately set out through a current and reached another deep lake. The procrastinating one was caught with many others and tied to a string. He of presence of mind thrust himself into the company of those so tied, and remained quietly among them biting the string, and escaped when the fishes were removed to a piece of deep water to be washed. The procrastinating one met with his death (XII, **137**).

Çakuna, pl. (*°āḥ*), a people. § 592 (Saṃçaptakav.): VII, **20ζ**, 802 (*Gāndhārāḥ Çakunāḥ*, etc., in the back of Droṇa's garuḍavyūha).

Çakuni[1], son of the Gāndhāra king Subala and brother-in-law of Dhṛtarāshṭra. § 4 (Anukram.): I, **1**, †108, 139.—§ 11 (Parvasaṅgr.): I, **2**, 412 (*Kīrtayaḥ*, defeats Yudhishṭhira at the play), 426, 553 (*°eç ca vadhaḥ . . . Sahadevena*).— § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2440 (*Gāndhārarājaputraḥ . . . Saubalaḥ*). — § 130 (Aṃçāvat.): I, **67**, 2713 (incarnation of *Dvāpara*).—§ 174 (Sambhavap.): I, **110**, 4377 (*Gāndhārarājasya putraḥ*, gave his sister Gāndhārī in marriage to Dhṛtarāshṭra).—§ 197 (Bhīmasenarasapāna): I, **129**, 5068 (*Saubalaḥ*).—§ 213 (Jatugṛhap.): I, **141**, 5655 (*Saubalaḥ*); **142**, 5674 (do.); **149**, 5849.—§ 215 (Bahavadhap.): I, **162**, 6248.—§ 232 (Svayaṃvarap.): I, **186**, 6985 (*Çakuniḥ Saubalaç caiva Vṛshako 'tha Bṛhadbalaḥ | ete Gāndhārarājasya sutāḥ sarve samāgatāḥ*).—§ 243 (Vidurāgamanap.): I, **205**, 7516 (*Saubalaḥ*).—§ 287 (Rājasūyikap.): II, **34**, 1265 (came to the *rājasūya* of Yudhishṭhira).—§ 290 (Çicupālavadhap.): II, **44*a***, 1538.—§ 292 (Rājasūyikap.): II, **45**, 1627 (*Saubalaḥ*, remained in the palace of Yudhishṭhira).—§ 293 (Dyūtap.): II, **46**, 1661 (do.).—§ 294 (do.): II, **47**, 1662, 1682; **48**, (1702), (1716), (1720); **49**, 1726 (*Saubalaḥ*), 1727, (1728), 1731, (1762), 1766.— § 298 (do.): II, **56**, (1966), †1977; **58**, †2004 (*Gāndhārarājaḥ*, shall play with Yudhishṭhira), 2007; **59**, 2032 (*Saubalaḥ*), (2033), 2035, (†2036), 2041, (2043), 2049; **60**, 2059; **61**, 2060, 2062, 2066, 2070, 2074, 2078, 2082, 2085, 2090, 2093; **63**, 2120 (*Saubalasya . . . Pārvatīyaḥ*); **65**, (2141), 2142 (*Saubala*), 2145, 2147, 2149, 2151, (2153), 2154, 2156, (2157), (2159), 2161, 2162, 2166, (2167), 2169, 2170, 2172 (gambling with Çakuni, Yudhishṭhira loses all his wealth and also his brethren, himself, and Draupadī).—§ 299 (do.): II, **67**, †2241 (*Gāndhārarājaḥ Subalasya putraḥ*), †2245.—§ 302 (Anudyūtap.): II, **74**, 2456 (*Saubalaḥ*), 2472. — § 303 (do.): II, **76**, 2496 (*°er māyāṃ*), (2499), 2509, (2510), 2513 (the gambling is renewed and *Ç.* again wins).—§ 304 (do.): II, **77**, 2539 (Sahadeva will slay *Ç.*), 2544.—§ 306 (do.): II, **80**, 2655.—§ 311 (Āraṇyakap.): III, **4**, †226, †233.—§ 312 (do.): III, **5**, †247 (*Saubalasya*). —§ 313 (do.): III, **7**, (293).—§ 327 (Draupadīparit.): III, **34**, †1358.—§ 337 (Indralokābh.): III, **44**, 1797 (*Saubalasya*).—§ 446 (Nivātakavacay.): III, **174**, 12276.—§ 512 (Ghoshayātrāp.): III, **236**, †14761; **237**, 14772, 14795; **238**, 14816 (*Gāndhārarājaḥ*); **239**, 14822, (14837), 14841; **240**, 14851; **241**, 14896 (*Saubalaḥ*), 14906 (do.) (*Ç.* follows Duryodhana on the *ghoshayātrā* and is vanquished by the Gandharvas).—§ 513 (do.): III, **251**, 15124 (*Saubalaḥ*), (15125).—§ 515 (Karṇadigvijaya): III, **253**, 15209, 15233; **254**, 15254 (*Saubalaḥ*), 15272.—§ 521 (Draupadīharaṇap.): III, **262**, 15495.—§ 548 (Āraṇeyap.): III, **312**, 17245.— § 551 (Kīcakavadhap.): IV, **21**, 646 (*Saubalasya*).—§ 552 (Goharaṇap.): IV, **50**, 1577 (*Gāndhāraḥ*).—§ 554 (Sainyodyogap.): V, **2**, †37; **3**, 60; **6**, 114.—§ 556 (Sañjayayānap.): V, **21**, 633; **26**, †755; **29**, †854 (*Gāndhārarājaḥ*), (λ) †860; **30*ν***, †895 (*Gāndhārarājaḥ*).—§ 558 (Prajāgarap.): V, **35**, 1257. — § 561 (Yānasandhip.): V, **47*a***, 1798 (*Saubalaḥ*)'; **49**, 1944 (*Saubalasya*); **58**, 2303 (*Saubalaḥ*); **66*εε***, 2502 (*Saubalaḥ*).—§ 562 (Bhagavadyānap.): V, **79*ε***, 2829; **91**, 3240 (*Saubalaṃ*); **94**, 3336 (*Saubalaḥ*), 3346 (do.), 3379 (*Gāndhārarājaḥ*).—§ 567 (do.): V, **127**, 4239; **128**, 4306; **130*ν***, 4365 (*Saubalena*), 4366 (*Saubalasya*).— § 568 (do.): V, **143*η***, 4835.—§ 570 (Sainyaniryānap.): V, **153**, 5195; **154**, 5218, 5227 (*Saubalaḥ*); **155*o***, 5275 (*Saubalaṃ*).—§ 571 (Ulūkadūtāgamanap.): V, **160*a***, 5409, †5532 (*purushodadhim . . . Ç°prapātaṃ*, i.e. the army of Duryodhana); **161**, †5575 (do.); **162**, 5599, 5613, 5614 (Sahadeva promises to slay *Ç.* and his son Ulūka); **163**, 5698; **164*e***, 5709 (Sahadeva is urged against *Ç.*).—§ 572 (Rathātirathas.): V, **167**, 5770 (*mātulas te*—i.e. Duryodhana's—is a *ratha*).—§ 573 (Ambop.): V, **195*e***, 7609 (*Gāndhararājaḥ*).—§ 574 (Jambūkh.): VI, **9**, 311 (*Saubalaḥ*).—

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§ 576 (Bhagavadgītāp.): VI, **14**, 576; **16***a*, 622 (do.); **20**, †748 (*taṃ*—i.e. Duryodhana—*sarvataḥ Ç°ḥ Pārvatīyaiḥ sārddhaṃ Gāndhārair yāti Gāndhārarājaḥ*).—§ 578 (Bhīshmavadhap.): VI, **45**^{18}, 1731, 1733 (fights Prativindhya); **51***σ*, 2104.—§ 580 (do.): VI, **57***ι*, 2452 (*Saubalaḥ*).—§ 582 (do.): VI, **71***ẟ*, 3140; **72**, 3166 (*Ç°m Ulūkañ ca mahārathaṃ pitāputrau*).—§ 584 (do.): VI, **82**, 3630; **84**, 3729 (*çyālas tava*, i.e. Dhṛtarāshṭra's).—§ 585 (do.): VI, **90**, 3971, 3998 (has six brothers (*σ*), of whom the five are slain by Irāvat); **96**, 4329 (*Saubalasya*); **97***ιι*, 4404 (*Saubalaḥ*); **98***νν*, 4489 (*mātulaḥ*).—§ 586 (do.): VI, **99***a*, 4501 (in the van of Bhīshma's *sarvatobhadravyūha*).—§ 589 (Droṇābhishekap.): VII, **7***γ*, 180 (in the right wing of Droṇa's array).—§ 590 (do.): VII, **14**, 516 (fights Sahadeva).—§ 592 (Saṃçaptakavadhap.): VII, **30**, 1316 (*māyāçataviçāradaḥ*, created illusions), 1329.—§ 593 (Abhimanyuvadhap.): VII, **37***ι*, 1602 (fights Abhimanyu); **39***μ*, 1650.—§ 598 (Jayadrathavadhap.): VII, **85***ϵ*, 3052 (*Saubalāt*); **86**, 3072.—§ 599 (do.): VII, **95**, 3532 (fights Sahadeva); **96**, 3562 (attacked by Nakula and Sahadeva), 3565; **120***ẟẟ*, 4768, 4790 (fights Sātyaki); **130**, 5327 (°*buddhijaṃ*, sc. *dyūtaṃ*), 5328; **151***γ*, 6538, 6547.—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6713; **156**, 6750 (*putrapautraiḥ parivṛto bhrātṛbhiç ca*); **157***π*, 6944 (read with B.: *Cakuner bhrātaro vīrā Gavākshaḥ*, etc., five brothers of *Ç.* are slain by Bhīmasena); **158***ψ*, 7030; **165**, 7364 (*Saubalaḥ*, fights Nakula); **169**, 7569 (fights Nakula), 7571; **170***λλ*, 7625 (fights Dhṛshṭadyumna); **171**, 7704 (fights Arjuna), 7714, 7716; **182***ζζζ*, 8266, (*ηηη*), 8281; **183***ζζζ*, 8294 (*Saubalasya*).—§ 601 (Droṇavadhap.): VII, **185***ẟ*, 8441 (*mātulaç ca me*, i.e. Duryodhana's).—§ 602 (do.): VII, **186***ζ*, 8470 (*Saubalaḥ*), (*θ*), 8504 (do.).—§ 603 (Nārāyaṇāstramokshap.): VII, **193***a*, 8901; **200***aa*, 9316.—§ 604 (Karṇap.): VIII, **1***a*, 5 (*Saubalaḥ*); **4***ϵ*, 83 (*Saubalasya*); **9**, 326 (*Saubalaḥ*).—§ 605 (do.): VIII, **11***ν*, 414 (*Ç.* and Ulūka in the eyes of Karṇa's makaravyūha); **25**, 1010, 1012, 1019 (fights Sutasoma); **32***σσ*, 1332.—§ 608 (do.): VIII, **46***γ*, 2134 (°*r Ulūkaç ca mahārathaḥ . . . Gāndhāribhir asadbhrāntaiḥ Pārvatīyaiç ca durjayaiḥ*); **47***ι*, 2225; **48***ο*, 2263; **50**, 2393 (*Saubalaḥ*, rushed against Bhīmasena); **51**, 2494 (°*nirdishṭāḥ sādinaḥ . . . triśāhasrāḥ*); **61**, 3079 (attacked by Sātyaki), 3111, 3114; **64***θθθ*, 3249 (*Saubaleyasya*); **77**, 3907, 3911 (fights Bhīmasena), 3914; **78***ẟ′*, 3999; **83***ν′*, 4254; **85**, †4323 (*Gāndhārapatiḥ*, fights the Kulinda prince); **91***aκ′*, †4749, 4750, 4758; **93***aπ′*, 4864 (attacked by Nakula, Sahadeva, and Sātyaki); **95***aν′*, 4969 (*Gāndhārāṇāṃ sahasreṇa . . . parivāritaḥ*).—§ 609 (Çalyap.): IX, **1***γ*, 26 (*Saubalaḥ*, has been slain); **2***ζ*, 73 (*Saubalaḥ*), 96 (do.).—§ 610 (do.): IX, **3***ι*, 156 (attacked by Nakula and Sahadeva); **6***ξ*, 293.—§ 611 (do.): IX, **8**, 400 (attacked by Nakula and Sahadeva); **11***μ*, 563 (*Saubalaḥ*), 566; **16**, 800, 832 (°*pramukhān*); **18**, 972 (*Gāndhārarājasya putraḥ*), (977); **19**, 1026, 1064; **22**, 1152 (fights Yudhishṭhira), 1155; **23**, 1204 (*Gāndhārarājasya putraḥ*), 1214 (*Saubalaṃ*), 1215, 1217, 1237, 1241, 1244 (*Saubalaḥ*); **24**, 1274, 1277 (*Saubalaḥ*), 1279; **27***ττ*, 1457, (*νν*), 1459, 1473; **28**, 1501 (*Saubalaḥ*), 1520 (°*eç ca padānugāḥ*), 1526, 1527, 1529, 1533 (father of Ulūka, who is slain), 1536 (*Saubalaḥ*), 1546, 1555, 1557, †1563, †1564 (*Ç.* is slain by Sahadeva).—§ 612 (Hradapraveçap.): IX, **29**, 1658 (*nihate*); **31**, 1772 (*Saubalaṃ*), 1797 (*iva*).—§ 613 (Gadāyudhap.): IX, **32***β*, 1837 (*Saubalasya*); **33***ϵ*, 1895, (*ι*), 1924 (°*buddhijaṃ*, sc. *karma*, all. to the game), 1932 (*dyūte yad vijito rājā Ç°er buddhiniçcayāt*), 1935 (*nihataḥ*).—§ 615 (do.): IX, **56**, 3155 (°*buddhijaṃ*, sc. *karma*), 3162 (*Saubala hataḥ*); **60**, 3384 (has been slain); **61**, 3429 (°*niçcayāt*, Duryodhana had wronged the Pāṇḍavas); **64***ϵϵ*, 3589, 3613 (*Saubalaṃ*).—§ 618 (Jalapradānikap.): XI, **1***γ*, 28; **8***ζ*, 223 (*mātulaḥ*, sc. Duryodhana's); **14***ξ*, 375 (*Saubalasya*).—§ 619 (Strīvilāpap.): XI, **18***γ*, 541; **24***ι*, 698 (*Gāndhārarājaḥ . . . nihataḥ Sahadevena bhagineyena mātulaḥ*), 702.—§ 620 (Çrāddhap.): XI, **26***β*, 790 (his body is burnt).—§ 768 (Ānuçāsanik.): XIII, **148***ϵ*, 6930.—§ 778 (Açvamedhikap.): XIV, **1**, 13.—§ 785 (Anugītāp.): XIV, **60***β*, 1797 (has been slain by Sahadeva), 1798 (*nihate*); **84**, 2486 (°*es tanayo vīro Gāndhārāṇāṃ mahārathaḥ*), 2487 (in order to avenge the slaughter of *Ç.* the Gāndhāras attack Arjuna), 2494 (°*eḥ putraḥ*, fights Arjuna), 2506 (°*eḥ . . . tanayaṃ*, is vanquished by Arjuna).—§ 789 (Putradarçanap.): XV, **31***η*, 852 (is an incarnation of Dvāpara); **32***θ*, 876 (among the dead princes who arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, **5**, 149 (*Saubalaḥ*, in Heaven), 167 (was absorbed—*prāpa*—into Dvāpara).

Cf. also the following synonyms:—

Gāndhāra, q.v.

Gāndhārapati, q.v.

Gāndhārarāja, q.v.

Gāndhārarājaputra, Gāndhārarājasya putra(ḥ), Gāndhārarājasya suta(ḥ), q.v.

Kitava, q.v.

Pārvatīya ("the Mountaineer"): II, †2120; III, †1357; V, †895.

Saubala ("son of Subala"): I, †157, †206 (*hataṃ saṃgrāme Sahadevena*), 2238, 2279, 2440 (*Ç°iḥ*), 2745, 5068 (*Ç°iḥ*), 5655 (do.), 5674 (do.), 5920, 6985 (*Ç°iḥ*), 7516 (do.); II, 1627 (do.), 1661 (do.), 1698, 1724, 1726 (*Ç°iḥ*), 2032 (do.), 2075, †2120, 2143, 2146, 2179, 2185, 2274, 2275, 2287, 2456 (*Ç°iḥ*), 2513 (do.), 2520, 2551, 2554, 2655 (*Ç°iḥ*); III, †247, 301, †912, 1797 (*Ç°eḥ*), 1954, 2022, 2030, †14771, 14801, 14808, 14810, 14843, 14896 (*Ç°iḥ*), 14906 (do.), 15092, 15124 (*Ç°iḥ*), 15204, 15218, 15272 (*Ç°iḥ*), 15294, 15324, 17453; IV, 646 (*Ç°eḥ*), (*a*), 1150, 1581, 2286; V, †10, †36, 65, 610, 989, 1798 (*Ç°iḥ*), 1944 (*Ç°eḥ*), 2303 (*Ç°iḥ*), 2502 (*Ç°iṃ*), 2932, 3240 (*Ç°iṃ*), 3336 (*Ç°iḥ*), 3346 (do.), 3441, 4167, 4262, 4306 (*Ç°iṃ*), 4365 (*Ç°inā*), 4366 (*Ç°eḥ*), 4890, 5088, 5218 (*Ç°eḥ*), 5227 (*Ç°iḥ*), 5409 (*Ç°iṃ*); VI, 311 (*Ç°iḥ*), 576 (do.), 622 (do.), 1732, 1996, 2452 (*Ç°iḥ*), 2460, 2468, 3134, 3330, 3353, 3455, 3971 (*Ç°iḥ*), 3995 (°*syānujāḥ*, i.e. Gaja, etc.), 4329 (*Ç°eḥ*), 4404 (*Ç°iḥ*), 4668, 5007; VII, 517, 518, 1305, 1306 (*Gāndhārān . . . Saubalapramukhān*), 1327, 1589, 1838, 1900, 2629, 3052 (*Ç°eḥ*), 3061, 3567, 4793, 6746, 6848, 6855, 7055, †7290, 7364 (*Ç°iḥ*), 7559, 7561, 7570, 7669, 7676, 7707, 7715, 7717, 7746, 8294 (*Ç°eḥ*), 8470 (*Ç°iḥ*), 8504 (*Ç°iḥ*), 8544; VIII, 5 (*Ç°iḥ*), 83 (*Ç°eḥ*), 326 (*Ç°iḥ*), 1017, 1025, 1026, 1032, 1034, 1035, 1274, 1332 (*Ç°iḥ*), 2156, 2225 (*Ç°iḥ*), 2393 (do.), 2507, 2610, 3111, 3112, 3127, †3353, 3763, 3914, 3916, 3921, 3925, 3932, 3940, †4503, †4749 (*Ç°iḥ*); IX, 26 (*Ç°iḥ*, mentioned among the slain), 73 (*Ç°iḥ*), 96 (do.), 373, 396, 563 (*Ç°iḥ*), 626, 1019, 1168 (°*sya sutaṃ*, i.e. Ulūka), 1214 (*Ç°iṃ*), 1218, 1219, 1220, 1236, 1241, 1244 (*Ç°iḥ*), 1264, 1272, 1277 (*Ç°iḥ*), 1361, 1379, 1384, 1399, 1457 (*Ç°eḥ*), 1464, 1472, 1501 (*Ç°iḥ*), 1522, 1524, 1526, 1536 (*Ç°iḥ*), 1538, 1540, 1542, 1543, 1546, 1548, 1556, †1566 (is slain by Sahadeva), 1772 (*Ç°iṃ*), 1837 (*Ç°eḥ*),

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3159, 3162 (*Ç°iḥ . . . hataḥ*), 3432, 3613 (*Ç°iṃ*); XI, 375 (*Ç°eḥ*), 790 (*Ç°iṃ*); XII, 182; XV, 329, 336; XVIII, 149 (*Ç°iḥ*).

Saubalaka (do.): III, 1948 (*ye cāsya*—i.e. Duryodhana's—*sacivā mandāḥ Karṇa-S°ādayaḥ*).

Saubaleya (do.): III, 14, †223, 288, 1995, 15135; VI, 2471, 2910; VIII, 1036, 3249 (*Ç°eḥ*), 3909, 3916; IX, 1516.

Subalaja (do.): II, 1681.

Subalaputra (do.): I, 5635; VIII, 2497; IX, 1213.

Subalasya putra(ḥ) (do.): III, †1356.

Subalasya suta(ḥ) (do.): IX, 1153.

Subalātmaja (do.): V, 2253 (chosen by Sahadeva for his antagonist); VI, 4774; VIII, 3919.

Çakuni[2], a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Çakuni[3], a demon. § 502 (Manushyagrahak.): III, **230**, 14486 (*°s tām*—i.e. Surabhi—*āruhya saha bhuṅkte çiçūn bhuvi*).

Çakuni[4] = Çiva (1000 names[1]).

Çākuni ("son of Çakuni") = Ulūka: VIII, 997.

Çakunigraha, a demon = Vinatā. § 502 (Manushyagrahak.): III, **230**, 14480 (*Vinatā tu mahāraudrā kathyate Ç°ḥ*).

Çakunikā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2633.

Çakuniputra, the son of Çakuni, king of the Gāndhāras. § 785 (Anugītāp.): XIV, **83**, 2485 (*Gāndhārarājena*, vanquished by Arjuna).

Çakunisuta ("son of Çakuni") = Ulūka: VIII, 4307.

Çakunta, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 249.

Çakuntalā, daughter of Viçvāmitra and Menakā, wife of Dushyanta, and mother of Bharata. § 11 (Parvasaṅgr.): I, **2**, 371.—§ 133 (Dushyanta): I, **69**, 2814, 2815 (Dushyanta sees *Ç.* in the hermitage of Kaṇva); **71**, (2903).—§ 134 (Viçvāmitra): I, **71**, (2912); **72**, 2945 (daughter of Viçvāmitra and Menakā), 2951 (origin of her name: *nirjane tu vane yasmāt çakuntaiḥ parivāritā | Ç°eti nāmāsyāḥ kṛtaṃ cāpi tato mayā*), 2952, (2953).—§ 135 (Çakuntalop.): I, **73**, (2959), (2968), 2977, 2981, (2985), 2987; **74**, 2988, 2997, 2998, 3000, 3003, 3060, (3069), 3101, 3102, 3103 (Dushyanta wedded *Ç.* according to the Gāndharva form of marriage, and returned to his capital; *Ç.* brought her son Bharata to Dushyanta, who first did not acknowledge him as his son, until a celestial voice testified the truth of *Ç.'s* words).—§ 156 (Pūruvaṃç.): I, **95**, ††3782 (*Viçvāmitraduhitaraṃ*), 3783–4 (= vv. 3102–3).—§ 565 (Gālavacarita): V, **117**, 3974 (*reme . . . yathā . . . Çakuntalāyāṃ Dushvantaḥ*).

Çākuntala, "son of Çakuntalā" (metron.) = Bharata: I, 3104, 3105, 3118, 3709; VII, 2387; XII, 938 (*Bh°*); XIV, 50 (*Bh°*).

Çakuntalopākhyāna(ṃ), "episode relating to Çakuntalā." § 133 (Sambhav.): I, **68–70**: *Dushyanta* (q.v.) saw *Çakuntalā* (§ 134), daughter of *Viçvāmitra* (q.v.) and *Menakā*.—§ 135: Enumeration of the eight forms of marriage according to *Manu*. *Dushyanta*, during the absence of *Kaṇva*, wedded *Çakuntalā* according to the *Gāndharva* form, promising her that her son should be the heir apparent, and departing told her that he should send troops to take her to his capital. *Kaṇva*, by his spiritual knowledge, knew what she had done, and approved of it, and bestowed on her the boon that the *Paurava* monarchs might ever be virtuous and never be deprived of their thrones (I, **73**). *Çakuntalā*, after three years, brought forth a beautiful boy, for whom *Kaṇva* caused all the religious rites to be performed, and who, when he was only 6 years of age, used to seize and bind to the trees lions, etc., wherefore he was called *Sarvadamana*. Then *Kaṇva* caused his disciples to bring *Çakuntalā* and the boy to *Hāstinapura* and introduce them to *Dushyanta*. Then they returned to the hermitage. *Dushyanta* feigned not to remember anything. Then *Çakuntalā* became angry ("But knowest thou not the Ancient Wise [*muniṃ purāṇaṃ*, i.e. Nārāyaṇa] who lies in the heart? He who sins is observed by the gods and by him also who occupies every heart. The sun, the moon, the air, fire, earth, sky, water, the heart, *Yama*, the day, the night, both twilights, and *Dharma*, all witness the acts of man. *Yama Vaivasvata* takes no account of the sins of that person with whom [Nārāyaṇa] the witness of all acts is gratified. But that person with whom he [Nārāyaṇa] is not gratified is tortured for his sins by *Yama* . . . The son that is born to persons cognizant of the *Vedic mantras* rescues the spirits of deceased ancestors. Because the son rescues the father from the hell which is called *Put*, therefore he has been called *puttra* by *Svayambhū* himself . . . Even *ṛshis* cannot create creatures without women . . . 'He shall perform a hundred horse sacrifices,' were the words uttered in the skies when I was in the lying-in room . . . *Urvaçī*, *Pūrvacitti*, *Sahajanyā*, *Menakā*, *Viçvācī*, and *Ghṛtācī*, these are the six foremost *Apsarases*; amongst them, again, *Menakā*, born of *Brahmán*, is the first . . . I can repair to the abodes of *Indra*, *Kubera*, *Yama*, and *Varuṇa* . . . The *Pitṛs* have said that the son continues the race, and he is therefore the best of all religious acquirements . . . *Manu* has said that there are five kinds of sons . . . "). Then she left his presence. But a voice from the sky commanded *Dushyanta* to cherish (*bhara*) his son, who should therefore be called *Bharata*. It was this voice of the *Devadūta* that *Dushyanta* had waited for, that the people should not regard his son as of impure birth. *Bharata* reduced to subjection all the kings of the earth and became a *sārvabhauma-cakravartin*, and performed many sacrifices with *Kaṇva* as the chief priest. From him has come the *Bharata* race, of whom the principal ones shall be mentioned (I, **74**).

Çala[1], a serpent. § 63 (Sarpasattra): I, **57**, 2146 (of Vāsuki's race).

Çala[2], son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **127***νν*, 5177 (among other sons of Dhṛtarāshṭra who encompass Bhīmasena).—§ 608 (Karṇap.): VIII, **51***δδ*, 2447 (among twenty sons of Dhṛtarāshṭra who attack Bhīmasena).

Çala[3], son of Somadatta and brother of Bhūri and Bhūriçravas. § 232 (Svayaṃvarap.): I, **186**, 6995 (present at the svayaṃvara of Draupadī).—§ 287 (Rājasūyikap.): II, **34**, 1267 (came to the rājasūya of Yudhishṭhira).—§ 328 (Kāmyakavanapr.): III, **36**, 1419.—§ 556 (Sañjayayānap.): V, **23***δ*, †694.—§ 561 (Yānasandhip.): V, **55***ν*, 2208 (among the chief warriors in Duryodhana's army); **58***τ*, 2301; **61***ω*, 2409; **66***εε*, 2502.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5531 (*Çala-Çalyamatsyaṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **164***ε*, 5709 (is matched with Cekitāna).—§ 573 (Ambopākhyānap.): V, **195***ζ*, 7612.—§ 576 (Bhagavadgītāp.): VI, **18***δ*, 687 (protected Bhīshma); **20***ζ*, †750 (*Vāhlikānāṃ ekadeçaḥ*).—§ 578 (Bhīshmavadhap.): VI, **51***φ*, 2107 (at the left flank of Bhīshma's array).—§ 579 (do.): VI, **52**[1]*δ*, 2145.—§ 580 (do.): VI, **56***β*, 2406 (in the neck

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of Bhīshma's *garuḍavyūha*); **59**ρ, †2648.—§ 581 (do.): VI, **61**$^2\gamma$, 2690.—§ 584 (do.): VI, **85**$^7\epsilon$, †3768.—§ 586 (do.): VI, **102**λ, 4668.—§ 587 (do.): VI, **119**ψ, 5583.—§ 593 (Abhimanyuvadhap.): VII, **37**θ, 1589, (κ), 1609 (attacked Abhimanyu).—§ 596 (Pratijñāp.): VII, **74**β, 2627 (will protect Jayadratha).—§ 599 (Jayadrathavadhap.): VII, **95**η, 3540; **104**μ, 3894; **105**ν, 3949 (*Ç.'s* standard, bearing a huge silvern elephant, was adorned on all sides with peacocks made of gold; C. has by error *Çalyasya*).—§ 600 (Ghaṭotkacavadhap.): VII, **156**η, 6743; **158**ω, 7036.—§ 604 (Karṇap.): VIII, **7**, 208 (? Çala^2? stays on the field desirous of battle).—§ 609 (Çalyap.): IX, **2**, 72 (among the allies of Duryodhana).—§ 619 (Strīvilāp.): XI, **24**ι, 685 (has been slain).—§ 620 (Çrāddhap.): XI, **26**β, 786 (his body is burnt).—§ 789 (Putradarçanap.): XV, **32**θ, 877 (among the dead warriors who arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, **5**μ, 163 (among those who entered the deities).

Çala^4, son of king Parikshit of Ayodhyā and the daughter of the frog-king. § 461 (Vāmadevacarita): III, **192**, ††13177.

Çalabha^1, an Asura. § 92 (Aṃçāvat.): I, **65**, 2534.—§ 130 (do.): I, **67**, 2666 (incarnate as Prahlāda, king of the Bālhīkas).

Çalabha^2, a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56**$\nu\nu$, 2740 (slain by Karṇa).

Çalabha, pl. (°*āḥ*) ("winged insects," PCR.). § 113 (Aṃçāvat.): I, **66**, 2572 (among the sons of Pulaha).

Çalabhī, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2624.

Çalāgraja = Bhūriçravas, q.v.

Çālagrāma = Vishṇu: III, 8102.

Çalahara, a serpent. § 64 (Sarpasattra): I, **57**, 2150 (of Takshaka's race).

Çālakaṭaṅkaṭa. § 599 (Jayadrathavadhap.): VII, **109**, 4127 (name of a Rākshasa, BR., but, if a name, it must be a synonym of Alambusha. PCR. translates "resembled a tall çāla uprooten and broken by the wind").

Çāliçiras, a Devagandharva. § 101 (Aṃçāvat.): I, **65**, 2552 (son of Muni).—§ 191 (Arjuna): I, **123**, 4812 (present at the birth of Arjuna).

Çālihotra, a ṛshi. § 351 (Nalopākhyānap.): III, **71**, 2798 (*hayānāṃ kulatattvavit*).

Çālihotrapitṛ = Kapila: XII, 12759.

Çālihotrasya tīrtha(ṃ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6077 (read with B. *tīrthe*, named Çālisūrya).

Çālipiṇḍa, a serpent. § 47 (Sarpasattra): I, **35**, 1551.

Çālisūrya, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6077 (= Çālihotrasya tīrtha(ṃ)).

Çālmali^1, son of Avikshit. § 154 (Pūruv.): I, **94**, 3741.

Çālmali^2, one of the seven dvīpas. § 575 (Bhūmip.): VI, **11***a*, 403.

Çālmalika(ḥ) dvīpa(ḥ) (= Çālmali^2). § 575 (Bhūmip.): VI, **12**, 447 (with a çālmali tree).

Çalu, a river. § 574 (Jambūkh.): VI, **9**λ, 336 (in Bhāratavarsha).

Çālūkinī, a tīrtha. § 362 (Tīrthayātrāp.): III, **83**, 5083.

Çālva^1, pl. (°*āḥ*). § 186 (Vyushitāçvop.): I, **121**, 4714 (the dead Vyushitāçva begat on his wife Bhadrā Kākshivali three Çālvas and four Madras).

Çālva^2, pl. (°*āḥ*), a people. § 273 (Rājasūyārambhap.): II, **14**, 590 (fled from fear of Jarāsandha).—§ 545 (Pativratāmāhātmyap.): III, **294**, 16664 (had been ruled by Dyumatsena, who was deprived of the kingdom); **299**, 16904 (Dyumatsena was restored into the kingdom).—§ 549 (Pāṇḍavapraveçap.): IV, **1***a*, 12.—§ 571 (Ulūkadūtāgamanap.): V, **160**η, †5510 (in the army of Duryodhana); **161**, †5555 (do.).—§ 574 (Jambūkh.): VI, **9**μ, 346 (among the peoples of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, **18***a*, 688 (in the army of Duryodhana); **20**, †752 (do.).—§ 582 (Bhīshmavadhap.): VI, **72**η, 3169 (*Ç°-Kaikayān*, attacked by Sātyaki, etc.).—§ 587 (do.): VI, **117**ρ, 5485 (attack Arjuna); **119***aa*, 5649 (B. has *Çālvāçrayāḥ*, C. *Çālvāḥ Çayāḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, **154**β, 6651 (with the Matsyas they attack Droṇa (!)).—§ 605 (Karṇap.): VIII, **27**$\lambda\lambda$, 1077 (attack Arjuna).—§ 607 (do.): VIII, **45**μ, 2084 (among the people who know the eternal religion), (ν), 2106 (*kṛtsnānuçāsanāḥ*).

Çālva^3 ("king of the Çālvas"), name of one or more different princes. § 130 (Aṃçāvat.): I, **67**, 2653 (incarnation of the Asura Ajaka).—§ 233 (Svayaṃvarap.): I, **187**, 7019; **188**, 7051 (present at the svayaṃvara of Draupadī).—§ 287 (Rājasūyikap.): II, **34**, 1268 (came to the rājasūya of Yudhishṭhira).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1089 (slain by Bhīmaratha, the son of Dhṛtarāshṭra).—§ 611 (Çalyap.): IX, **20**, 1066 (*Mlecchaganādhipaḥ*), †1081, †1087, †1091 (is slain by Sātyaki); **21**, 1093 (*nihate*); **24**, 1298 (sc. *hate*). Some of these quotations may perhaps refer to Çālva$^{4-5}$.

Çālva^4 (do.), lord of Saubha. § 167 (Vicitravīryop.): I, **102**, 4113, 4116, 4117, 4134 (Ambā would have chosen Çālva for her husband at the svayaṃvara, and he also had chosen her, but with her sisters she was carried off by Bhīshma, who, however, let her free).—§ 573 (Ambopākhyānap.): V, **175**, 5979, 5992, 5994, 5999, 6002, 6003, 6005, 6013, 6019 (having been set free by Bhīshma Ambā repaired to *Ç.*, who, however, did not accept her); **176**, 6076 (Saubhapatiṃ), 6078 (repetition); **177**, 6086, 6092 (do.); **178**, 7027, 7056, 7059. Cf. Çālvapati, Çālvarāja, Saubhapati, Saubharāj, and the next.

Çālva^5 (do.), lord of Saubha, a Daitya slain by Kṛshṇa. § 317*b* (Kṛshṇa): III, **12**, 491 (enumeration of the feats of Kṛshṇa).—§ 319 (Saubhavadhop.): III, **14**, 615 (°*sya nagaraṃ Saubhaṃ*), 618, 633 (hearing the slaughter of Çiçupāla, *Ç.* attacked Dvārakā).—§ 320 (do.): III, **15**, 637, 638, 648 (do.); **16**, 659, 669 (°*sya sacivam . . . . Kshemavṛddhiṃ*, fought Çāmba), 675 (°*sya camūpatau*, i.e. Kshemavṛddhi); **17**, †698, 699, 700, 701, 702 (*yuddhaṃ Ç°-Vṛshṇipravīrayoḥ*, i.e. the encounter between *Ç.* and Pradyumna), 705, 708, 711, 714; **18**, 717, 722, 723, 741; **19**, 753, 755, 760, 768 (Kṛshṇa is ordained by Dhātṛ to be the slayer of *Ç.*), 775 (vanquished by Pradyumna, *Ç.* left Dvārakā, having mounted Saubha); **20**, 781, 786 (*sa Ç°ṃ Saubhanagaraṃ*), 792, 793, 798, 808 (*Saubhapatiḥ*, Kṛshṇa set out for Mārttikāvata [the kingdom of *Ç.*] and pursued *Ç.*, who stayed in the midst of the ocean; a long battle ensued); **21**, †819, 822, 827, 830, 839, †847.—§ 321 (do.): III, **22**, 869 (*Saubhapatiṃ*), 870, 884, 885 (slain by Kṛshṇa with the discus), 889.—§ 589 (Droṇābhishekap.): VII, **11**, 395 (*Saubhaṃ Daityapuraṃ Ç°guptaṃ pātayām āsa Mādhavaḥ*, i.e. Kṛshṇa, all. to § 321). Cf. Daiteyāpasada (III, 796), Mārttikāvataka(ḥ) nṛpa(ḥ) (III, 629), Saubha, Saubhādhipati, Saubhapati, Saubharāj.

Çālvaka^1, adj. ("belonging to the Çālvas"). § 556 (Sañjayayānap.): V, **30**, 889 (*rājānaḥ*, in the army of Duryodhana).

Çālvaka^2, pl. (°*aḥ*) (= the Çālvas). § 561 (Yānasandhip.): V, **57**, 2249 (in the army of Duryodhana, assigned to the five Kaikaya princes as their share in the battle).

Çālvapati^1 ("king of the Çālvas") = Çālva^4: V, 5971,

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5977 (*°eḥ puraṃ*), 5980, 5987, 5991, 5995, 5998, 6024, 6074, 7016.

Çālvapati[2] (do.) = Çālva[5]: III, 666.

Çālvaputra ("the son of Çālva"), a prince. § 554 (Sainyodyogap.): V, **4**γ, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Çālvarāja[1] ("king of the Çālvas") = Çālva[3]. § 604 (Karṇap.): VIII, **5**ζ, 131 (had been slain by Bhīma in the great battle).

Çālvarāja[2] (do.) = Çālva[4]: I, 4108, 4115, 4120; V, 5974, 6007, 6089, 6093, 6096, 7017.

Çālvarāja[3] (do.) = Çālva[5]: III, 667, 668, 710, 771, 782, 785, 818, 850, 875; V, †1886 (*ayaṃ*—i.e. Kṛshṇa—*Saubhaṃ yodhayām āsa khasthaṃ vibhīshanaṃ māyayā Çālvarājaṃ*, all. to §§ 320–1).

Çālvarāja[4] (do.) = Dyumatsena: XII, 8607 (*D°*); XIII, 6267 (*D°*).

Çālvaseni, pl. (*°ayaḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 368 (in Bhāratavarsha).

Çālvāyana, adj. ("belonging to the Çālvas"). § 273 (Rājasūyārambhap.): II, **14**, 591 (*rājānaḥ*, fled from fear of Jarāsandha).

Çālveya, pl. (*°āḥ*), a people. § 522 (Draupadīharaṇap.): III, **264**, 15576 (desirous of matrimony, the Sindhu king Jayadratha is going to the *Ç.*).—§ 561 (Yānasandhip.): V, **54**ι, 2138 (have sided with Yudhishṭhira).—§ 599 (Jayadrathavadhap.): VII, **98**κ, 3662 (*°senāḥ*, attack Droṇa). Cf. Çālva, pl., and the next.

Çālveyaka, pl. (*°āḥ*), a people. § 552 (Goharaṇap.): IV, **30**, 972 (accompanied by the Matsyas and the *Ç.*, Kīcaka had vanquished the Trigartta king Suçarman).—§ 571 (Ulūkadūtāgamanap.): V, **163**, †5652 (Bhīshma promises to slay the Sṛñjayas and the *Ç.*).

Çalya, king of the Madras, brother of Mādrī, the wife of Pāṇḍu, and father of Rukmaratha. § 9 (Parvasaṅgr.): I, **2**, 301 (*arddhadivasaṃ*, sc. *raraksha Kuru-vāhinīm*, i.e. on the first half of the eighteenth day of the battle).—§ 11 (do.): I, **2**, 389, 498, 543, 552.—§ 130 (Aṃçāvat.): I, **67**, 2642 (*Bāhlīkapuṅgavaḥ*, incarnation of the Asura Saṃhrāda).—§ 174 (Pāṇḍudigvijaya): I, **113**, 4437, 4438, 4440 (having accepted precious gifts from Bhīshma, *Ç.* gave his sister Mādrī in marriage to Pāṇḍu).—§ 232 (Svayaṃvarap.): I, **186**, 6993 (*Madrarājaḥ . . . sahaputraḥ | Rukmāṅgadena vīrena tathā Rukmarathena ca*).—§ 233 (do.): I, **187**, †7019, 7032 (*Madrarājaḥ*); **188**, 7037, 7051; **190**, 7092 (*Madrānām īçvaraḥ*), 7107, 7111, 7112, 7113, 7117 (at the svayaṃvara of Draupadī, *Ç.* with the other kings present fought with the Pāṇḍavas, who disguised as brahmans had won Draupadī).—§ 285 (Nakula): II, **32**, 1197 (coming to Çākala, the city of the Madras, Nakula made his uncle *Ç.* accept the sway of Yudhishṭhira).—§ 287 (Rājasūyikap.): II, **34**, 1266 (came to the rājasūya of Yudhishṭhira).—§ 289 (Arghāharaṇap.): II, **37**, 1351 (*Madrādhipe*, among the kings, named by Çiçupāla, as passed over by Bhīshma in bestowing the arghā).—§ 290 (Çiçupālavadhap.): II, **44**, 1540 (do.).—§ 296 (Dyūtap.): II, **53**, 1916 (among the kings who waited upon Yudhishṭhira at the rājasūya).—§ 298 (do.): II, **58**, 2015 (present at the game).—§ 554 (Sainyodyogap.): V, **4**γ, 71 (among the kings to whom the Pāṇḍavas ought to send messengers).—§ 555 (do.): V, **8**, 172, 187, 190, (191), (194), 194, 195, 196, 197, 199, (217) (Çalya was coming with one akshauhiṇī of troops to the Pāṇḍavas, but having been honoured by Duryodhana he promised to become the leader of Duryodhana's army; to Yudhishṭhira *Ç.* promised to dispirit Karṇa, when he became Karṇa's charioteer).—§ 555 (Indravijaya): V, **9**, (228) (*Ç.* related to Yudhishṭhira the history of Indra's victory (Indravijaya)), (243), (266); **10**, (295), (304), (318); **11**, (342); **12**, (368), (377), (391), (394); **13**, (401); **14**, (428); **15**, (446), (461), (468); **16**, (493), (†511), (518); **17**, (520), (525), (540); **18**, (544).—§ 555 (Sainyodyogap.): V, **18**, 565, 566, (568), 569 (*Madrādhipaḥ*); **19**δ, 585 (joined Duryodhana with one akshauhiṇī of troops).—§ 556 (Sañjayayānap.): V, **25**θ, †733; **27**, †791.—§ 561 (Yānasandhip.): V, **47**a, 1796; **55**λ, 2186, (ν), 2206 (enumeration of the chief warriors of Duryodhana); **57**ρ, 2281; **60**χ, 2375 (*Madrarājaḥ*); **61**ω, 2409.—§ 570 (Sainyaniryānap.): V, **155**θ, 5274 (commanded one akshauhiṇī of troops).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5502, 5529 (*Karṇa-Ç°jhasāvarttaṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana), 5531 (*Çala-Çalyamatsyaṃ*, do.); **161**, 5547 (= 5529); **164**ϵ, 5707 (Dhṛshṭaketu is pitted against *Ç.*).—§ 572 (Rathātirathasaṅkh.): V, **165**, 5739 (*Madrarājaḥ*, is an atiratha), 5740 (*bhāgineyān nijāṃs tyaktvā*).—§ 573 (Ambopākhyānap.): V, **195**ζ, 7612.—§ 576 (Bhagavadgītāp.): VI, **16**a, 622; **17**γ, 657, 662.—§ 577 (Bhīshmavadhap.): VI, **43**β, 1549, 1605, (1607), (1613), 1614, (1615) (*Ç.* promises to Yudhishṭhira to weaken the energy of Karṇa).—§ 578 (do.): VI, [**45**[7] (*Ç.* (Madrarājan, Madrapati, v. 1697, Madreçvara, v. 1699) battles with Yudhishṭhira)]; **47**γ^{25}, 1809, [26]1817, 1826, [28]1843 (battles with Uttara), [30]1862, 1863; **48**, 1868, (θ), [31]1925, (ι), [35]1957, (λ), [36]1963; **49**, [37]2010, 2013 (attacked by Çaṅkha), [40]2019; **50**o, 2070; **51**ρ, 2092, (ϕ), 2107.—§ 579 (do.): VI, **52**$^1\beta$, 2134; **55**$^{15}\kappa$, 2360, 2362, (λ)[16], 2364, (μ), 2365.—§ 580 (do.): VI, **56**$^1\beta$, 2406; **59**ν, †2621, (ρ), †2648.—§ 581 (do.): VI, **60**β, †2672; **61**$^2\gamma$, 2680, 2687, 2689, 2690, (ϵ), [42]715; **62**[4], 2723, 2724, 2726, 2745 (*svasrīyau*—i.e. Nakula and Sahadeva— . . . *ānarcchat*); **64**, [13]2836 (pierced by Bhīmasena); **65**ν, 2928.—§ 582 (do.): VI, **69**β, 3080; **71**δ, 3139 (*Madrāṇām ṛshabheṇa*, fought with Yudhishṭhira).—§ 583 (do.): VI, **75**θ, 3304.—§ 584 (do.): VI, **81**a, 3533, [3556 (*Madrarājānaṃ*, attacked by Nakula and Sahadeva)]; [**83** (Madreçvara, v. 3681, 3693, Madrarāja, v. 3687, 3689, 3690, battled with Nakula and Sahadeva)]; **85**ϵ, †3768, †3777 (fought with Çikhandin); **86**ζ, 3838.—§ 585 (do.): VI, **92**χ, 4118, 4138; **94**ω, 4194; **95**$\gamma\gamma$, 4244; **97**$\kappa\kappa$, 4407; **98**$\nu\nu$, 4489.—§ 586 (do.): VI, **99**β, 4503 (in the right wing of Bhīshma's sarvatobhadravyūha); **102**ι, 4666; **103**ξ, 4724; **105**, 4794, 4795 (attacked Yudhishṭhira); **113**ι, 5239, 5242, 5247, 5262, 5263, 5272, 5278 (battled with Bhīmasena); **114**κ, 5291, 5296, 5313; [**116** (Madrarājan, v. 5415, Madreçvara, v. 5416, battled with Yudhishṭhira)]; **117**σ, 5496, 5497; **118**τ, 5519; **119**ψ, 5583.—§ 590 (Droṇābhishekap.): VII, **14**, 525 (fought with Nakula—*svasrīyaṃ*), 572, 575, 576 (fought with Abhimanyu); **15**, 585, 587, 588, 595, 596 (*°Vṛkodarau*), 598, 611 (battles with Bhīmasena).—§ 592 (Saṃçaptakavadhap.): VII, **20**δ, 800 (in the right wing of Droṇa's garuḍavyūha); [**25** (Madrarāj, v. 1079, Madreça, v. 1080, battled with Yudhishṭhira)]; **32**ω, 1410.—§ 593 (Abhimanyuvadhap.): VII, **34**γ, 1504; **37**κ, 1609, 1617, 1619 (vanquished by Abhimanyu); **38**, 1625 (*Madreçaṃ; Ç°ād avarajaḥ*, i.e. the younger brother of *Ç.*, attacked Abhimanyu, when *Ç.* had been vanquished, but was slain); **39**μ, 1650; **45**, [1816] (*Rukmarathaṃ putraṃ Çalyasya*, is slain); **48**, 1897.—§ 596 (Pratijñāp.): VII, **74**, [a, 2619 (Madreçaḥ)], (β), 2627;

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[75γ, 2673 (Madreçaḥ)].—§ 598 (Jayadrathavadhap.): VII, 85β, 3036, (γ), 3042; 87ο, 3098.—§ 599 (Jayadrathavadhap.): VII, 95, 3529 (*Madrāṇām īçvaraḥ*), (η), 3540; [96, 3570 (Madrarājānaṃ)]; 104, 3915, 3916, 3921 (battles with Arjuna); 105ν, 3943 (*Madrarājasya*; (*b*): On *Ç.'s* standard-top was a plough-furrow (*sītāṃ*) of gold looking like the presiding goddess of corn (*Sītā*) producing every seed), 3949 (°*sya*, error in C. for *Çalasya* (so B.)); [119ββ, 4720 (Madreçvaraḥ)]; 145, [νννι, 6074 (Madrarājena), 6077 (Madreçena)], 6109, [6139 (Madrarājaḥ), 6142 (Madrarājaṃ)]; 146, 6206, 6247, 6251 (fought with Arjuna); 147σσσ, 6363 (*Madrādhipaḥ*); 149ωωω, 6488; 151¹γ, 6550.—§ 600 (Ghaṭotkacavadhap.): VII, 156κ, 6851; [158ψ, 7030 (Madrarāja)]; 159ββ, 7087; 160γγ, 7146; 163, †7290; 164, 7338; [165, 7369 (Madrarāja)]; 167, 7497, 7498 (slaughtered the division of Virāṭa); 170λλ, 7624.—[§ 602 (Droṇavadhap.): VII, 187ι, 8545 (Madrarāja).]—§ 603 (Nārāyaṇāstram.): VII, 193α, 8903 (*Madrāṇām īçvaraḥ*); [198ρ, 9167 (Madrarāja)].—§ 604 (Karṇap.): VIII, 2γ, 45; 7, †199 (*tejovadhaṃ Sūtaputrasya pratiçrutyājataçatroḥ purastāt . . . Ç°ḥ*, cf. VI, 1614); 9, 330 (*Madrarājaḥ*), 334.—§ 605 (do.): VIII, 11τ, 418 (*senayā sārddhaṃ Madradeça samutthayā*); 13, 496 (attacked by Çrutakīrti); 31, 1308, 1309 (Karṇa wants *Ç.* as his charioteer), 1311, 1312, 1314 (has no equal in knowledge of horses—*hayajñāna*); 32σσ, 1340, 1348 (*Karṇa-Ç°au*), 1354, 1355, (1356), 1376, (νν), 1378, 1381 (etymology of his name: *çalyabhūtas tu çatrūṇāṃ yasmāt tvaṃ yudhi mānada | tasmāc Chalyo hi te nāma kathyate pṛthivītale*), 1384, (φφ), (1387).—§ 606 (Karṇap.): VIII, 34, 1578, 1583, 1616 (Duryodhana relates to *Ç.* the Tripurākhyāna and the history of Paraçu-Rāma); 35, (1625), 1643 (*tvam çalyabhūtaḥ çatrūṇāṃ avishahyaḥ parākrame | tatas tvam ucyase rājan Ç°a ity arisūdana*), (1648) (agrees to become Karṇa's charioteer), 1652, 1654, 1656, 1657, 1661 (*Madrādhipaḥ*), (1662), (1666).—§ 607 (do.): VIII, 36, 1671, 1675, 1680, 1683, 1693, 1694, 1695, (1697); 37, †1716, †1727, †1730, †1734, (†1739), 1749, 1750 (*çvetāçvaḥ Çalyasārathiḥ*, i.e. Karṇa); [38, 1779 (Madrarāja)]; 39, (1781), 1793 (being the charioteer of Karṇa, *Ç.* praises Arjuna in order to make Karṇa cheerless); 40, 1816, 1817, 1818, 1819, 1820, 1821, 1825, 1828, 1836 (Karṇa describes the bad practices of the Madrakas, etc.), 1868; 41, 1873, (1930); 42, †1962, †1963, †1965, †1968, †1971, †1972, †1987, 1999, 2002, 2006; 43, 2015, 2020, 2021, 2022 (°*sahasreṇa*); 44, (2024), 2053; 45, 2071, 2080, †2087 (Karṇa describes the bad practices of the Madras, etc.), 2092, 2108, (2112), 2119, 2120.—§ 608 (do.): VIII, 46, 2162, 2197, (2198); 49, 2330, 2353; 50, 2395 (*Madrakādhipaḥ*), 2396, (2405), 2409, 2418, 2420, 2422; [51, 2460 (Madrarāja)]; [57, 2840 (Madrarāja)]; 63, 3195, 3204, 3205; [64, 3257 (Madrarāja)]; 73, [3647 (Madrarājan)], 3694 (*Madrajanādhipaṃ*), 3728; 78, 3947, 3949 (*Madrarājaḥ*), 3950; 79ζ', 4014, 4043, (†4047), †4058, †4062, †4067; 84, 4268, 4277; 86, 4349 (*çvetāçvaḥ Çalyasārathiḥ*, i.e. Karṇa); 87, 4387 (*Kṛshṇa-Ç°rathopetau*, sc. Karṇa and Arjuna), 4462, 4471, 4472, 4473, 4474, (4475), 4478, 4480; 89, †4586, †4608; 90, †4649; 92, †4818 (wanting in B.), †4819; 94, [†4895 (Madrapati)], †4896, †4917; 95αν, 4967, 4974.—§ 609 (Çalyap.): IX, 1, 8 (°*ṃ senāpatiṃ kṛtvā*, all. to § 610), 10, 26 (*Madrādhipo hataḥ*); 2ζ, 72, 104.—§ 610 (do.): IX, 6ξ, 293, 296, (π), 310, 313, 314, (318) (*Ç.* is elected commander (*senāpati*) of Duryodhana's army); 7, 329, 341 (his investiture), (υ), 345 (*Madrarājaḥ*), 355, 360.—§ 611 (do.): IX, 8, 372 (*Madrarājaṃ*), (α), 373, 380, 381, 384, (ζ), 396, 397; 9, 452; 10, 464, 465; 11, 538, 548, 552, 553, 554, 556, 559, 560, 562, 564, 571 (Sahadeva slew the son of *Ç.*), 576, 586, 587, 590; 12, 593, 602, 605, 609, 617 (*Madrāṇāṃ vṛshabhaṃ*), 639, 645, 651, 654; 13, 657, 659 (°*ṃ çalyabhūtaṃ parākrame*), 663, 668, 672, 677, 679, 684, 686, 688, 696, 704; 15, 761, 763, 767 (*pīḍitas tena svasrīyena*, i.e. by Nakula), 772, 782, 795; 16, 802, 804, 805, 808, 813, 816, 821, 827, 848, 849, 851, 855, 856, 857; 17, †883, †885, †886, †892, †900, †901, †912, 924 (is slain by Yudhishṭhira on the eighteenth day of the battle, when *Ç.* had commanded the army of Duryodhana half-a-day), †953; 18, 955 (*nihate*), 959; 19, 1000 (*hate*), 1002 (do.), 1005 (do.); 24, 1298 (do.); 27, 1457 (*Madrarājo hataḥ*).—§ 613 (Gadāyuddhap.): IX, 32β, 1837 (*Madrarājasya*); 33ι, 1934 (*hataḥ*).—§ 615 (Baladevatīrthāv.): IX, 52, 3004 (*hataṃ*), 3005 (*nihataṃ*); 54, 3065 (*hate*).—§ 615 (Gadāyuddhap.): IX, 56, 3162 (*hataḥ*); 64εε, 3589, 3612.—§ 618 (Jalapradānikap.): XI, 1γ, 29.—§ 619 (Strīvilāpap.): XI, 16α, 447; 23, 635 (*Nakulamātulaḥ*, bewailed as killed), 638, 640 (*Madrarājaṃ*), 642, 643.—§ 620 (Çrāddhap.): XI, 26β, 786 (his body is burnt).—§ 621 (Rājadharm.): XII, 5ζ, 140.—§ 785 (Anugītāp.): XIV, 60α, 1775, 1797 (*hate*).—§ 789 (Putradarçanap.): XV, 32ο, 877 (among the dead kings who arose from the Gaṅgā).

Cf. also the following synonyms:—

Ārt(t)āyani: VI, 2146, 2148, 2729; VII, 581, 584; VIII, †198, 1380 (etymology: *ṛtam eva hi pūrvās te vadanti purushottamāḥ | tasmād Ā°iḥ prokto bhavān*); IX, 347, 561.

Bālhīkapuṅgava, q.v.

Madrādhipa ("king of the Madras"): II, 1351 (*Ç°*); V, 569, 2244; VI, 2012, †2623, 2729, 2730, 2732, †3764; VII, 592, 593, 607, 615, 6363 (*Ç°*), 7488, 7494; VIII, 1661 (*Ç°*), †1962 (*Ç°*), 2025, 2395 (*Ç°*), 2438, 3688, †4827; IX, 26 (*Ç°*), 598, 599, 687, 854, 861, †873, †876, †888, †889, †892, †902, †904.

Madrādhipati (do.): I, 7117 (*Ç°*); VI, 1842, 2723; VIII, †4958; IX, 326, 518, †874, †880, †881, †899, †910.

Madraja ("born among the Madras"): VII, 1602.

Madrajanādhipa ("king of the Madras"): VIII, 2026, 3694 (*Ç°*); IX, †875.

Madrajaneçvara (do.): VIII, 2410; IX, 359.

Madraka: VIII, 2019.

Madrakādhama ("lowest among the Madrakas"): VIII, 1868 (Karṇa scolds him).

Madrakādhipa ("king of the Madrakas"): IX, 813.

Madrakeçvara (do.): VI, 1616; VIII, 2006 (*Ç°*).

Madrāṇām adhipa(ḥ) ("the king of the Madras"): VII, 613; VIII, 331 (*Sauvīraḥ*); IX, 332, 674, 782, 784.

Madrāṇām īçvara(ḥ) (do.): I, 7092 (*Ç°*); VII, 3529 (*Ç°*), 8903 (*Ç°*); VIII, 2404, 2408.

Madrāṇām ṛshabha(ḥ) ("the bull of the Madras"): VI, 3138.

Madrāṇām vṛshabha(ḥ) (do.): IX, 617 (*Ç°*).

Madrapa ("king of the Madras"): I, 4432, 4436; VIII, †1747, 1866; IX, 618, †878.

Madrapati (do.): I, 4426 (°*eḥ puraṃ*); VI, 1697; VIII, †1729, †1747, †4833, †4895; IX, 862, 864.

Madrarāj (do.): VI, 1604; VII, 1079, 6062, 6096; VIII, †1738; IX, 570, 678, 916.

Madrarāja (do.): I, †196, †205, 497, 542, 4429, 6993

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(Ç°), 7367 (Ç°); V, 188, 198, 566, 2375 (Ç°), 5739 (Ç°); VI, 1849, 1864, 2014, 2728, 3687, 3689, 3690, 4792, 4796, 4798, 4800, 5265, 5363; VII, 589, 600, 606, 1589, 1660, 2673, 3894, 3918, 3943 (Ç°), 5353, 5541, 5629, 6074, 6139, 6142, 7030, 7055, 7369, 7484, 7486, 7491, 7493, 8545, 9167; VIII, 45 (Ç°), 330 (Ç°), 334 (Ç°), 1313, 1323, 1324, 1341, 1390, 1632, 1655, 1656, 1665, 1670, 1672, 1673, 1674, 1679, 1703, 1779, 1869, 2014, 2394, 2460, 2840, 3190, 3193, 3207, 3257, 3949 (Ç°), 4021, †4648, †4815; IX, 120, 121, 321, 342, 345 (Ç°), 349, 352, 354, 358, 372 (Ç°), 377, 385, 388, 391, 409, 451, 460, 463, 466, 512, 515, 539, 540, 541, 589, 590 (Ç°), 600 (°*Vṛkodarau*), 604, 608, 626, 643, 650, 656, 689, 690, 691, 697, 698, 700, 768, 773, 775, 776, 778, 780, 781, 785, 786, 794, 796, 800, 809, 810, 824, 826, 851, 852 (°*Yudhishṭhirau*), †898, †903, 942 (*hate*), 955 (*nihate*), 960, 969 (°*padānugān*, will revenge his death), 978 (do.), 982 (do.), 983 (do.), 990 (°*ānugeshu*), 993, 994 (*nipātitam*), 996 (*pātite*), 998, 1003 (*hate*), 1018 (*hataṃ*), 1023, 1207, 1457 (*hataḥ*), 1837 (Ç°), 3061 (among the fallen); XI, 636 (*nihataḥ çete*), 640, 641.

Madrarājan (do.): VI, 1697, 3556, 5415; VII, 3570; VIII, 1651, 1872, 3647; IX, 685; XIV, 1796.

Madrarājeçvarātmaja (?): VIII, 1386.

Madreça ("king of the Madras"): VII, 1080, 1625, 2619, 6077; VIII, 1345, 1391, 1579, 1749, 2196, †4063; IX, 555, 556, 774, 823, 842, 848, †921 (*praçāntaṃ*); XIV, 1794.

Madreçvara (do.): I, 551; VI, 1699, 3681, 3693, 5269, 5315, 5416; VII, 4720; VIII, 1325, 1327, 1331, 1379, 1793 (Ç°), 4354; IX, 356, 660, 683, 694, 772.

Sauvīra, q.v.

Çalyabhrātṛ ("brother of Çalya"). § 593 (Abhimanyuvadhap.): VII, **38**, 1631 (slain by Abhimanyu; cf. *Çalyād avarajaḥ*, v. 1625).

Çalyānuja ("younger brother of Çalya"). § 611 (Çalyap.): IX, **17**, 931 (slain by Yudhishṭhira). Cf. Madrarājānuja.

Çalyaparvan[1] ("the section relating to Çalya"), the 9th of the greater parvans of Mhbhr. § 4 (Anukram.): I, **1**, 90 (°*sugandhibhiḥ*).—§ 11 (Parvas.): I, **2**, 550, 552.—§ 795*e* (Mahābhārata): XVIII, **6**, 275 (enumeration of what gifts should be given away during the recitation of *Ç.*).

Çalyaparvan[2], the 80th of the minor parvans of Mhbhr. § 10 (Parvas.): I, **2**, 346.—§ 609: Requested by *Janamejaya* (*a*), *Vaiçampāyana* related *Duryodhana's* grief at *Karṇa's* slaughter, his resolution to continue the battle, his making *Çalya* the commander of the army; that *Çalya*, having made a great carnage, was slain by *Yudhishṭhira* at midnight; that *Duryodhana* fled away from the field, penetrated into a lake, and in the afternoon was summoned and slain by *Bhīmasena*, who had caused the lake to be encompassed by many warriors; that *Açvatthāman*, etc. (*β*), slaughtered the *Pāñcāla* troops in the night; that *Sañjaya*, next morning, having set out from the camp, entered the city; the grief of the citizens upon hearing *Duryodhana's* fall; that *Sañjaya* informed *Dhṛtarāshṭra* (*γ*) ("on the side of the *Pāṇḍavas* 7 are alive, amongst the *Dhārtarāshṭras* 3") (*δ*); *Dhṛtarāshṭra's*, etc. (*ε*), grief; that *Dhṛtarāshṭra* ordered *Vidura* to let the ladies and *Gāndhārī* retire, and was comforted by *Vidura* (IX, **1**); *Dhṛtarāshṭra's* lament and how he asked *Sañjaya* about the battle (*ζ*) (IX, **2**). *Sañjaya* begins his narration.—§ 610: The fear of the *Kurus* after the fall of *Karṇa*, and the state of the *Kuru* army (*η*); *Duryodhana's* resolution to resist the victors (*θ*); *Bhīma* and *Dhṛshṭadyumna* caused a great carnage; *Arjuna* proceeded towards the car-division; *Nakula*, etc. (*ι*), & *Çakuni*; 25,000 foot-soldiers & *Arjuna*; they were slain by *Dhṛshṭadyumna* (*b*) and *Bhīma*; the *Kuru* army broke and fled away; *Cekitāna*, etc. (*κ*), having slain a large number, blew their conchs; *Arjuna* attacked the rest; they fled; *Duryodhana* & the *Pāṇḍavas*; *Duryodhana* rallied his troops (λ); *Duryodhana* (+ all his troops) & the *Pāṇḍavas* (headed by *Yudhishṭhira*) (IX, **3**). *Kṛpa* urged *Duryodhana* to make peace (*μ*) (IX, **4**); *Duryodhana* refused (*ν*). The troops were filled with enthusiasm; they took up their quarters about two yojanas distant, and bathed in the *Sarasvatī* of red waters on the sacred and beautiful tableland at the foot of *Himavat* (IX, **5**); there they passed the night: *Çalya*, etc. (*ξ*), and urged *Yudhishṭhira* to continue the battle. *Duryodhana* addressed *Açvatthāman* (description) (*o*), according to whose proposal *Çalya* was made generalissimo (*π*) (IX, **6**); *Çalya* promised to slay the foes (*ρ*). *Çalya* was anointed; the troops became cheerful (*σ*). *Çalya* resolved to slay or be slain (*τ*). No one any longer felt any grief on account of *Karṇa*; they slept that night happily and became very cheerful. *Yudhishṭhira* asked *Kṛshṇa* his advice (*υ*); *Kṛshṇa* praised *Çalya* (*Ārtāyani*), saying that he was equal to *Bhīshma*, etc. (*φ*), and superior to *Çikhaṇḍin*, etc. (*χ*); he thought only *Yudhishṭhira* was a match for *Çalya*, and urged him to slay him. After *Kṛshṇa* had gone, *Yudhishṭhira* dismissed all his brothers and the *Somakas* and slept happily that night, and so did the *Pāñcālas* and the *Pāṇḍavas*, delighted with *Karṇa's* fall (IX, **7**).—§ 611: The Battle of the Forenoon of the Eighteenth Day. After that night had passed away, the *Kuru* army, urged by *Duryodhana*, prepared for battle; the leaders, *Kṛpa*, etc. (*a*), resolved to fight unitedly ("or be stained with the five great sins and all the minor sins"). Then, with *Çalya* at their head, they quickly proceeded against the foes. Similarly, the *Pāṇḍavas*. Asked by *Dhṛtarāshṭra* about *Çalya's* slaughter by *Yudhishṭhira* and *Duryodhana's* by *Bhīmasena*, *Sañjaya* related: *Çalya* proceeded with horses of the *Sindhu* breed yoked unto his chariot, at the head of the array, accompanied by the *Madrakas* and the sons of *Karṇa*; enumeration of warriors on the left (*β*), on the right (*γ*), in the rear (*δ*), in the centre (*ε*); *Çakuni* and *Ulūka* surrounded by a large force of cavalry, etc. The mighty bowmen amongst the *Pāṇḍavas* divided themselves into three bodies, and rushed against the *Kurus*; *Dhṛshṭadyumna*, etc. (*ζ*), against the army of *Çalya*; *Yudhishṭhira* with his troops against *Çalya* alone; *Arjuna* against *Kṛtavarman* and the *Saṃçaptakas*; *Bhīmasena*, etc. (*η*), against *Kṛpa*; *Nakula* and *Sahadeva* against *Çakuni* and *Ulūka*. Requested by *Dhṛtarāshṭra*, *Sañjaya* enumerated the relative strength of the two armies (*θ*) (IX, **8**). The commencement of the battle (description); a terrible slaughter on both sides. *Arjuna* and *Bhīmasena* stupefied their foes; *Dhṛshṭadyumna*, etc. (*ι*), & *Çalya*; *Nakula* and *Sahadeva* proceeded with speed; the *Kurus* fled away (IX, **9**). *Çalya* & *Yudhishṭhira* (+ the *Pāṇḍava* host); *Nakula* & *Karṇa's* son *Citrasena*, whom he slew; *Nakula* & *Citrasena's* brothers *Satyasena* and *Susheṇa*; *Nakula* slew *Satyasena*, mounted the chariot of *Sutasoma*, and slew *Susheṇa*. The *Kurus* were rallied by *Çalya*; a great slaughter took place on both sides. *Sātyaki*, etc. (*κ*), roared like lions, etc. The *Kurus* surrounded *Çalya*; thither came *Arjuna*, having slaughtered the *Saṃçaptakas*, and the *Pāṇḍavas* headed by *Dhṛshṭadyumna* (IX, **10**). *Çalya* fought with great heroism against the troops of *Yudhishṭhira*; portents appeared on

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earth and in the skies. *Çalya* & *Yudhishṭhira*, etc. (λ); many were slain; the *Pāṇḍava* army repaired to *Yudhishṭhira*; *Kṛtavarman*, etc. (*μ*), & *Bhīmasena*, etc.; *Kṛtavarman* & *Bhīmasena*; *Kṛpa* & *Dhṛshṭadyumna*; *Çakuni* & the *Draupadeyas*; *Açvatthāman* & the twins; *Duryodhana* & *Kṛshṇa* and *Arjuna*; the *Bhoja* chief slew the brown steeds of *Bhīmasena*; *Çalya* slew the steeds of *Sahadeva*, who then slew *Çalya's* son; *Kṛpa* & *Dhṛshṭadyumna*; *Açvatthāman* & the *Draupadeyas*; once more the steeds of *Bhīmasena* were slain; he crushed the steeds and chariot of *Kṛtavarman*, who fled away; *Çalya* & *Yudhishṭhira*, etc. (*ν*); *Bhīma* (with his mace, with which he had challenged *Kubera* and slain Gh. on Gandhamādana) & *Çalya* (IX, **11**); "save *Çalya* or *Rāma* (the delighter of the *Yadus*), none else can venture to encounter *Bhīma*; save *Bhīma*, none can venture to encounter *Çalya*"; *Kṛpa* taking up *Çalya* on his own chariot, bore him away; *Bhīma* had also been made senseless. The *Kurus* (headed by *Duryodhana*) & the *Pāṇḍavas*; *Duryodhana* & *Cekitāna*; *Kṛpa*, etc. (*ξ*), & *Yudhishṭhira*; *Duryodhana* & *Dhṛshṭadyumna*; *Açvatthāman* (with 3,000 chariots, despatched by *Duryodhana*) & *Arjuna*; *Çalya* + *Candrasena* + *Drumasena* & *Yudhishṭhira* + 25 *Cedis*, etc. (*ο*); *Yudhishṭhira* was worsted (IX, **12**). *Sātyaki* and *Bhīmasena*, etc. (*ο*) (+ *Yudhishṭhira*) & *Çalya*; Si., etc., were delighted; *Duryodhana* regarded the *Pāṇḍavas*, *Pāñcālas*, and *Sṛñjayas* as already slain; the *Pāṇḍavas* & *Çalya*, who agitated the whole *Pāṇḍava* army; D. and G. wondered; the *Pāṇḍavas* with *Bhīmasena* at their head and led by *Yudhishṭhira* did not fly (IX, **13**). *Arjuna* & *Açvatthāman* and the *Trigartas*; *Arjuna* destroyed 2,000 chariots; *Açvatthāman* & the *Pāñcāla Suratha*, whom he slew; *Açvatthāman* and the *Saṃçaptakas* & *Arjuna* (IX, **14**). *Duryodhana* & *Dhṛshṭadyumna*; *Çikhaṇḍin* + the *Prabhadrakas* & *Kṛtavarman* and *Kṛpa*; *Çalya* & the *Pāṇḍavas* (with *Bhīma*, etc. (*π*), and *Sātyaki*); *Nakula* + *Yudhishṭhira* & *Çalya*; *Yudhishṭhira*, etc. (*ρ*), & *Çalya*; *Çalya* & *Bhīmasena* + *Sātyaki* (whom he deprived of his chariot); *Sātyaki* (on another chariot) & *Çalya* (IX, **15**). The *Pāṇḍavas* (in the very sight of *Kṛshṇa* and *Arjuna*, and though checked by *Bhīmasena*) were afflicted by the *Kurus* (headed by *Çalya*). *Arjuna* & *Kṛpa* and *Kṛtavarman*; *Sahadeva* & *Çakuni*; *Nakula* cast glances on *Çalya* from the side; the *Draupadeyas* checked numerous kings; *Çikhaṇḍin* & *Açvatthāman*; *Bhīmasena* & *Duryodhana*; *Yudhishṭhira* & *Çalya*; *Çalya* alone fought with the whole *Pāṇḍava* army; *Çalya* & *Bhīma*; the *Pāṇḍavas* fled, disregarding the cries of *Yudhishṭhira*, who, summoning all his brothers and *Kṛshṇa*, declared that after *Bhīshma*, etc. (*σ*), had been slain, *Çalya* only remained as his share; the sons of *Mādrī* should be the protectors of his wheels; *Sātyaki* would protect his right wheel and *Dhṛshṭadyumna* his left, *Arjuna* his rear, *Bhīma* fight in his front. The *Pāṇḍava* troops rejoiced, especially the *Pāñcālas*, etc. (*τ*); *Yudhishṭhira* & *Çalya*; *Bhīma* & *Duryodhana*; *Dhṛshṭadyumna*, etc. (*υ*), & *Çakuni*, etc.; *Duryodhana* was borne away by his steeds; *Açvatthāman*, etc. (*φ*), followed him in order to rescue him; the *Kaurava* troops became terrified; *Arjuna* began to slay them; *Çalya* was worsted by *Yudhishṭhira*; the army of *Duryodhana* broke; *Açvatthāman*, taking *Çalya* up on his own chariot, fled away; *Çalya* (on another chariot) & *Yudhishṭhira* (IX, **16**) + *Sātyaki*, etc. (*χ*); the *Pāṇḍavas*, etc. (*ψ*), & *Çalya*; the *Kurus* surrounded *Çalya* at the command of *Duryodhana*; *Kṛpa* slew *Yudhishṭhira's* charioteer, and *Çalya* his steeds; *Bhīmasena* slew *Çalya's* charioteer and steeds and cut off his armour; *Dhṛshṭadyumna*, etc. (*ω*), & *Çalya*; *Yudhishṭhira* slew *Çalya* with a celestial dart (created by *Tvashṭṛ* for the use of *Īçāna*, and always worshipped by the *Pāṇḍavas* with perfumes and garlands and excellent seats and the best kinds of viands and drinks). *Çalya's* younger brother & *Yudhishṭhira*, who slew him; the *Kurus* broke; *Sātyaki* & *Kṛtavarman*, whom *Kṛpa* carried away on his chariot; *Duryodhana* alone withstood the *Pāṇḍava* leaders (*αα*); *Kṛtavarman* (on another chariot) + *Kṛpa* & *Yudhishṭhira*; *Kṛtavarman* was carried away by *Açvatthāman* upon the latter's chariot; *Kṛpa* & *Yudhishṭhira*. The *Pārthas* blew their conchs and applauded *Yudhishṭhira* (IX, **17**). The followers of *Çalya* (1,700 *Madrakas*) resolved to avenge him; *Duryodhana* commanded them not to proceed to battle; they, however, attacked *Yudhishṭhira*; *Arjuna*, etc. (*ββ*), & the *Madrakas*, whom they began to slaughter; *Duryodhana* in vain tried to prevent them from fighting; then, urged by *Çakuni*, he proceeded to the rescue of the *Madrakas*. The *Pāṇḍavas* arranged themselves in the form called *Madhyama* and slew the *Madrakas*; meteors, etc., were seen; the *Pārthas* encountered a body of horse advancing towards them; the *Kuru* army fled away (IX, **18**). Also the sons of *Dhṛtarāshṭra* almost all turned away from the fight at noon; their fear was like to that after the fall of *Bhīshma*, etc. (*γγ*); the *Pāñcālas* and the *Pāṇḍavas* pursued them, and congratulated one another (*δδ*). The *Sṛñjayas* pursued the *Kurus*; *Arjuna* & the chariot-division; *Nakula*, etc. (*εε*), & *Çakuni*. *Duryodhana* rallied 21,000 foot-soldiers, resisted by *Bhīmasena* and *Dhṛshṭadyumna*; *Bhīma* slew them; *Yudhishṭhira's* troops in vain tried to transgress *Duryodhana*. *Duryodhana* rallied a small force by a spirited address (*ζζ*); the *Pāṇḍavas*, especially *Arjuna*, rushed against them; *Nakula*, etc. (*ηη*), against *Çakuni* (IX, **19**). The *Mleccha* king *Çālva* (on an elephant, sprung from a noble breed, and always worshipped by *Duryodhana*) attacked the *Pāṇḍavas* (+ *Somakas* and *Sṛñjayas*), who fled; *Dhṛshṭadyumna* (in order to vanquish the elephant) & *Çālva*; *Dhṛshṭadyumna* had his chariot, steeds, and charioteer destroyed by the elephant; *Bhīma*, etc. (*θθ*), & *Çālva* (+ the elephant); the *Pāñcālas*, etc. (*ι*), lamented; *Dhṛshṭadyumna* slew the elephant with his mace, and *Sātyaki* slew *Çālva* (IX, **20**). *Kṛtavarman*, rallying a portion of the *Kuru* army, resisted the *Pāṇḍavas*; *Sātyaki* & king *Kshemakīrti*, whom he slew; *Kṛtavarman* & *Sātyaki*; the *Pāṇḍavas*, the *Pāñcālas*, etc., became spectators; *Kṛpa* carried *Kṛtavarman* away upon his chariot; the whole army of *Duryodhana* fled except *Duryodhana*, who assailed all the *Pāṇḍavas*, etc. (*κκ*); then *Kṛtavarman* came (on another chariot) (IX, **21**). *Duryodhana* alone resisted the *Pāṇḍavas*; the *Kuru* army once more rallied and fought; *Duryodhana* & *Yudhishṭhira*, etc. (*λλ*); *Açvatthāman* & *Bhīmasena*; *Çakuni* & *Yudhishṭhira*, who was carried away by *Sahadeva* on his chariot; *Yudhishṭhira* (on another chariot) & *Çakuni*; Si. and Cā. applauded; *Ulūka* & *Nakula*; *Kṛtavarman* & *Sātyaki*; *Duryodhana* & *Dhṛshṭadyumna*; *Kṛpa* & the *Draupadeyas* (IX, **22**). The *Kurus* were broken by the *Pāṇḍavas*, but rallied by the sons of *Dhṛtarāshṭra*; *Yudhishṭhira* & *Kṛpa* and *Kṛtavarman* (who was carried away by *Açvatthāman*); *Duryodhana* despatched 700 chariots against *Yudhishṭhira*; *Çikhaṇḍin*, etc., came to aid *Yudhishṭhira*; an awful battle ensued; the 700 were slain; the *Pāṇḍavas* and *Pāñcālas* resisted; terrifying omens in nature were seen. *Çakuni* exhorted the others to fight in front; he would himself slay the *Pāṇḍavas* from behind; the *Madrakas* rejoiced, but were slain; *Çakuni* with 10,000 horsemen assailed the *Pāṇḍava* army in the rear; the force of the *Pāṇḍavas*

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broke down. *Yudhishṭhira* urged *Sahadeva* to slay *Çakuni*, aided by the *Draupadeyas*; *Yudhishṭhira*, with the *Pāñcālas*, would himself destroy the chariot-force. *Sahadeva* (with 700 elephants, 5,000 horses, and 3,000 foot-soldiers) + the *Draupadeyas* & *Çakuni*, who, with 6,000 horses, went away; similarly, the *Pāṇḍava* force, which was reduced to 6,000 horses; the *Draupadeyas* proceeded to *Dhṛshṭadyumna*, *Sahadeva* to *Yudhishṭhira*; *Çakuni* & *Dhṛshṭadyumna's* division; after a terrible battle the *Pāṇḍavas* encompassed *Çakuni* (IX, **23**). *Çakuni* exhorted the remainder of his following, 700 horses, and urged *Duryodhana* to attack the *Pāṇḍavas* (*μμ*); the remnant of the *Kuru* army attacked the *Pāṇḍavas*; *Arjuna* (desiring to exterminate the *Kurus*) addressed *Kṛshṇa*, recounting the loss sustained by the *Kurus* (*νν*), and attacked the remnant of the *Kuru* army, and caused a great slaughter (IX, **24**). *Dhṛshṭadyumna*, etc. (*ξξ*), & the chariot-force; *Duryodhana* escaped on horseback to *Çakuni*; 3,000 elephants encompassed the *Pāṇḍava* brothers, and were slain by *Arjuna* and *Bhīma*, etc. (*oo*). *Açvatthāman*, etc. (*ππ*), enquired about *Duryodhana*, pierced through *Dhṛshṭadyumna's* force, and proceeded to *Çakuni*. The *Pāṇḍavas*, headed by *Dhṛshṭadyumna*, assailed the *Kurus*. *Sañjaya* (having joined the five leaders and posted his men, who had been afflicted by *Arjuna*, by *Kṛpa*) & *Dhṛshṭadyumna*; *Sātyaki* & *Sañjaya*, who was made captive; *Bhīma* and *Arjuna* destroyed the elephants; *Açvatthāman*, etc., seeking *Duryodhana*, proceeded to *Çakuni* (IX, **25**). Eleven sons of *Dhṛtarāshṭra*: *Durmarshaṇa*, etc. (*ρρ*), & *Bhīmasena*, who slew them. *Bhīmasena* then slew 500 chariot-warriors, 10,000 foot, 700 elephants, and 800 horses (IX, **26**). *Duryodhana* and *Sudarça* (the only sons of *Dhṛtarāshṭra* yet unslain) were in the midst of the cavalry. *Kṛshṇa* urged *Arjuna* to destroy the remnant of *Duryodhana's* troops (*σσ*); *Arjuna* assented (*ττ*); "only 500 horses form the remnant of the troops of *Çakuni* . . . . ; there remain also *Açvatthāman*, etc. (*νν*)." *Bhīmasena*, etc. (*φφ*), & *Duryodhana* + *Çakuni*; *Dhṛtarāshṭra's* son *Sudarçana* & *Bhīmasena*; *Suçarman* and *Çakuni* & *Arjuna*; *Duryodhana* (on horseback) & *Sahadeva*. *Arjuna* & the *Trigartas*; *Arjuna* slew *Satyakarman*, *Satyeshu*, and the *Prasthala* ruler *Suçarman*, and the latter's thirty-five sons, etc., and then proceeded against the remnant of the *Bharata* host. *Bhīma* slew *Sudarçana* (Dhārtarāshṭra), and completed the destruction of the *Kaurava* army (IX, **27**). *Çakuni* & *Sahadeva*; *Ulūka* & *Bhīmasena*; *Sahadeva* sat down on his chariot; *Bhīma* and *Sahadeva* & *Çakuni's* men, who fled away, but were rallied by *Duryodhana*; *Sahadeva* + *Nakula* and *Bhīma* & *Çakuni* + *Ulūka*; *Sahadeva* slew *Ulūka*; *Çakuni* (recollecting the words of *Vidura*) & *Sahadeva*; *Çakuni's* division and *Çakuni* himself fled away, pursued by *Sahadeva*, who slew him (IX, **28**).

Çalyaputra[1] = Rukmaratha, q.v.

Çalyaputra[2]: IX, 959 (so C., but read with B. *Dharmaputraṃ*, i.e. Yudhishṭhira).

Çalyasya putra(ḥ) = Rukmaratha, q.v.

Çama[1] ("serenity of mind"). § 116 (Vasu, pl.): I, **66**, 2587 (son of the Vasu Ahas).

Çama[2]. § 117 (Aṃçāvat.): I, **66**, 2596 (son of Dharma), 2597 (husband of Prāpti).

Çama[3] (C. *S°*), a king among the Nandivegas. § 562 (Bhagavadyānap.): V, **74***γ*, 2733 (*Samaç ca Nandivegānāṃ*, among the eighteen kings who annihilated their relatives and kinsmen).

Çama[4] = Vishṇu (1000 names).

Çamaçam = Çiva (1000 names[1]).

Çamaçama = Çiva (1000 names[1]).

Çamana = Çiva (1000 names[1]).

Çamaṭha, a brahman. § 380 (Brahmasaras): III, **95**, 8527 (*vidyāvratasnātaḥ kaumāraṃ vratam āsthitaḥ*).—§ 381 (Gaya): III, **95**, (8528) (related to Yudhishṭhira the history of Gaya Āmūrtarayasa).

Çāmba[1] (B. Sāmba), son of Kṛshṇa and Jāmbavatī. § 232 (Svayaṃvarap.): I, **186**, 6997 (among the Vṛshṇis who were present at the svayaṃvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, **219**, 7914.—§ 253 (Haraṇāharaṇap.): I, **221**, 7992 (came to the marriage of Arjuna and Subhadrā).—§ 262 (Bhagavadyāna): II, **2**, 56 (received Kṛshṇa at his return to Dvārakā).—§ 264 (Sabhākriyāp.): II, **4**, 129 (among the princes who received instruction in the use of arms from Arjuna; C. has *S°*).—§ 273 (Rājasūyārambhap.): II, **14**, 622 (one of the seven atirathas among the Vṛshṇis; C. has *S°*).—§ 287 (Rājasūyik.): II, **34**, 1275 (*Gada-Pradyumna-Ç°āç ca*, came to the rājasūya of Yudhishṭhira).—§ 320 (Saubhavadhop.): III, **15**, 644 (*Gada-Çāmboddhavādibhiḥ*, defended Dvārakā); **16**, 667, 669, 672, 673, 674 (fights Kshemavṛddhi), 676, 677 (fights Vegavat); **18**, 735; **21**, 836 (*°prabhṛtayaḥ*).—§ 342 (Indralokābhigamanap.): III, **51**, 1994, 2009 (will assist the Pāṇḍavas in the battle).—§ 400 (Tīrthayātrāp.): III, **118**, †10233 (among the Vṛshṇis whom the Pāṇḍavas met in Prabhāsa).—§ 402*b* (do.): *Ç.*, when still a boy, had routed the army of the Daitya Çambara and killed Açvacakra: III, **120**, 10270, 10272.—§ 510 (Draupadī-Satyabhāmās.): III, **234**, 14719.—§ 553 (Vaivāhikap.): IV, **72**, 2357 (came to the marriage of Abhimanyu and Uttarā).—§ 554 (Sainyodyogap.): V, **1***a*, †5; **2**, 59.—§ 570 (Sainyaniryāṇap.): V, **157***κ*, 5330 (*Gada-Sāmboddhavādibhiḥ*, accompany Balarāma).—§ 589 (Dronābhishek.): VII, **11***ξ*, 408.—§ 599 (Jayadrathavadhap.): VII, **110***σ*, 4195.—§ 617*b* (Brahmaçiras): X, **12***ζ*, 638 (had never desired the discus of Kṛshṇa).—§ 730 (Ānuçāsanik.): XIII, **14**, 615 (*°hetoḥ*, in order to obtain the son *Ç.* Kṛshṇa performed austerities); **15**, 1028 (Çiva was gratified and granted Kṛshṇa the son *Ç.*).—§ 785 (Anugītāp.): XIV, **66***θ*, 1938 (accompanied Kṛshṇa); **86***τ*, 2557 (do.).—§ 793 (Mausalap.): XVI, **1**, 16, 19 (*Vāsudevasya dāyādaḥ*), 25; **3***ζ*, 100 (is slain).—§ 795 (Svargārohaṇap.): XVIII, **5**, 162 (among those who after death entered the deities). Cf. Jāmbavatīsuta (III, 10271), Jāmbavatyāḥ sutaḥ (III, 670).

Çāmba[2] (B. Sāmba), a brahman. § 787 (Āçramavāsap.): XV, **10**, 312 (the citizens charged *Ç.* to answer Dhṛtarāshṭra, when he took leave with them in order to go to the forest).

Çambara, an Asura. § 92 (Aṃçāvat.): I, **65**, 2530 (the second of the forty sons of Danu).—§ 209 (Drupadaçāsana): I, **138**, 5481 (*Mahendraṃ Çambaro yathā*).—§ 402*b* (Çāmba): III, **120**, †10271 (*Daityasya*, his army has been routed by Çāmba).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12072 (has been vanquished by Indra).—§ 444 (do.): III, **171**, 12149 (*°sya vadhe*, Mātali had acted as the charioteer of Indra).—§ 555 (Indravijaya): V, **16**, 497 (has been slain by Indra).—§ 561 (Yānasandhip.): V, **68***ζζ*, 2526 (has been vanquished by Kṛshṇa).—§ 562 (Bhagavadyānap.): V, **72**, 2602 (a sentence of his is quoted).—§ 568 (Vidulāputraçāsana): V, **134**, 4550 (do.).—§ 585 (Bhīshmavadhap.): VI, **100**, 4583 (*yathā devāsure yuddhe Çakra-Ç°yoḥ purā*, sc. *samāgamaḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1125 (*yādṛk purā vṛttaṃ Ç°āmararājayoḥ*).—§ 599 (Jayadrathavadhap.): VII, **96**, 3571 (*yathā pūrvam abhūd yuddhaṃ*

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Ç°āmararājayoḥ); **106**, 3973 (*Mahendra iva Ç°ṃ*, sc. *abhyadravat*); **109**, 4098 (*kurvator vividhā māyāḥ Çakra-Ç°yor iva*).—§ 600 (Ghaṭotkacavadhap.): VII, **169**, 7582 (*yathā devāsure yuddhe Ç°āmararājayoḥ*, sc. *yuddhaṃ*); **175**, 7914 (*Indra-Ç°yor iva*, sc. *sannipātaḥ*).—§ 605 (Karṇap.): VIII, **13**, 508 (*°sya çiro yadvad nihatasya mahāraṇe*).—§ 608 (do.): VIII, **74**, 3793 (*Ç°ṃ Maghavān iva*, sc. *hatvā*; C. has *S°*); **82**, †4210 (*Çakra-Ç°yor yathā*, sc. *yuddhaṃ*); **87**, 4397 (*sadṛçau yuddhe Ç°āmararājayoḥ*; C. has *S°*), 4463 (*Çakra-Ç°yor iva*, sc. *yuddhaṃ*); **88**, †4498 (*surāsurāḥ Ç°-Vāsavāv iva*, sc. *parivāryya*).—§ 610 (Çalyap.): IX, **7**, 355 (*Maghavān iva Ç°ṃ*, sc. *jahi*).—§ 611 (do.): IX, **15**, 784 (*yādṛço vai purā vṛttaḥ Ç°āmararājayoḥ*).—§ 617 (Aishīkap.): X, **12**, 596 (*Ç°ṃ Maghavān iva*, sc. *jahi*).—§ 641 (Rājadh.): XII, **98***ξ*, 3661 (*naikamāyaṃ*, had been slain by Indra); **102**, 3783 (a sentence of his is quoted); **130**, 4761 (*atraitac Chambarasyāhur mahāmāyasya darçanaṃ* (i.e. *çāstraṃ*, Nīl.)).—§ 656 (Khaḍgotpatti): XII, **166***γ*, 6146 (a Dānava).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8261 (among the ancient rulers of the earth).—§ 730 (Ānuçāsanik.): XIII, **14**, 616 (had been slain by Pradyumna).—§ 740 (do.): XIII, **36**, 2165 (*Çakra-Çambara saṃrādaṃ*), 2166, 2167, (2168).—§ 742 (do.): XIII, **39***a*, 2237 (*°sya māyā*). Cf. Daitya, Dānavendra (XIII, 2183).

Çambarahan = Indra, q.v.

Çambara-Pākahan = Indra, q.v.

Çambhalagrāma, v. S°.

Çambhu[1], an ancient king. § 6 (Anukram.): I, **1***a*, 228 (in Sañjaya's enumeration).—§ 761 (Ānuçāsanik.): XIII, **115***δ*, 5668.

Çambhu[2] = Brahmán: I, 2499; VI, 2069 (*ahaṃ Droṇāntakaḥ Pārtha, vihitaḥ Ç°nā purā*, says Dhṛshṭadyumna); XII, 11229 (creates Hiraṇyagarbha), 11602.

Çambhu[3] = Vishṇu (Nārāyaṇa, Kṛshṇa): II, 1321 (*Nārāyaṇaḥ* = Kṛshṇa); XII, 1505 (= Kṛshṇa); XIII, 6954 (1000 names); XIV, 1085 (= *mahān ātmā*).

Çambhu[4] = Çiva: III, 499 (*Çūlapāṇis Trilocanaḥ*, born from the forehead of Hari), 1629, 8648 (*°or jaṭābhrashṭā*, sc. Gaṅgā); V, 7395; VII, 9453, 9507, 9582; VIII, 1446; XII, 9164; XIII, 588, 1011.

Çambhu[5], a fire. § 493 (Āṅgirasa): III, **221**, 14181 (the fourth of the five Ūrjaskara fires, sons of Tapas).

Çambhu[6], a Rudra. § 770 (Ānuçāsanik.): XIII, **151***β*, 7091 (enumeration).

Çambhu[7], son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.): XIII, **14***a*, 621.

Çambuka. § 653*b* (Gṛdhra-gomāyus.): XII, **153**, 5742 (*çūdre*, slain by Rāma [Dāçarathi, because he performed austerities], then a brahman's child was revived; B. has *J°*).

Çambūka, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2578.

Çamīka[1], a muni, father of Çṛṅgin. § 51 (Parikshit): I, **41**, (1711); **42**, (1727), 1741, 1749 (having disgraced Ç., Parikshit was cursed by Çṛṅgin).—§ 266 (Çakrasabhāv.): II, **7**, 297 (in the palace of Indra, B. has *S°*).—§ 790 (Putradarçanap.): XV, **35**, 946.

Çamīka[2], a Vṛshṇi. § 232 (Svayaṃvarap.): I, **186**, 6999 (came to the svayaṃvara of Draupadī, *S°* both B. and C.).—§ 273 (Rājasūyārambhap.): II, **14**, 623 (is a mahārātha, *S°* both B. and C.).—§ 589 (Droṇābhishek.): VII, **11***ζ*, 409 (*Ç°* also B.). The right spelling of this and prec. is *S°*.

Çampāka, a brahman. § 659 (Mokshadh.): XII, **176**, 6563 (*°ena muktena gītam itihāsaṃ purātanaṃ*, i.e. vv. 6565 foll.), 6585 (*Hāstinapure brāhmaṇena upavarṇitaṃ | Ç°ena purā mahyaṃ*, i.e. to Bhīshma).

Çamyu, a fire. § 490 (Āṅgirasa): III, **219**, 14131 (the first son of Bṛhaspati), 14133 (Satyā is his wife), 14135 (his children).

Çanaiçcara[1], the planet Saturn, son of Sūrya (the Sun). § 270 (Brahmasabhāv.): II, **11**, 447 (among other planets in the palace of Brahmán).—§ 533 (Sītā-Rāvaṇasaṃv.): III, **281**, 16171 (*Rohiṇīm etya Ç°a iva grahaḥ*).—§ 569 (Bhagavadyānap.): V, **143***θ*, 4840 (*Prājāpatyaṃ hi nakshatraṃ*—i.e. Rohiṇī, Nīl.—*grahas tīkshṇo mahādyutiḥ | Ç°ḥ pīḍayati*, omens).—§ 574 (Jambūkh.): VI, **2***a*, 66 (*Rohiṇīṃ pīḍayann esha sthito . . . C°ḥ*, omens); **3**, 94 (*Viçākhāyāṃ samīpasthau Bṛhaspati-Ç°au*).—§ 586 (Bhīshmavadhap.): VI, **104**, 4748 (*samāgatau . . . yathākāçe . . . sthitau Budha-C°au*).—§ 611 (Çalyap.): IX, **16**, 805 (*candramaso 'bhyāse Ç°a iva grahaḥ*).—§ 717*b* (Nārāyaṇīya): XII, **350**, 13692 (*°ḥ Sūryaputro bhavishyati Manur* (*Manor*, C.) *mahān*).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7643 (enumeration). Cf. Sūryaputra.

Çanaiçcara[2] = Sūrya (the Sun): III, 148.

Çānavatya, pl. (*°āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1872 (among the peoples who brought tribute to Yudhishṭhira).

Çāṇḍilī[1], a goddess. § 116 (Vasu): I, **66**, 2584 (wife of Prajāpati and mother of the Vasu Anala).—§ 574 (Jambūkh.): VI, **8***ι*, 295 (*tatra*—i.e. on the Çṛṅgavat mountain—*svayaṃprabhā devī nityaṃ vasati Ç°ī*).

Çāṇḍilī[2], a brāhmaṇī. § 565 (Gālavacarita): V, **113**, 3872 (*brāhmaṇī*, performed austerities on the Ṛshabha mountain), 3890.—§ 764 (Ānuçāsanik.): XIII, **123**, 5859, 5864 (had attained to heaven, discourse between her and Sumanā).

Çāṇḍilya, a ṛshi. § 264 (Sabhākriyāp.): II, **4***a*, 112 (in Yudhishṭhira's palace).—§ 615 (Baladevatīrthay.): IX, **54**, 3041 (his daughter attained to heaven).—§ 637 (Rājadh.): XII, **47***η*, 1593 (among the ṛshis who surrounded Bhīshma on his arrow-bed).—§ 677 (Mokshadh.): XII, **254**, 9114 (*samādhau yogam evaitac Ch°aḥ çamam abravīt*, in the Chāndogya Upanishad, Nīl. and PCR.).—§ 746 (Ānuçāsanik.): XIII, **65**, 3308 (*pradānaṃ sarvadānānāṃ çakaṭasya, viçāmpate | evam āha mahābhāgaḥ Ç°o mahān ṛshiḥ*).—§ 767 (do.): XIII, **137***a*, 6266 (having given food to Ç., Bhumanyu ascended to heaven).

Çani = Çiva (1000 names[2]).

Çaṅkara[1] = Çiva, q.v.

Çaṅkara[2], a Viçvedeva. § 749 (Ānuçāsanik.): XIII, **91***η*, 4360 (enumeration).

Çaṅkaraçvaçura = Himavat: XIII, 1748.

Çaṅkarshaṇa (X, 498), error in C. for Saṅkarshaṇa, q.v.

Çaṅkha[1], a serpent. § 47 (Sarpanāmakath.): I, **35**, 1553.—§ 564 (Mātaliyop.): V, **103**, 3628.—§ 793 (Mausalap.): XVI, **4***e*, 119.

Çaṅkha[2], son of the Matsya king Virāṭa and brother of Uttara. § 232 (Svayaṃvarap.): I, **186**, 6988 (*Virāṭaḥ saha putrābhyāṃ Ç°enaivottareṇa*, present at the svayaṃvara of Draupadī).—§ 556 (Goharaṇap.): IV, **31**, 1015 (*Virāṭasya suto jyeshṭhaḥ*).—§ 561 (Yānasandhip.): V, **57**, 2237 (*Virāṭaḥ saha putrābhyāṃ Ç°enaivottareṇa*, in the army of Yudhishṭhira).—§ 569 (Bhagavadyānap.): V, **141***γ*, 4782.—§ 572 (Rathātirathasaṅkh.): V, **171**, 5907 (a ratha among the Pāṇḍavas).—§ 573 (Ambopākhyānap.): V, **194***γ*, 7599.—§ 578 (Bhīshmavadhap.): VI, **45**[2], 1704, 1705 (fought with Saumadatti); **49**, 2010 (*Vairāṭiḥ*, not in B.), 2012 (not in B.), 2015, 2017, 2019.—§ 584 (do.): VI, **82**[2], 3595, 3597 (is slain by Droṇa).—§ 604 (Karṇap.): VIII, **6***ξ*, 187

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(*Virāṭaputraḥ*, mentioned among those who have fallen).—§ 795 (Svargārohaṇap.): XVIII, 5λ, 148, 164 (among those who entered the deities).

Çaṅkha[3], an ancient ṛshi, brother of Likhita. § 266 (Indrasabhāv.): II, **7**, 292 (*Çaṅkhaç ca Likhitaç ca*, in the palace of Indra).—§ 628 (Rājadharm.): XII, **23**, 668, 670, 671, 672, 673, 675, 687, (688), 690, 692, (694).—§ 746 (Ānuçāsanik.): XIII, **66***ε*, 3320 (ascended to heaven by having made gifts of sesame seeds).

Çaṅkha[4], a Daitya. § 268 (Varuṇasabhāv.): II, **9**, 365 (among other Daityas in the palace of Varuṇa).

Çaṅkha[5], a treasure. § 269 (Vaiçravaṇasabhāv.): II, **10**, 418 (*nidhipramukhyau Ç°Padmau dhaneçvarau*, in the palace of Kubera; C. has *S°*).—§ 677 (Mokshadh.): XII, **235**, 8603 (*nidhiṃ*, given by Brahmadatta to the brahmans).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6261 (do.).—§ 785 (Anugītāp.): XIV, **65***η*, 1924 (*°ādīn nidhīn*).

Çaṅkha[6], a prince. § 291 (Çiçupālavadhap.): II, **44***a*, 1539.

Çaṅkhabhṛt = Vishṇu (1000 names).

Çaṅkhacakragadādhara = Kṛshṇa (Vishṇu), q.v.

Çaṅkhacakragadāhasta = Kṛshṇa, q.v.

Çaṅkhaçiras, a serpent. § 47 (Sarpanāmak.): I, **35**, 1557. Cf. next.

Çaṅkhaçīrsha, a serpent. § 564 (Mātalīyop.): V, **103***γ*, 3631. Cf. the prec.

Çaṅkhakumbhaçravas, a māṭṛ. § 615*u* (Skanda): IX, **46***θ*, 2644.

Çaṅkhalikā, a māṭṛ. § 615*u* (Skanda): IX, **46***θ*, 2644.

Çaṅkhamekhala, a ṛshi. § 22 (Pramadvarā): I, **8***a*, 961.

Çaṅkhamukha, a serpent. § 47 (Sarpanāmak.): I, **35**, 1556.

Çaṅkhapada, son of Manu Svārocisha. § 717*b* (Nārāyaṇīya): XII, **349**, IV), 13583, 13584.

Çaṅkhapiṇḍa, a serpent. § 47 (Sarpanāmak.): I, **35**, 1558.

Çaṅkhatīrtha, a tīrtha on the *Sarasvatī*. § 615*f* (Baladevat.): Here *Baladeva* beheld a gigantic tree, *Mahāçaṅkha*, tall as *Meru*, looking like *Çvetaparvata*, and resorted to by many Ṛ.; there dwell Y., Vd., Rā., Pç., and Si., in thousands; all of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that tree for their sustenance, and wander unseen by men: IX, **37**, 2137.

Çaṅkhinī, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6021 (*°ṃ*, but B. has *Çaṅkhinītīrthaṃ*; cf. Devyās tīrtha(ṃ)).

Çaṅku, a Vṛshṇi. § 232 (Svayaṃvarap.): I, **186**, 6999 (present at the svayaṃvara of Draupadī).—§ 253 (Haraṇāharaṇap.): I, **221**, 7992 (came to the nuptials of Arjuna and Subhadrā).—§ 273 (Rājasūyārambhap.): II, **14**, 623.

Çaṅkukarṇa[1], a serpent. § 67 (Sarpasattra): I, **57**, 2156 (of Dhṛtarāshṭra's race).

Çaṅkukarṇa[2], son of Janamejaya. § 160 (Pūruv.): I, **95**, 3838 (son of Janamejaya and Vapushṭamā).

Çaṅkukarṇa[3], a warrior of Skanda. § 615*u* (Skanda): IX, **45**, 2553 (given to Skanda by Parvata), (*η*), 2558 (enumeration).

Çaṅkukarṇa[4] = Çiva (1000 names[1]).

Çaṅkukarṇeçvara, a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 5012.

Çānta[1], son of the Vasu Ahas. § 116 (Vasu, pl.): I, **66**, 2587.

Çānta[2] = Çiva (1000 names[1]).

Çānta[3] = Vishṇu: XII, 13112; XIII, 7011 (1000 names), 7048 (do.).

Çāntā, daughter of the Aṅga king Lomapāda and wife of Ṛshyaçṛṅga. § 390 (Tīrthayātrāp.): III, **110**, 9993.—§ 391 (do.): III, **110**, 9996 (*rājaputrī*).—§ 391 (Ṛshyaçṛṅga): III, **113**, †10080, †10088, †10089, †10091, †10093 (Ṛshyaçṛṅga married *Ç.*).—§ 677 (Mokshadh.): XII, **235**, 8609 (having given his daughter *Ç.* to Ṛshyaçṛṅga, Lomapāda obtained the fruition of all his wishes).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6269 (do.).

Çāntabhaya, an ancient king. § 6 (Anukram.): I, **1**, 229 (in Sañjaya's enumeration).

Çāntanava[1] = Bhīshma, q.v.

Çāntanava[2] = Citrāṅgada: I, 4068, 5744.

Çāntanava[3], pl. (*°āḥ*), "the descendants of Çāntanu." § 298 (Dyūtap.): II, **63**, 2112, 2117.

Çāntanoḥ putra(ḥ), Çantanoḥ suta(ḥ) = Bhīshma, q.v.

Çāntanu, son of Pratīpa and father of Bhīshma, Citrāṅgada, and Vicitravīrya. § 11 (Parvas.): I, **2**, 372.—§ 70 (Ādivaṃçāvat.): I, **60**, 2213 (*°oḥ santatiṃ*).—§ 130 (Aṃçāvat.): I, **67**, 2711 (*jajñire Vasavas tv ashṭau Gaṅgāyāṃ Çāntanoḥ sutāḥ*).—§ 155 (Pūruvaṃç.): I, **94**, 3750 (*Pratīpasya trayaḥ putrā jajñire, Bharatarshabha | Devāpiḥ Çāntanuç caiva Vāhlīkaç ca mahārathaḥ*), 3751 (became king after Pratīpa had retired to the woods).—§ 156 (do.): I, **95**, ††3797 (son of Pratīpa and Sunandā), ††3798, 3799 (*atrānuvaṃçaçloko bhavati | "yaṃ yaṃ karābhyāṃ spṛçati jīrṇaṃ sa sukham açnute | punar yuvā ca bhavati tasmāt taṃ Çāntanuṃ viduḥ" iti tad asya Çāntanutvaṃ*), ††3800 (married Gaṅgā, by whom he had the son Devavrata or Bhīshma), ††3802 (married Satyavatī, by whom he had the sons Citrāṅgada and Vicitravīrya).—§ 161 (Mahābhishop.): I, **96**, 3858 (shall be the father of the Vasus).—§ 162 (Çāntanūp.): I, **97**, 3882 (the reborn Mahābhisha was called Çāntanu, because of the asceticism of his father Pratīpa: *çāntasya jajñe santānas tasmād āsīt sa Çāntanuḥ*), 3883 (*Kurusattamaḥ*), 3884, 3887 (is made king), 3888.—§ 163 (Bhīshmotp.): I, **98**, 3900 (marries Gaṅgā), 3901, 3904, 3909 (seven of the eight children whom Çāntanu begot in Gaṅgā, she threw into the water, but the eighth was saved by *Ç.*).—§ 164 (Āpavop.): I, **99**, (3920), 3923, 3965, 3966, 3967 (having told *Ç.* the history of the Vasus, Gaṅgā left him, taking with her the child [Bhīshma]).—§ 165 (Satyavatīlābhop.): I, **100**, 3968, 3969, 3973, 3976, 3981, 3982, 3983, 3989, 3990, 3994, 3996, 3998, 4006, 4009 (*°oḥ putraḥ*, i.e. Bhīshma, was taken by *Ç.* to the capital and installed as yuvarāja), 4015 (sees Satyavatī), (4020), 4022, 4024, 4027, 4041, 4053 (*nāthaḥ C°oḥ*, i.e. Bhīshma), 4064, 4066 (marries Satyavatī; Bhīshma adopts the vow of brahmacarya, and *Ç.* grants him that he shall die at his own choice).—§ 166 (Citrāṅgadop.): I, **101**, 4067, 4070, 4071 (having procreated Citrāṅgada and Vicitravīrya, he dies).—§ 167 (Vicitravīryop.): I, **102**, 4126 (*Kauravyaḥ*).—§ 168 (Bhīshma-Satyavatīsaṃv.): I, **103**, 4148 (*Kauravyasya*), 4170.—§ 173 (Pāṇḍurājyābhish.): I, **109**, 4359 (*°or vaṃçaṃ*).—§ 177 (Pāṇḍudigvijaya): I, **113**, 4461.—§ 198 (Çaradvat): I, **130**, 5084 (brings up Kṛpa and Kṛpī).—§ 253 (Haraṇāharaṇap.): I, **221**, 7969 (*°or anvaye*).—§ 267 (Yamasabhāv.): II, **8**, 336 (in the palace of Yama).—§ 370 (Tīrthayātrāp.): III, **84**, 8012 (*tato Lalitikaṃ gacchet Ç°os tīrtham uttamaṃ*).—§ 406*b* (Ārcīkaparvata): III, **125**, 10414 (had attained the eternal abode at Ārcīkaparvata).—§ 438*f* (Arjuna): III, **162**, 11825 (*pitus tava pitāmahaḥ*, i.e. Arjuna's), 11828 (*adhirājaḥ sa rājaṃs tvāṃ Çāntanuḥ prapitāmahaḥ | svargajīt Çakralokasthaḥ kuçalaṃ paripṛcchati*, says Kubera to Arjuna).—§ 556 (Sañjayayānap.): V, **31**, 924 (*°or vaṃçaḥ*).—§ 561 (Yānasandhip.): V, **55**, 2189 (*Pitāmaho 'pi Gāngeyaḥ Çāntanor adhi*).—§ 569

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(Bhagavadyānap.): V, **147**χ, 4973, 4983 (*°oḥ kulavardhana*, i.e. Bhīshma), 4992 (*°unā jātaḥ*, i.e. Bhīshma); **148**, 5003 (*Prātīpaḥ*); **149**, 5055 (*dhṛtimān me pitāmahaḥ*, i.e. Dhṛtarāshṭra's), 5059 (*Vāhlīkaç ca priyo bhrātā Ç°oç ca*), 5067 (*pitṛbhrātṝn parityajya*—sc. Bāhlīka; *Vāhlīkena tv anujñātaḥ Çāntanur . . . | pitary uparate . . . rājyakāmam* (B. *rājā rājyam*) *akārayat*).—§ 573 (Ambop.): V, **173**, 5945 (*mama pitā*, i.e. Bhīshma's).—§ 576 (Bhagavadgītāp.): VI, **14**, 550 (became free from sorrow, etc., when Bhīshma was born).—§ 587 (Bhīshmavadhap.): VI, **120**, 5702 (*ayaṃ* — i.e. Bhīshma — *pitaram ājñāya kāmārttaṃ Çāntanuṃ purā | ūrdhvaretasam ātmānaṃ cakāra*).—§ 615 (Gadāyuddhap.): IX, **56**ρ, 3153 (*°oḥ kulapāṃçanaḥ*, i.e. Duryodhana).—§ 639 (Rājadh.): XII, **50**, 1820 (*varadānāt pituḥ kāmaṃ chandamṛtyur asi prabho | Ç°or dharmanityasya*, says Kṛshṇa to Bhīshma).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12988 (*mama pitā*, i.e. Bhīshma's).—§ 724 (Ānuçāsanik.): XIII, **8**, 387 (*tena satyena gaccheyaṃ lokān yatra sa Ç°uḥ*).—§ 746 (do.): XIII, **59**, 3041 (do.).—§ 747 (do.): XIII, **84**, 3941 (Bhīshma had performed his çrāddha).—§ 775 (do.): XIII, **166**η, 7683 (among the kings whose names, when recited, bestow religious merit).—§ 787 (Āçramavāsap.): XV, **9**λ, 283 (has ruled over the earth); **10**, 320 (do.). Cf. Bhārata, Bhāratagoptṛ, Bharatasattama, Kauravya, Kurusattama, Prātīpa.

Çāntanuja = Bhīshma, q.v.

Çāntanunandana = Bhīshma, q.v.

Çāntanūpākhyāna(m) ("episode relating to Çāntanu"). § 162 (Sambhav.): The *rājarshi Pratīpa* spent many years in ascetic penances at the source of *Gaṅgā*. She sat upon his right thigh and wished him to be her husband. He replied that the left lap was for the wife, but the right for the daughters and daughters-in-law; therefore he accepted her for his son, to which *Gaṅgā* consented on the condition that his son should not be able to judge of the propriety of her acts. Then *Pratīpa*, along with his wife, engaged in ascetic austerities from desire of offspring, and when they had grown old, *Mahābhisha* (v. Mahābhishop.) was born as a son to them and was called *Çāntanu*, because his father had controlled his passion (*çāntasya santānaḥ*, v. 3882, cf. 3799). When *Çāntanu* had grown to become a youth, *Pratīpa* told him about his appointment with the celestial damsel, installed him upon the throne, and retired into the woods. *Çāntanu*, who was addicted to hunting, one day came upon the banks of *Gaṅgā*, frequented by *Siddhas* and *Cāraṇas*, and there he requested *Gaṅgā*, in the form of a lovely maiden, to become his wife (I, **97**). (For continuation v. Bhīshmotpatti.)

Çāntanusuta = Bhīshma, q.v.

Çāntatama = Çiva (1000 names[1]).

Çantātman = Kṛshṇa: XII, 1671.

Çānti[1], an Indra. § 238 (Pañcendrop.): I, **197**, 7304 (the fourth of the five Indras).

Çānti[2], a ṛshi. § 717*c* (Uparicara): XII, **337**ε, 12759 (*ṛshiḥ*, among the sadasyas at king Vasu Uparicara's sacrifice).

Çānti[3], son of Aṅgiras. § 747*b* (Suvarṇotpatti): XIII, **85***θ*, 4147 (the fourth son of Aṅgiras).

Çānti[4] = Vishṇu (1000 names).

Çāntida = Vishṇu (1000 names).

Çāntiparvan, the twelfth book of Mhbhr. § 4 (Anukram.): I, **1**, 90 (*°mahāphalaḥ . . . . Bhāratadrumaḥ*).—§ 10 (Parvasaṅgr.): I, **2**, 351 (*yatra Rājadharmānuçāsanaṃ | Āpaddharmaç ca parvoktaṃ Mokshadharmas tataḥ paraṃ*).—§ 11 (do.): I, **2**, 593, 594.—§ 795*c* (Mahābhārata): XVIII, **6**, 277 (during the recitation of *Ç.* brahmans should be fed with *havishya*).

[Çapathavidhi] ("the taking of oaths"). § 751*b* (Ānuçāsanik.) († vv. 4549–4561). *Bhīshma* said: Once B.-ṛ and R.-ṛ. proceeded to the western *Prabhāsa*, and resolved to visit all the sacred waters on earth; there were *Çukra*, etc. (*a*), and *Indra*; they reached *Kauçikī* on the day of full-moon in the month of *Māgha*, and then *Brahmasaras*, where they gathered and ate the stalks of the lotus; *Agastya's* stalks had been taken away; he complained of the increasing unrighteousness, and thought of going to heaven in order not to live to see yet worse things; the Ṛ. took, each of them, the most frightful oaths to their own innocence (*β*); but *Indra* uttered "a benediction instead of a curse," and confessed that he had stolen the stalks, not from cupidity, but from desire of hearing what Ṛ. would say. *Agastya* forgave him. Then they proceeded to other *tīrthas* *(XIII, **94**).

Çara = Çiva (1000 names[2]).

Çarabha[1], a serpent. § 64 (Sarpasattra): I, **57**, 2150 (of Takshaka's race).

Çarabha[2], a serpent. § 65 (Sarpasattra): I, **57**, 2152 (of Airāvata's race).

Çarabha[3], an Asura. § 92 (Aṃçāvat.): I, **65**, 2534 (son of Danu).—§ 130 (do.): I, **67**, 2663 (*yas teshāṃ Daiteyānaṃ mahāsuraḥ*, incarnate as the rājarshi Paurava).

Çarabha[4], a ṛshi. § 267 (Çakrasabhāv.): II, **8**, 325 (in the palace of Indra).

Çarabha[5], son of Çiçupāla. § 561 (Yānasandhip.): V, **50**η, 2013 (*Cedipater* — i.e. Dhṛshṭaketu's — *bhrātā . . . . Karakarsheṇa sahitaḥ*, has joined the Pāṇḍavas).—§ 785 (Anugītāp.): XIV, **83**, 2468 (*Çiçupālasutena*, king of the Cedis, vanquished by Arjuna). Cf. Çiçupālasuta.

Çarabha[6], brother of Çakuni. § 600 (Ghaṭotkacavadhap.): VII, **157**π, 6944 (among five brothers of Çakuni who are slain by Bhīmasena).

Çarabha[7] = Vishṇu (1000 names).

Çarabha, pl. (*āḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6684 (only C.; B. has *Çabarāḥ*).

Çarabhaṅga, a ṛshi. § 370 (Tīrthayātrāp.): III, **84**, 8184 (*°āçramaṃ*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8380 (*āçramaḥ Ç°sya*, in the north).—§ 528 (Rāvaṇagamana): III, **277**, 15984 (*°āçramaṃ*), 15985 (worshipped by Rāma Dāçarathi).

Çāradaṇḍāyanī, a kshatriya wife. § 185*c* (Pāṇḍu): When appointed by her husband to raise offspring, *Ç.* went out in the night and waited at a spot where four roads met, and having performed the *puṃsavana* rite had three sons (*Durjaya*, etc. (*a*)) by a brahman: I, **120**, 4677.

Çaradvat[1], a ṛshi. § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2435 (*Gautamāt*, father of Kṛpa and Kṛpī).—§ 198: *Janamejaya* said: "Tell me the birth of Kṛpa." *Vaiç.* said: The *maharshi* Gotama had a son *Çaradvat*, born with arrows. *Ç.* studied the *Dhanurveda* in preference to the *Vedas*, and by his austerities he came to master all weapons. Indra was afraid of him, and sent the *devakanyā* (cf. v. 5078: *apsarasaṃ*) Jānapadī to disturb him. He fled from her; but from his seed that had fallen upon a clump of reeds (*çarastambe*) sprung two children, whom a soldier found and brought to king *Çāntanu*. *Çāntanu*, from pity (*kṛpā*, v. 5089), brought them up as his own children, whence he called them *Kṛpa* and *Kṛpī*. *Ç.* by his *tapas* learnt what had happened and came to *Çāntanu* and told him his lineage, etc. He then instructed *Kṛpa* in the fourfold *Dhanurveda* and various *çāstras*, and in

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a short time *Kṛpa* became an eminent teacher, who instructed the *Dhārtarāshṭras*, *Pāṇḍavas*, *Yādavas*, *Vṛshṇis*, and other princes from various countries in the *Dhanurveda*: I, **130**, 5072 (*Gautamaḥ*), 5077, 5083 (*Gautamasya*).—§ 572 (Rathātirathas.): V, **166**, 5768 (*Gautamasya maharsher ya ācāryasya Ç°aḥ çarastambāt suto 'bhavat*, i.e. Kṛpa). Cf. Gautama.

Çaradvat[2] = Kṛpa: I, 7116 (*Kṛpāt*); V, 5734 (*Kṛpasya*); XI, 30 (*Kṛpasya*).

Çaradvat[3], pl. § 561 (Yānasandhip.): V, **57***σ*, 2289 (*sa-Bāhlikān Kurūn brūyāḥ Prātipeyān Çaradvataḥ*, (?), = *āyushmataḥ*, Nīl.).

Çāradvata = Kṛpa, q.v.

Çāradvatasūnu: VIII, †4504 (*tatas tu Duryodhana-Bhoja-Saubalāḥ Kṛpeṇa Çāradvatasūnunā saha*, where *Ç.* must be taken as the name of a son of Kṛpa, but PCR. seems to have read Çāradvatīsūnunā (i.e. Açvatthāman)).

Çāradvatī[1], an Apsaras. § 191 (Arjuna): I, **123**, 4820 (among the Apsarases who sung at the birth of Arjuna).

Çāradvatī[2] = Kṛpī: I, 5114.

Çāradvatīputra ("son of Kṛpī") = Açvatthāman: VII, 6861, 8970.

Çāradvatīsuta, do. = Açvatthāman: VII, 6103, 6802, 6819, 8747; VIII, 2.

Çaradvatsuta = Kṛpa: VIII, †4310.

Çaraṇa[1], a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vāsuki's race).

Çaraṇa[2] = Vishṇu (1000 names).

Çaraṇya[1] = Çiva: XIII, 1246 (1000 names[2]); XIV, 212.—Do.[2] = Sūrya: III, 192.

Çarāsana, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **136***χχ*, 5594 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Çarastamba, a tīrtha. § 733*b* (Ānuçāsanik.): XIII, **25**, 1714: By bathing in the waterfalls at *Ç.*, Kuçastamba, and Droṇaçarmapada, one becomes worshipped by Apsarases.

Çarava, pl. (*°āḥ*), v. Çabara.

Çaravanālaya = Skanda: I, 2587.

Çaravanodbhava = Skanda: III, 14635.

Çarāvatī, a river in Bhāratavarsha. § 574 (Jambūkh.): VI, **9***λ*, 327.

Çārdulī ("tigress"). § 127 (Aṃçāvat.): I, **66**, 2625 (daughter of Krodhavaçā), 2629 (mother of the lions and tigers, etc.).

Çarin = Çiva (1000 names[1]).

Çarīrabhṛt = Vishṇu (1000 names).

Çarīrabhūtabhṛt = Vishṇu (1000 names).

Çarmaka, pl. (*°āḥ*), a people. § 280 (Bhīmasena): II, **30**, 1087 (in the east, conquered by Bhīmasena on his *digvijaya*).

Çarman = Vishṇu (1000 names).

Çarmin, a brahman. § 746 (Ānuçāsanik.): XIII, **68**, 3400 (*Agastyaṃ gotrataḥ*, cf. Agastya[2]), 3419.

Çarmishṭhā, daughter of the Asura king Vṛshaparvan and the second wife of Yayāti. § 143 (Nahusha): I, **75**, 3159, 3160 (mother of Druhyu, Anu, and Pūru).—§ 146 (Devayānī): I, **78**, 3284 (*duhitā Vṛshaparvaṇaḥ*), 3285, (3287), 3290, 3291, 3305 (*duhitrā Vṛshaparvaṇaḥ*), 3306, 3309, 3310 (*Vārshaparvaṇī*), 3312, 3313; **80**, 3347, 3348, 3349, (3351), (3353), (3355); **81**, 3360, 3363, 3365, 3368, 3375, 3393, 3395.—§ 147 (do.): I, **82**, 3399, 3402, 3406, 3407, (3408), (3412), (3415), (3417), 3420, 3421, 3422; **83**, 3424, 3425, (3426), (3429), 3433, 3438, 3440, (3443), 3451, 3458.—§ 148 (Yayāti): I, **84**, 3481 (*°ayāḥ sutaṃ Druhyuṃ*), 3520 (*°ayāḥ suto Druhyuḥ*).—§ 156 (Pūruvaṃç.): I, **95**, ††3761, ††3762 (by Yayāti, mother of Druhyu, Anu, and Pūru).—§ 569*b* (Yayāti): V, **149**, 5044 (*duhitrā Vṛshaparvaṇaḥ*, mother of Pūru).—§ 595 (Shoḍaçarāj., v. Yayāti): VII, **63**, 2297.

Cf. also the following synonyms:—

Asurendrasutā ("daughter of the Asura king"): I, 3369.

Asurī: I, 3286.

Vārshaparvaṇī ("daughter of Vṛshaparvan"): I, 3310, 3393, 3399, 3402, 3411, 3433, ††3762.

***Çārṅga**, the bow of Kṛshṇa (Vishṇu). § 262 (Bhagavadyāna): II, **2**, 34.—§ 320 (Saubhavadhop.): III, **20**, 795; **21**, 843, 850.—§ 569 (Bhagavadyānap.): V, **131**, 4427.—§ 570*f* (Rukmin): *Ç.* is said to have been in the possession of Vishṇu; it was held by Kṛshṇa, who obtained it, baffling the nooses of Muru and slaying that Asura, and vanquishing Naraka while recovering the earrings set with gems, with 16,000 girls, etc.: V, **158**, 5353, 5355, 5358.

Çārṅgacakragadādhara = Kṛshṇa, q.v.

Çārṅgacakragadāpāni = Kṛshṇa, q.v.

Çārṅgacakrāsipāṇi = Kṛshṇa, q.v.

Çārṅgadhanurdhara = Kṛshṇa, q.v.

Çārṅgadhanvan[1] = Kṛshṇa, q.v.—Do.[2] = Vishṇu (1000 names).

Çārṅgagadāpāṇi = Kṛshṇa, q.v.

Çārṅgagadāsipāṇi = Kṛshṇa, q.v.

Çārṅgakopākhyana(m) ("episode relating to the çārṅgaka birds"). § 259 (Khāṇḍavad.): *Janamejaya* said: "Why did the *çārṅgakas* escape?" *Vaiçampāyana* said: When the *maharshi Mandapāla*, who was an *ūrdhvaretas*, had finished his *tapas*, he left his body and went to *Pitṛloka*, but did not obtain the expected result of his acts, and learned from the gods sitting around *Dharmarāja* that it was because he had no offspring. He then reflected how he could obtain numerous offspring in the shortest time possible; he learnt that the birds were peculiarly prolific, and, becoming a *çārṅgika*, he married the *çārṅgikā Jaritā*, and begat upon her four sons, who were all reciters of the *Vedas*. Then he left her and married *Lapitā*. When *Agni* came to the forest of *Khāṇḍava* to burn it down, *Mandapāla* praised *Agni* (vv. 8353–8360) and prevailed upon him to spare his children (I, **229**). *Jaritā* told her sons (*Jaritāri*, *Sārisṛkva*, *Stambamitra*, and *Droṇa*), who would have her to rescue herself by abandoning them, to conceal themselves in the hole of a mouse; but they were afraid of the mouse (I, **230**). Finally *Jaritā* was prevailed upon by her sons to abandon them, and *Agni* approached the spot where the sons were (I, **231**). The four young *ṛshis* praised *Agni*, who promised them safety and granted them a boon. *Droṇa* asked him to consume the cats that troubled them every day (I, **232**). Meanwhile *Mandapāla* addressed *Lapitā*, being anxious about his children. *Lapitā*, from jealousy, told him to go to *Jaritā*, who, she said, was the real cause of his anxiety. When *Agni* had spared the children, *Jaritā* came and embraced them. When *Mandapāla* came they did not speak to him, and *Jaritā*, from jealousy, told him to go to *Lapitā*. *Mandapāla* declared that nothing was so destructive to the happiness of women as a concubine, except a lover; witness *Arundhatī* (*b*). Then all his children came forward to worship him, and he also spoke kindly to them all (I, **233**). *Mandapāla* told that

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he had asked *Agni* to protect them, and therefore he had not come earlier. Then he took his wives and sons with him and went away to some other country (I, **234**).

Çārṅgarava, a brahman. § 59 (Sarpasattra): I, **53**, 2046 (among the priests at the snake sacrifice of Janamejaya, only B.; C. has *Sāṅgarevā*, V. *Sāṅgaravo*).

Çārṅgin = Kṛshṇa, q.v.

Çaru, a Devagandharva. § 191 (Arjuna): I, **123***a*, 4814 (came to the birth of Arjuna).

Çarva[1] = Çiva, q.v.

Çarva[2] = Vishṇu (1000 names).

Çarvāṇī = Umā: XIII, 1028.

Çarvarīkara = Vishṇu (1000 names).

Çaryāti, an ancient king, son of Manu Vaivasvata. § 5 (Anukram.): I, **1***a*, 224 (among the kings of the past in the enumeration of Nārada).—§ 11 (Parvasaṅgr.): I, **2**, 445 (°*yajñe*).—§ 139 (Manu Vaivasvata): I, **75**, 3141 (the seventh son of Manu Vaivasvata).—§ 267 (Yamasabhāv.): II, **8**, 325 (in the palace of Yama).—§ 404*b* (Tīrthayātrāp.): At the sacrifice of *Ç.* Indra drank *soma* with the *Açvins*, and *Cyavana* paralysed Indra and obtained Sukanyā: III, **121**, 10311 (°*yajñasya deçaḥ*).—§ 405 (Sukanyop.): III, **122**, 10320, 10329, 10336, 10341 (gave his daughter in marriage to Cyavana); **123**, 10348 (°*tanayāṃ*, i.e. Sukanyā); **124**, 10371, 10372, 10375, 10376 (description of his sacrifice).—§ 597 (Pratijñāp.): VII, **84**, 2991 (°*er yajñaṃ*; C. has *Sva*°).—§ 736*b* (Vītahavyop.): XIII, **30**, 1945 (Haihaya and Tālajaṅgha were born in the race of *Ç.*, the son of Manu).—§ 782*g* (Saṃvartta-Maruttīya): XIV, **9**, 249 (°*yajñaṃ*).

Çaryātitanayā = Sukanyā: III, 10348.

Çaryātivana, a place. § 596 (Pratijñāp.): VII, **80**, 2851 (passed by Kṛshṇa and Arjuna on their way to Çiva's abode).

Çāstṛ = Vishṇu (1000 names).

Çatabalā, a river. § 574 (Jambūkh.): VI, 9λ, 328 (in Bhāratavarsha).

Çatabhishā, a nakshatra (v. Su. Si.). § 746 (Ānuçāsanik.): XIII, **64**, 3281 (°*yoge*, the result of making gifts under the constellation *Ç.*).—§ 759 (do.): XIII, **110**, 5394 (description of the *candravrata*).

Çatacandra, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **157**, 6943 (is slain by Bhīmasena), 6944 (cf. Çakuni).

Çataçīrshā, wife of Vāsuki, king of the serpents. § 565 (Gālavac.): V, **117**, 3976 (*reme . . . yathā . . . Vāsukiç Ç°āyāṃ*).

Çataçṛṅga, a mountain. § 184 (Pāṇḍu): I, **119**, 4639 (there Pāṇḍu practised austerities).—§ 185 (do.): I, **120**, 4647 (wishing to visit heaven, Pāṇḍu was setting out from *Ç.* in a northerly direction).—§ 191 (Arjuna): I, **123**, 4804 (°*nivāsināṃ*, the inhabitants of *Ç.* rejoiced at the birth of Arjuna).—§ 192 (Pāṇḍavotpatti): I, **124**, 4853 (°*nivāsinaḥ*, give names to the sons of Pāṇḍu), 4858 (*ṛshīṇāṃ Ç°nivāsināṃ*).—§ 194 (do.): I, **126**, 4918.—§ 305 (Anudyūtap.): II, **79**, 2600 (after the death of Pāṇḍu, Kuntī had come back from *Ç.* to Hāstinapura).—§ 596 (Pratijñāp.): VII, **80**, 2851 (Kṛshṇa and Arjuna passed by *Ç.* on their way to Çiva's abode).—§ 604 (Karṇap.): VIII, **68**, 3394 (°*mūrdhni*, the celestial voice at the birth of Arjuna on the top of *Ç.*).—§ 709*b* (Sulabhā-Janaka-saṃv.): XII, **321***a*, 12035 (i.e. the genius of the mountain *Ç.*, came to the sacrifices of the ancestors of Sulabhā).

Çatadhanvan[1], a prince. § 317*b* (Kṛshṇa): III, **12**, 489 (has been defeated by Kṛshṇa).

Çatadhanvan[2], a prince. § 621 (Rājadh.): XII, **4***e*, 114 (came to the svayaṃvara of the daughter of the Kaliṅga king Citrāṅgada).

Çatadru (or°**ū**), a river, the modern Sutlej. § 225 (Vāsishṭha): I, **177**, 6753 (*Haimavatīṃ*, origin of the name *Ç.*).—§ 268 (Varuṇasabhāv.): II, **9**, 371 (among other rivers in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9λ, 322 (°*āṃ*, among the rivers of Bhāratavarsha).—§ 607 (Karṇap.): VIII, **44***θ*, 2055.—§ 768*b* (Umā-Maheçvaras.): XIII, **146***ā*, 6764 (among the rivers who came to Umā).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7645 (enumeration). Cf. next.

Çatadrukā = Çatadru. § 607 (Karṇap.): VIII, **44**, 2040.

Çatadyumna, an ancient king. § 677 (Mokshadh.): XII, **235**, 8606 (having given a mansion made of gold to Mudgala, *Ç.* ascended to heaven).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6265 (do., but with Maudgala instead of Mudgala).

Çataghaṇṭā[1], name of a spear. § 538 (Kumbhakarṇaraṇag.): III, **286**, 16381 ("with hundred bells," PCR.).

Çataghaṇṭā[2], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2629.

Çataghnin = Çiva (1000 names[2]).

Çataghnīpāçaçaktimat = Çiva (1000 names[2]).

Çatajihva = Çiva (1000 names[1–2]).

Çatajyotis. § 3 (Anukram.): I, **1**, 44 (son of Subhrāj), 45 (father of 100,000 sons).

Çatakratu[1] = Indra, q.v.—Do.[2] = Çiva (1000 names[1]).

Çatakratuprastha = Indraprastha: III, 913.

Çatakumbhā, a river. § 370 (Tīrthayātrāp.): III, **84**, 7088 (a tīrtha).—§ 494 (Āṅgirasa): III, **222**, 14230 (enumeration of rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 326 (in Bhāratavarsha).

Çatalocana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2526.

Çatamanyu = Indra: VIII, †3497 (°*vikramaḥ*, sc. Bhīmasena).

Çatamāya, an Asura. § 641 (Rājadh.): XII, **98***ξ*, 3660 (slain by Indra, or is perhaps *çatamāyaṃ* an epithet to *Viroçanam*?).

Çatamukha, an Asura. § 730*f* (Ānuçāsanik.): Dhātṛ created the great Asura *Ç.*, who for a hundred years sacrificed the flesh of his own body into the sacrificial fire. Gratified by this, Çiva granted him *yoga* (i.e. *candra-sūrya-parjanya-pṛthivyādi-shṛshṭi-sāmarthyaṃ*, Nīl.) and eternal power: XIII, **14**, 674 (*mahāsuraḥ*), 675.

Çatamūrt(t)i = Vishṇu (1000 names).

Çatānana = Vishṇu (1000 names).

Çatānanda[1], a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1765 (among the ṛshis who surrounded Bhishma as he lay on his arrow-bed).

Çatānanda[2] = Vishṇu (1000 names).

Çatānandā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2629.

Çatānīka[1], son of Nakula Pāṇḍava and Draupadī. § 83 (Adivaṃçāvatāraṇa): I, **63**, 2451 (*Nākuliḥ*).—§ 130 (Aṃçāvat.): I, **67**, 2763 (*Nākuliḥ*, the sons of Draupadī were incarnations of the Viçvadevas).—§ 159 (Pāruvaṃç.): I, **95**, ††3827.—§ 253 (Haraṇāharaṇap.): I, **221**, 8039 (*Nākulim*, his birth, was named *Ç.* after the rājarshi of that name).—§ 511 (Draupadī-Satyabhāmās.): III, **235**, 14731 (*Nākuliḥ*).—§ 583 (Bhīshmavadhap.): VI, **79**[3], 3489, 3492, 3494, 3500.—§ 584 (do.): VI, **84**, 3734.—§ 590 (Droṇābhishekap.): VII, **16**, 625 (*Nākuliḥ*, attacks Vṛshasena).—

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§ 592 (Saṃçaptakavadhap.): VII, **23**$_o$, 980 (*Nākuliṃ*, description of his horses); **25**, 1085 (proceeded towards Droṇa). — § 598 (Jayadrathavadhap.): VII, **88**, 3128 (*Nākuliḥ*, arranged the divisions of the Pāṇḍavas). — § 599 (do.): VII, **108**$_\xi$, 4055 (*Nākuliḥ*). — § 600 (Ghaṭotkacavadhap.): VII, **165**, 7370 (*Nākuliṃ*); **168**, 7512, 7514, 7520 (fought Citrasena Dhārtarāshṭra).—§ 605 (Karṇap.): VIII, **25**, 1005, 1006, 1009 (fought Çrutakarman, the son of Dhṛtarāshṭra).—§ 608 (do.): VIII, **46**, 2157 (should proceed against Duḥçāsana); **48**$_\pi$, 2281; **55**$_{\lambda\lambda}$, 2665, 2668 (fought Açvatthāman); **60**$_{\beta\beta\beta}$, 3002; **73**, 3731 (*Nākuliṃ*); **75**, †3813 (*Nākuliḥ*, rushed against Vṛshasena); **82**, †4181; **85**, †4315 (°*matān mahāgajāṃs tathā rathān*), †4327 (°*hatā mahāgajā hayā rathāḥ*), †4329. — § 611 (Çalyap.): IX, **25**$_{\xi\xi}$, 1354 (*Nākuliḥ*).—§ 616 (Sauptikap.): X, **8**, 375 (*Nākuliḥ*), 376 (slain by Açvatthāman).

Cf. also the following synonyms:—

Nakuladāyāda ("the son of Nakula"): VII, 1086.
Nakulasya sutaḥ (do.): VII, 7522.
Nakulātmaja (do.): VIII, †4328.
Nākuli (do.): I, 2451 (*Ç°*), 2763 (*Ç°*), 8039 (*Ç°*); III, 533 (*Ç°*), 14731; VI, 3493; VII, 625 (*Ç°*), 980 (*Ç°*), 1085 (*Ç°*), 3128 (*Ç°*), 4055 (*Ç°*), 4061, 7370 (*Ç°*), 7513, 7517, 7519, 7521; VIII, 2756, 3731 (*Ç°*), †3813 (*Ç°*), †4328; IX, 1354 (*Ç°*); X, 375 (*Ç°*).

Çatānīka[2]. § 160 (Pūruvaṃç.): I, **95**, ††3838 (son of Janamejaya Pārikshita and Vapushṭamā, married to Vaidehī, and father of Açvamedhadatta).

Çatānīka[3], a rājarshi of the Kuru race. § 253 (Haraṇāharaṇap.): I, **221**, 8044 (*Ç°sya rājarsheḥ Kauravasya mahātmanaḥ | cakre putraṃ sanāmānaṃ Nakulaḥ kīrttivarddhanaṃ*).

Çatānīka[4], brother of the Matsya king Virāṭa. § 552 (Goharaṇap.): IV, **31**, 1011 (*Virāṭasya priyo bhrātā*), 1012 (*Ç°ād avarajo Madirākshaḥ*), 1019, 1024; **32**, 1054.—§ 583 (Bhīshmavadhap.): VI, **75**$_\beta$, 3287 (the same?, the sons of Draupadī are mentioned v. 3283, with Kuntibhoja in the feet of Dhṛshṭadyumna's makaravyūha).—§ 587 (do.): VI, **118**, 5541 (*Virāṭasya priyo bhrātā*, was slain by Bhīshma). — § 592 (Saṃçaptakavadhap.): VII, **21**, 879 (*Matsyād avarajaḥ Ç°ḥ*, attacked Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **167**, 7490, 7491 (when supporting his brother Virāṭa, *Ç.* was slain by Çalya).

Çatañjayā, v. Çatruñjayā.

Çataparvā, the wife of Çukra. § 565 (Gālavac.): V, **117**, 3972 (*reme . . . yathā . . . Çukraç ca Ç°āyāṃ*).

Çatapatha, i.e. Çatapatha-Brāhmaṇa. § 707 (Mokshadh.): XII, **319**, 11734 (*kṛtsnaṃ Ç°ñ caiva praṇeshyasi*, said Sūrya to Yājñavalkya), 11739 (*Ç°ṃ kṛtsnaṃ sarahasyaṃ sasaṅgrahaṃ . . . . sapariçeshaṃ*), 11746 (composed by Yājñavalkya).—§ 717*b* (Nārāyaṇīya): XII, **343**, 1), ††13198 (*brāhmaṇamukhe*, a passage is quoted, cf. Nīl. to the next verse).

Çataratha, an ancient king. § 6 (Anukram.): I, **1***a*, 227 (in Sañjaya's enumeration).—§ 267 (Yamasabhāv.): II, **8**, 337 (in the palace of Yama).

Çatarudra, a hymn = Çatarudriya. § 770 (Ānuçāsanik.): XIII, **151**, 7092 (*çatam etat samāmnātaṃ Ç°e mahātmānāṃ, sc. Rudrāṇaṃ*).

Çatarudriya, a certain hymn of the Yajurveda [and apparently also name of a certain hymn in Mhbhr., cf. VII, 9639, 9642; XIII, 7461, 7524]. § 596 (Pratijñāp.): VII, **81**, 2898 (*brahma*, recited by Kṛshṇa and Arjuna).—§ 603 (Nārāyaṇāstramokshap.): VII, **202**, 9612 (*Vede cāsya*—i.e. in honour of Rudra—*samākhyātaṃ Ç°m uttamaṃ*), 9639 (*dhanyaṃ yaçasyam āyushyaṃ puṇyaṃ Vedaiç ca sammitaṃ Devadevasya te, Pārtha, vyākhyātaṃ Ç°ṃ*), 9642 (°*drīy*°).—§ 696*b* (Dakshaprokta-Çiva-sahasranāmastotra): XII, **285**, 10413 (identified with Çiva (1000 names[1])). — § 730*g* (Upamanyu): XIII, **14***ϕ*, 876 (*brahma paraṃ*), 915 (*yajushāṃ Ç°ṃ*, sc. *asi*, i.e. Çiva).—§ 773 (Ānuçāsanik.): XIII, **161**, 7461.— § 773*d* (Çiva): XIII, **161**, 7489.—§ 773 (Ānuçāsanik.): XIII, **162**, 7524 (*vede cāsya vidur viprāḥ Ç°m uttamaṃ | Vyāsenoktañ ca yac cāpi avasthāne mahātmanaḥ*).

Çatasahasraka, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7028.

Çatasāhasraka, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8052.

Çatasahasrāṃçu = Soma (the Moon): I, 1145.

Çatāvarta[1] = Çiva (1000 names[1]).—Do.[2] = Vishṇu (1000 names).

Çatayūpa, a Kaikeya prince. § 787*b* (Āçramavāsap.): The R.-ṛ. *Çatayūpa* had been the king of the *Kekayas*; having made over sovereignty to his son he had come into the woods: XV, **19**, 528 (*rājarshiṃ*).—§ 787 (Āçramavāsap.): XV, **19**, 531 (°*āçrame, Ç.* received Dhṛtarāshṭra in his hermitage in Kurukshetra and instructed him in the *āraṇyaka vidhi*); **20**, 539, 543 (grandson of Sahasracitya), 560; **23**, 634 (*āçramam . . . . Ç°sya*); **27**, 735, 738.

Çatāyus[1], son of Purūravas. § 141 (Purūravas): I, **75**, 3149 (the sixth son of Purūravas and Urvaçī).

Çatāyus[2], a Kuru warrior, always mentioned together with Çrutāyus. § 578 (Bhīshmavadhap.): VI, **51**$_\chi$, 2108 (°*ç ca Çrutāyuç ca*, in the army of Duryodhana). — § 583 (do.): VI, **75**$_\zeta$, 3298 (*Çrutāyuç ca Ç°ç ca*).—§ 609 (Çalyap.): IX, **2**$_\zeta$, 75 (*Çrutāyuç cācyutāyuç ca Ç°ç ca*, among the slain).

Çaṭha, an Asura. § 93 (Aṃçāvat.): I, **65**, 2537 (*mahāsuraḥ*, son of Danu).

Çatodara = Çiva (1000 names[1]).

Çatodarī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2633.

Çatolūkhalamekhalā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2628.

Çatru, v. Krodhaçatru.

Çatrughna[1], son of Daçaratha. § 525 (Rāmopākhyānap.): III, **274**, 15878, 15879 (Sumitrā was the mother of Lakshmaṇa and *Ç.*). — § 543 (Rāmābhisheka): III, **291**, 16594 (*Bharata-Ç°au*).

Çatrughna[2] = Vishṇu (1000 names).

Çatruhan = Çiva (1000 names[2]).

Çatrujetṛ = Skanda: III, 14641.

Çatrujit = Vishṇu (1000 names).

Çatrundama = Çiva (1000 names[1]).

Çatruñjaya[1]. § 522 (Draupadīharaṇap.): III, **265**, 15597 (one of Jayadratha's standard-bearers).

Çatruñjaya[2], son of Dhṛtarāshṭra. § 571 (Bhīshmavadhap.): VI, **51**$_\sigma$, 2098.—§ 583 (do.): VI, **79**$_\xi$, 3503 (*tava putrāḥ*, v. 3501).—§ 599 (Jayadrathavadhap.): VII, **137***aaa*, 5644 (among seven sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Çatruñjaya[3], brother of Karṇa. § 592 (Saṃçaptakavadhap.): VII, **32**, 1433 (*Karṇād avarajaṃ*, v. 1432, slain by Arjuna).

Çatruñjaya[4], a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, **48**$_\chi$, 1899 (slain by Abhimanyu).

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Çatruñjaya[5], son of Drupada. § 600 (Ghaṭotkacavadhap.): VII, **156**$_{\nu}$, 6910 (*Surathasyānujaṃ*, slain by Açvatthāman), 6914 (the same?, the half-çloka is wanting in B.).

Çatruñjaya[6], a Kuru warrior. § 605 (Karṇap.): VIII, **27**$_{\lambda\lambda}$, 1085, 1086, 1088 (was slain by Arjuna).

Çatruñjaya[7], a Sauvīra king. § 648 (Āpaddh.): XII, **140**, 5249 (*Bhāradvājasya saṃvādaṃ rājñaḥ Ç°sya ca*).— § 648$_{b}$ (Kaṇikopadeça): XII, **140**, 5250 (*Sauvīreshu*).

Çatruñjayā, a mātṛ. § 615$_{u}$ (Skanda): IX, **46**$_{\theta}$, 2624 (so B., C. has *Çatañjayā*).

Çatruntāpa, a Kuru warrior. § 552 (Goharaṇap.): IV, **54**, †1670, †1671 (slain by Arjuna).

Çatrusaha, son of Dhṛtarāshṭra. § 552 (Goharaṇap.): IV, **54**, †1665. — § 583 (Bhīshmavadhap.): VI, **79**$_{\xi}$, 3503 (*tava putrāḥ*, v. 3501). — § 599 (Jayadrathavadhap.): VII, **137**$_{aaa}$, 5644 (among seven sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Çatrutāpana[1], an Asura. § 93 (Aṃçāvat.): I, **65**, 2537 (son of Danu).

Çatrutāpana[2] = Vishṇu (1000 names).

Çatruvināçana = Çiva (1000 names[2]).

Çaunaka[1], a descendant of Bhṛgu, at whose sacrifice Ugraçravas recited the Mhbhr. § 1 (Anukram.): I, **1**, 1 (performed a twelve years' sacrifice in the Naimisha wood; Ugraçravas recited the Mhbhr.).—§ 10 (Parvasaṅgr.): I, **2**, 303.—§ 18 (Paulomap.): I, **4**, ††851, 854, 862.—§ 19 (do., Bhṛgu): I, **5**, (863) (the ancestors of *Ç.* from Bhṛgu to Çunaka, the *pūrvapitāmaha* of *Ç.*, enumerated).—§ 20 (do., Pulomā): I, **5**, (874).—§ 26 (Āstīkap., Jaratkāru): I, **13**, (1020) (C. has S°), (1024) (do.), 1027 (do.). — § 27 (do., Kaçyapa): I, **16**, (1069).—§ 28 (do., Amṛtamanthana): I, **17**, 1097 (C. has S°).—§ 45 (do., Vālikhilya): I, **31**, (1436).—§ 46 (do., Garuḍa): I, **34**, 1525. — § 47 (do., Sarpanāmak.): I, **35**, (1546).—§ 48 (do., Çesha): I, **36**, (1565).—§ 50 (do., Jaratkāru): I, **40**, 1655. — § 51 (do., Parikshit): I, **40**, 1659, (1660); **43**, 1796. — § 53 (do., Jaratkāru): I, **46**, 1856.—§ 56 (do., Parikshit): I, **49**, (1933).—§ 59 (do., Sarpasattra): I, **53**, 2041 (C. has S°).— § 63 (do., do.): I, **57**, (2142).—§ 68 (do., Āstīka): I, **58**, (2169).—§ 70 (Ādivaṃçāvatāraṇap.): I, **59**, (2198), (2203).— § 717$_{b}$ (Nārāyaṇīya): XII, **340**, 13005; **341**, (13007); **344**, (13304), 13311; **347**$_{\delta\delta}$, 13442; **348**, (13449). — § 795$_{c}$ (Mahābhārata): XVIII, **5**, 201. Cf. Bhārgava, Bhārgavottama, Bhṛguçārdūla, Bhṛgūdvaha, Bhṛgukulodvaha, Bhṛgunandana.

Çaunaka[2], a ṛshi. § 309 (Āraṇyakap.): III, **2**, 61 (*Yoge Sāṅkhye ca kuçalaḥ*), (110) (instructs Yudhishṭhira).—§ 310 (do.): III, **3**, 131.—§ 324 (Dvaitavanaprav.): III, **26**$_{a}$, 986 (worships Yudhishṭhira). — § 376 (Tīrthayātrāp.): III, **85**, 8264.

Çaunaka[3] = Indrota: XII, 5595 (*I°*), 5601 (*I°*), 5616, 5621, (5622), 5627, (5628), (5635), 5673 (*I°*).

Çaunaka[4]. § 736$_{b}$ (Vītahavyop.): XIII, **30**, 2005 (son of Çunaka and grandson of Ruru of Vītahavya's race). Cf. Çaunaka[1].

Çaunakottama = Çaunaka[1]: XII, 13011.

Çauṇḍika, pl. (°*āḥ*), a people. § 739 (Ānuçāsanik.): XIII, **35**$_{e}$, 2158 (degraded to çūdras).

Çauri[1], son of Çūra = Vasudeva: I, 623; VII, 6031, 6035 (only C.); XVI, 191 (V°, C. has S°), 195.

Çauri[2], descendant of Çūra = Kṛshṇa Vāsudeva, q.v.

Çauri[3], do. = Balarāma: V, 156.

Çauri[4], do. = Sātyaki (!): VIII, 502.

Çauri[5] = Sūrya: III, 148.

Çauri[6] = Vishṇu (1000 names).

Çavala, Çavalāçva, Çavalāksha, v. Çab°.

Çavara, pl., v. Çabara.

Çaya = Sūrya: III, 154 (so B., C. has *Jayaḥ*).

Çaya, pl. (°*āḥ*), a people. § 587 (Bhīshmavadhap.): VI, **119**$_{aa}$, 5649 (so C., differently B., v. Çālva, pl.).

Çayamāna = Çiva (1000 names[1]).

Çayita = Çiva (1000 names[1]).

Çesha, the serpent who carries the earth = Ananta. § 47 (Sarpanāmak.): I, **35**, 1550 (*Çeshaḥ prathamato jāto Vāsukis tadanantaraṃ*). § 48: *Ç.* left his mother Kadrū and practised hard penances on Gandhamādana, in Badarī, Gokarṇa, the woods of Pushkara, on the foot of Himavat, in order to be emancipated from his body and avoid companionship with his brothers. Brahmán prevailed upon him to pass through a crevice and support the earth, and gave him Suparṇa to help him: I, **36**, 1566, 1570, (1571), 1576, 1578, (1580), 1581, 1582, (†1583), †1584, †1586. — § 100 (Amçāvat.): I, **65**, 2549 (*Anantaḥ*, son of Kadrū).—§ 132 (do.): I, **67**, 2786 (a portion of *Ç.* incarnate as Balarāma). — § 459 (Mārkaṇḍeyasamās.): III, **189**, 12960 (*Çesho bhutvāham evaitāṃ dhārayāmi vasundharāṃ*, says Nārāyaṇa). — § 477 (Dhundhumārop.): III, **203**, 13557 (*sushvāpa bhagavān Vishṇuḥ . . . . nāgasya bhoge mahati Ç°sya*). — § 524 (Jayadrathavimokshap.): III, **272**, 15815 (Nārāyaṇa slept lying on *Ç.*, description).—§ 564$_{b}$ (Mātalīyop.): In consequence of his ascetic austerities *Ç.* is able to support the earth; he has 1,000 heads; his tongues are blazing like flames of fire, and he is endued with great strength: V, **103**, 3618. — § 581 (Bhīshmavadhap.): VI, **67**$_{\pi}$, 3023 (*Ç°ñ cākalpayad devam Anantam iti yaṃ viduḥ, yo dhārayati bhūtāni dharāṃ caiva saparvatāṃ*).—§ 599 (Jayadrathavadhap.): VII, **94**$_{e}$, 3456 (*pannagaçreshṭhaḥ*). — § 603$_{d}$ (Tripura): VII, **202**, 9563 (was made the aksha of Çiva's chariot in the battle against Tripura). — § 692 (Mokshadh.): XII, **281**$_{\delta}$, 10076 (*°sya sthānaṃ*).—§ 717$_{b}$ (Nārāyaṇīya): XII, **340**, 12936 (*asmanmūrttiç caturthī yā sāsṛjac Çesham avyayaṃ*, says Nārāyaṇa). — § 768$_{c}$ (Balarāma): XIII, **147**, 6866 (= Balarāma). Cf. Ananta.

Çibi[1] (C. Çivi), a king, son of Uçīnara. § 149 (Yayāti): I, **86**, 3539; **93**, (†3669), †3669 (*Auçīnaraḥ*), (†3671), †3672, †3680 (*Auçīnaraḥ*), †3681 (*Uçīnarasya putraḥ*), †3682 (when Yayāti fell down from heaven, his daughter's sons, Çibi, etc., offered him their worlds, but he would not accept them; then they all ascended to heaven).—§ 232 (Svayaṃvarap.): I, **186**, 6996 (*Auçīnaraḥ*, present at the svayaṃvara of Kṛshṇā).—§ 267 (Yamasabhāv.): II, **8**, 320 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, **94**, 8503 (*Ç°r Auçīnaro yathā*).—§ 463: Questioned by the *Pāṇḍavas* about the greatness of the *rājanyas*, *Mārkaṇḍeya* related: Suhotra, one of the Kurus, on his return from a visit to the great *ṛshis*, met *Çibi Auçīnara* seated on his chariot; each of them regarding himself to be the equal of the other, refused to give way. Nārada appeared and prevailed upon Suhotra to give way, quoting three çlokas (v. 13251–3; v. 13253: "one should conquer the mean by charity, the untruthful by truth, the man of wicked deeds by forgiveness, and the dishonest by honesty") and declaring Çibi to be superior: III, **194**, ††13249 (*Auçīnaraḥ*, C. has °*ik*), ††13255. —§ 466: Mārkaṇḍeya tells the history of *Çibi Auçīnara* (*Sauratheyaṃ*, v. 13297, i.e. son of Surathā, Nīl.) being tried by Indra and Agni (cf. § 411 (Çyenakapotīya, where

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the same is told of Uçīnara); v. 13278, the purohita says that the falling (*nipātaṃ*) of a pigeon forebodes a great danger; the pigeon says he is a muni; v. 13283, Çibi wonders that the birds speak a polished language (*vāg ucyamānā çakunena saṃskṛtā*); of the gashes (*peçiṃ*) which the sword had caused on *Ç.'s* body Agni made an auspicious mark of golden hue and sweet odour; Çibi should have a son Kapotaroman, v. 13299, see Nīl.): III, **197**, ††13274 (*Auçīnaraḥ*), ††13275.—§ 467 (Rājanyamahābh.): III, **198**, ††13302 (*Auçīnaraḥ*), ††13319, ††13320, ††13324, ††13325, ††13326, (††13329), ††13330 (in order to try *Ç.*, Vidhātṛ, in the disguise of a brahman, had ordered *Ç.* to cook his own son Bṛhadgarbha as food to him. *Ç.* did so).—§ 480 (Pativratop.): III, **208**, 13808 (*ātmamāṃsapradānena Ç°r Auçīnaro nṛpaḥ svargañ ca dushkaraṃ prāptaḥ kshamāvān*, all. to § 466).—§ 545 (Pativratāmāhātmyap.): III, **294**, 16674 (*C°r Auçīnaro yathā*).—§ 552 (Goharaṇap.): IV, **56**ζ, 1768 (came to see the encounter between Bhīshma and Arjuna).—§ 562 (Bhagavadyānap.): V, **90**ν, 3146 (*Auçīnarasya*).—§ 565 (Gālavac.): V, **118**, 4000 (born of Mādhavī, the daughter of Yayāti, to Uçīnara).—§ 566 (Yayāti): V, **121**, 4057 (*Auçīnaraḥ*); **122**, 4085 (*Auçīnaraḥ*, the sons of the daughter of Yayāti, viz. Çibi, etc., caused him to ascend again to heaven by means of their good deeds, cf. § 149).—§ 574 (Jambūkh.): VI, **9***aa*, 314 (*Auçīnarasya*).—§ 595 (Shoḍaçarājika): King *Ç. Auçīnara* girded the earth round himself as if it were a leathern girdle (*carmavat paryaveshṭayat*, i.e. *svādhīnām akarot*, Nīl.), performed many sacrifices, etc., and acquired enormous wealth; Çiva granted him the boon that his wealth, etc., should be inexhaustible. Then he left this world for heaven: VII, **58**, 2209 (*Auçīnaraṃ*), 2210, 2214, 2216, 2222.—§ 599 (Jayadrathavadhap.): VII, **143**, 5998 (*Ç°r Auçīnaro yathā*).—§ 632*b* (Shoḍacarājop., cf. § 595): XII, **29**, 932 (*Auçīnaraṃ*), 934 (*Auçīnaraḥ*).—§ 651 (Āpaddh.): XII, **143**, 5461 (*°prabhṛtayo, rājan, rājānaḥ çaraṇāgatān | paripālya mahātmanaḥ saṃsiddhiṃ paramāñ gatāḥ*).—§ 656 (Khaḍgotpattik.): XII, **166***e*, 6199 (received the sword from the Yadus, from him it came to Pratardana).—§ 677 (Mokshadharm.): XII, **235**, 8593 (*Ç°r Auçīnaro 'ṅgāni sutañ ca priyam aurasaṃ brāhmaṇārtham upāhatya nākapṛshṭham ito gataḥ*, all. to §§ 466 and 467).—§ 746 (Ānuçāsanik.): XIII, **61**, 3093 (a sentence of his is quoted); **67**, 3384 (all. to § 466).—§ 751*b* (Çapathavidhi): XIII, **94***a*, †4551, (4572).—§ 760 (Ānuçāsanik.): XIII, **115**γ, 5663 (*Auçīnareṇa*, abstained from meat during the month of Kārttika).—§ 767 (do.): XIII, **137**, 6248 (*C°r Auçīnaraḥ prāṇān priyasya tanayasya ca brāhmaṇārtham upākṛtya nākapṛshṭham ito gataḥ*, all. to § 467).—§ 786*b* (Nakulākhyāna): XIV, **90**, 2790 (*Auçīnaraḥ*, all. to § 466). Cf. Auçīnara, Çaibya[6].

Çibi[2] = Uçīnara: I, 448 (read *nṛpaṃ* with B., all. to Çyenakapotīya).

Çibi[3], an Asura. § 89 (Aṃçāvat.): I, **65**, 2526 (*°Bāshkalau*, the fourth and fifth son of Hiraṇyakaçipu).—§ 130 (do.): I, **67**, 2644 (incarnate as king Druma).

Çibi[4], name of an Indra. § 238 (Pañcendrop.): I, **197**, 7304 (the third of the five Indras of old, who are born again as the Pāṇḍavas).

Çibi[5], a prince who sided with Yudhishṭhira. § 589 (Droṇābhishekap.): VII, **8***θ*, †248 (fights Droṇa).—§ 590 (do.): VII, **16***ε*, 650 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6698, 6700 (slain by Droṇa).

Çibi, pl. (*°ayaḥ*), a people. § 285 (Nakula): II, **32**, 1189 (vanquished by Nakula, in the west).—§ 295 (Dyūtap.): II, **52**, 1870 (among the peoples who brought tribute to Yudhishṭhira).—§ 411 (Çyenakapotīya): III, **131**, 10582 (*rājyaṃ Ç°īnāṃ*, the kingdom of Uçīnara).—§ 466 (Çibi): III, **197**, †13287, †13291, †13296 (ruled by Çibi).—§ 522 (Draupadīharaṇap.): III, **266**, †15602 (*°īnāṃ pravareṇa*, i.e. Koṭikāsya); **267**, 15621 (ruled by Jayadratha); **271**, 15718, 15743 (the *Ç°* who followed Jayadratha were slain by Arjuna).—§ 556*e* (Nakula): V, **23**, 709 (had been vanquished by Nakula).—§ 573 (Ambopākhyānap.): V, **195**ϵ, 7609 (in the army of Duryodhana).—§ 576 (Bhagavadgītāp.): VI, **18***ε*, 688 (do.).—§ 578 (Bhīshmavadhap.): VI, **51**σ, 2104 (do.).—§ 586 (do.): VI, **106**τ, 4809 (do., protect Bhīshma).—§ 587 (do.): VI, **117**ρ, 5485 (attack Arjuna); **119***aa*, 5648 (abandon Bhīshma).—§ 589 (Droṇābhishekap.): VII, **7**ζ, 183.—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **66**β, 2437 (vanquished by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, **91**β, 3254 (had formerly been vanquished by Karṇa); **93**γ, 3339 (attack Arjuna); **150**, 6526.—§ 600 (Ghaṭotkacavadhap.): VII, **157**ρ, 6948; **161***δδ*, 7206.—§ 602 (Droṇavadhap.): VII, **192**π, 8841.—§ 604 (Karṇap.): VIII, **5**ζ, 127 (have been slain).—§ 605 (do.): VIII, **27**λλ, 1077.—§ 607 (do.): VIII, **45**ν, 2106 (described by Karṇa as stupid).

Çibiputra = Gopati: XII, 1794 (*G°*).

Çibisūnu = Vṛshādarbha: XIII, 4420.

Çiçira[1]. § 116 (Vasu, pl.): I, **66**, 2586 (son of Varcas (or of Varcasvin) and Manoharā).

Çiçira[2] = Vishṇu (1000 names).

Çiçu[1]. § 500 (Skandopākhyana): III, **228**, 14396 (*°mātaraḥ*, i.e. Kākī, etc.), 14397 (had the son Çiçu, who was born through the favour of Skanda—*Skandaprasādajaḥ*).

Çiçu[2] = Skanda: III, 14631.

Çiçumāra, name of a star or constellation. § 231 (Svayaṃvarap.): I, **185**, 6960 (*°çiraḥ* — i.e. the north-eastern direction, Nīl.—*prāpya*).

Çiçumāramukhī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2640.

Çiçupāla, king of the Cedis, son of Damaghosha. § 130 (Aṃçāvat.): I, **67**, 2641 (incarnation of the Asura Hiraṇyakaçipu).—§ 232 (Svayaṃvarap.): I, **186**, 7003 (present at the svayaṃvara of Draupadī); **187**, 7029 (*Cedīnām adhipaḥ . . . . Damaghoshasutaḥ*).—§ 264 (Sabhākriyāp.): II, **4**β, 124 (among the kings who were present when Yudhishṭhira entered his palace).—§ 273 (Rājasūyārambhap.): II, **14**, 574 (had become the generalissimo of Jarāsandha).—§ 280 (Bhīmasena): II, **29**, 1069, 1074 (vanquished by Bhīmasena on his *digvijaya*).—§ 287 (Rājasūyikap.): II, **34**, 1273 (came to the rājasūya of Yudhishṭhira).—§ 289 (Arghāharaṇap.): II, **36**, 1336; **37**, (1338), 1368; **38**, 1369, 1397, 1400 (did not regard Kṛshṇa as deserving the argha).—§ 290 (Çiçupālavadhap.): II, **40**, 1427, 1428; **41**, (1433); **42**, (1474), 1489 (censured Kṛshṇa); **43**, 1516, 1518 (his former history).—§ 291 (do.): II, **44**, (1524); **45**, 1576 (*Ç.* is slain by Kṛshṇa, and his son [Dhṛshṭaketu] is installed as king of the Cedis).—§ 294 (Dyūtap.): II, **47**, 1686 (*Sātvatamukhyena*—i.e. by Kṛshṇa—*nipātitaḥ*); **50**, 1812 (*iva*).—§ 317*b* (Kṛshṇa): III, **12**, 489 (all. to § 291).—§ 319 (Saubhavadhap.): III, **14**, 616 (do.), 625, 626 (Çālva will revenge the death of *Ç.*, his relative, *bhrātā*).—§ 556*b* (Sañjayayānap.): In order to enhance the fame and honour of the Pāṇḍavas, Keçava (i.e. Kṛshṇa) formerly smote *Ç.*, who was honoured

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by the Karūsha king, etc. Then the other kings, deeming Kṛshṇa unassailable when seated on his chariot, left the chief of the Cedis and ran away: V, **22**, †671 (cf. § 291).—§ 567 (Bhagavadyānap.): V, **130**ξ, 4411 (all. to § 291).—§ 592 (Saṃçaptakavadhap.): VII, **23**ο, 970 (*putran tu Ç°sya*, different from Dhṛshṭaketu).—§ 604 (Karṇap.): VIII, **6**, 183 (*putras tu Ç°sya Suketuḥ*, slain by Droṇa).—§ 608 (do.): VIII, **49**λ, 2334 (*°sya cātmajaḥ*, i.e. Dhṛshṭaketu).—§ 621 (Rājadh.): XII, **4**ϵ, 113 (came to the svayaṃvara of king Citrāṅgada's daughter).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12962 (in a prophecy by Nārāyaṇa, all. to § 291).

Cf. also the following synonyms:—

Caidya, Cedīnām adhipaḥ, Cedipa, Cedipati, Cedipuṅgava, Cedirāj, Cedirāja, Cedivṛsha, q.v.

Çrautaçrava, metron. ("son of Çrutaçravā," cf. Harivaṃça, v. 1930): III, 637.

Damaghoshasuta ("son of Damaghosha"): I, 7029.

Damaghoshātmaja (do.): II, 1594; III, 516.

Çiçupālasuta[1] ("son of Çiçupāla") = Dhṛshṭaketu: V, 5900 (*Dhṛ°*).

Çiçupālasuta[2] (do.) = Çarabha: XIV, 2468 (*Ç°*).

Çiçupālātmaja (do.) = Dhṛshṭaketu: III, 1994.

Çiçupālavadha = Çiçupālavadhaparvan. § 10 (Parvasaṅgr.): I, **2**, 318.—§ 11 (do.): I, **2**, 410.

Çiçupālavadhaparvan ("of the killing of Çiçupāla," the 27th of the minor parvans of Mhbhr., cf. *Çiçupālavadha*). § 290: As *Yudhishṭhira* was afraid that his sacrifice might be obstructed, *Bhīshma* consoled him, saying that *Kṛshṇa* was invincible (II, **40**). *Çiçupāla* again censured *Bhīshma* and *Kṛshṇa*, and compared *Bhīshma* to the old swan, who always preached of virtue, so that the other birds gave him food and kept their eggs with him; but the old swan used to eat up their eggs, till he was found out and slain (II, **41**). *Çiçupāla* censured *Kṛshṇa's* behaviour towards *Jarāsandha*; *Bhīma* rushed up in anger, but was restrained by *Bhīshma*, while *Çiçupāla* was boasting (II, **42**). *Bhīshma* said: *Çiçupāla* was born with three eyes and four hands, and brayed like an ass; his parents resolved to abandon him, but were prevented by an incorporeal voice who foreboded that that man in whose lap the child would be sitting, when its superfluous arms would fall down and the third eye on its forehead disappear, should be its slayer. Though the child was placed upon the laps of 1,000 kings, this came not to pass until *Rāma* and *Kṛshṇa* went to the capital of the *Cedis* to see their father's sister (the mother of *Çiçupāla*), when the boy was placed on the lap of *Kṛshṇa*; then the arms fell down and the eye disappeared. *Kṛshṇa* granted to *Çiçupāla's* mother the boon that he would pardon 100 offences of *Çiçupāla's* (II, **43**). *Bhīshma* declared that *Kṛshṇa* himself had wanted to provoke the boast of *Çiçupāla*. *Çiçupāla* reproached *Bhīshma* because he did not rather praise the other kings (*a*), such as the *Bālhika* king *Darada* (*b*), or *Karṇa* (*c*), etc.; he compared *Bhīshma* to the bird *Bhāliṅga* (*d*). *Bhīshma* expressed his contempt for such talk. The kings became angry and proposed to kill *Bhīshma*, who relied upon *Kṛshṇa* (II, **44**).—§ 291: *Çiçupāla* challenged *Kṛshṇa*, being desirous to slay him with all the *Pāṇḍavas*. *Kṛshṇa* related (*a*) how *Çiçupāla*, hearing that the *Sātvatas* had gone to *Prāgjyotisha*, came and burnt *Dvārakā*; (*b*) that when king *Bhoja* was sporting on the *Raivataka* hill, he fell upon his attendants and slew many of them and led many away in chains to his own city; (*c*) in order to obstruct the sacrifice of *Kṛshṇa's* father, he stole the sacrificial horse that had been let loose under the guard of armed men; (*d*) that he ravished the reluctant wife of *Babhru* on her way from *Hāstinapura* (so Nīl.) to the *Sauvīras*; (*e*) that disguising himself in the attire of the *Kārūsha* king, he had ravished *Bhadrā Vaiçālī* (i.e. daughter of the king of *Viçālā*, Nīl.); (*f*) that he had desired *Rukmiṇī*, but failed to obtain her; (*g*) that he (*Kṛshṇa*) had promised to pardon him 100 times, and that the number had now become full. *Kṛshṇa* then thought of his discus, which came into his hand; therewith he instantly cut off the head of *Çiçupāla*; the kings beheld a fiery energy issuing out of the body of *Çiçupāla* and entering *Kṛshṇa's* body; the sky, though cloudless, poured showers of rain, etc. *Yudhishṭhira* caused his brothers to perform the funeral rites of *Çiçupāla*, the son of *Damaghosha*; then he, with all the kings, installed the son of *Çiçupāla* in the sovereignty of the *Cedis*.—§ 292, v. Rājasūyikaparvan.

Çiçuroman, a serpent. § 64 (Sarpasattra): I, **57**, 2151 (of Takshaka's race).

Çīghra = Skanda: III, 14631.

Çīghrā, a river. § 574 (Jambūkh.): VI, **9**λ, 336.

Çīghraga = Sūrya: III, 155.

Çikhaṇḍin[1], son (originally daughter) of the Pāñcāla king Drupada, and father of Kshattradeva. § 4 (Anukram.): I, **1**, † 182.—§ 11 (Parvasaṅgr.): I, **2**, 525.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2453 (*Ç°ī Drupadād jajñe kanyā putratvam āgatā*).—§ 130 (Aṃçāvat.): I, **67**, 2761 (incarnation of a Rākshasa).—§ 216 (Caitrarathap.): I, **165**, 6323.—§ 241 (Vidurāgamanap.): I, **200**, 7379.—§ 312 (Arjunābhigamanap.): III, **12**, 594 (will slay Bhīshma).—§ 553 (Vaivāhikap.): IV, **72**, 2352 (came to the marriage of Abhimanyu and Uttarā).—§ 561 (Yānasandhip.): V, **48***β*, †1817, †1847 (will slay Bhīshma), †1848; **50**ζ, 2003 (is Ambā re-born (cf. § 573), has vanquished the Kaliṅgas); **57**ξ, 2236, 2243 (*Bhīshmaḥ . . . . bhāgaḥ kṛtaḥ Ç°aḥ*); (*o*), 2263 (in the army of Yudhishṭhira).—§ 562 (Bhagavadyānap.): V, **83***o*, 2950.—§ 567 (do.): V, **126**, 4221.—§ 569 (do.): V, **140***a*, 4748; **141***γ*, 4780.—§ 570 (Sainyaniryānap.): V, **151***a*, 5100, 5126 (*Drupadātmajaḥ*, born for the destruction [of Bhīshma]), 5128, 5129, (*δ*), 5161; **153**, 5193; **157**, 5325.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5184; **162**, 5591; **163**, 5684, 5697; **164**, 5708 (is placed against Bhīshma).—§ 572 (Rathātirathas.): V, **171**, 5893 (*Pañçālarājasya sutaḥ*); **172**, 5936 (*Pāñcālyaṃ*), 5940 (Bhīshma will not slay Ç. because he has been a woman).—§ 573 (Ambopākhyānap.): V, **173**, 5942, 5944; **188**, 7389, 7407 (born as a daughter of Drupada); **189**, 7418, 7419 (married to the daughter of king Hiraṇyavarman), 7422, 7426; **190**, 7442, 7446, 7448, 7453; **191**, 7456, 7478, 7482, (7483); **192**, 7487, (7492), 7495, 7496, 7505, †7514, †7515, 7517, †7533, 7539, 7541 (the sex of Ç. having been found out, Hiraṇyavarman prepared for war with Drupada, but Ç. then obtained the manhood of the Yaksha Sthūṇākarṇa), 7544, 7546, 7547, 7548, 7550, 7551 (is Ambā re-born), 7554, 7555; **194***γ*, 7598; **196***η*, 7624.—§ 576 (Bhagavadgītāp.): VI, **13**, 499 (*çete nihatah . . . . Bhīshmaḥ Çnā*), 501; **14**, 508, 527 (*Pāñcālyena*), 531, 557, 558 (*Drupadātmajah*); **15**, 602 (*çrūyate strī hy asau purvaṃ*), 603, 605, 606; **19**ε, 713; **22**, 779; **25**κ, 846.—§ 578 (Bhishmavadhap.): VI, **45**[19], 1714, 1715, 1716 (fights Açvatthāman); **48**, 1871 (tried to rescue Çveta), 1981; **50**, 2063 (*Bhīshmasyāntakaraḥ*); **51***aa*, 2117.—§ 579 (do.): VI, **54**[19], 2325.—

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§ 580 (do.): VI, **56**θ, 2416.—§ 581 (do.): VI, **63**ι, 2789.—§ 582 (do.): VI, **69**α, 3063, 3082, 3084 (*°naṃ tathāsādya Bhāratānāṃ pitāmahaḥ | avarjayata saṅgrāme strītvaṃ tasyānusaṃsmaran*), 3086; **71**δ, 3139 (fights Citrasena); **72**ϵ, 3162.—§ 583 (do.): VI, **75**β, 3288.—§ 584 (do.): VI, **81**[1], 3555; **82**, 3602, 3604, 3606, 3611, 3613, 3614; **85**[6], †3759, †3769, †3777; **86**, 3815, 3816 (*strītvaṃ cintya Ç°aḥ*, sc. Bhīshma).—§ 585 (do.); VI, **89**ν, 3946; **98**, 4466, 4468 (*pūrvaṃ hi strī samutpannā*), 4481, 4484 (*strīpūrvakaḥ*), 4488, 4495, 4498 (Bhīshma will not slay *Ç.*).—§ 586 (do.): VI, **99**ζ, 4510; **103**μ, 4685, 4688, 4690 (attacks Bhīshma); **107**, 4966, 4968 (Bhīshma advises Arjuna to fight with him, placing *Ç.* before himself), 4989, 4990, 4991.—§ 587 (do.): VI, **108**, 4994, 4996 (in the van of the Pāṇḍavas), 4997, 5011, 5032, 5033, 5034, 5036, 5044 (attacks Bhīshma); **109**, 5055 (*Pāñcālyaḥ*), 5056, 5058; **110**, 5094, 5096, 5110; **111**, 5161; **112**, 5215; **113**, 5285 (*Bhīshmasya nidhanakāṅkshī Ç°naṃ puraskṛtya*, sc. Arjuna); **114**, 5327, 5328, 5329; **115**ν, 5354, 5356, 5359, 5360, 5366; **116**, 5431, 5433, 5436, 5451 (*Pāñcālyena*); **117**, 5452, 5453, 5455, 5458, 5473, 5475, 5513; **118**ν, 5554, 5556, 5564, 5568; **119**, 5569, 5580, 5582, 5590, 5600 (*strībhāvāc ca Ç°aḥ*), 5610, 5616, 5617, 5625, 5627, 5628, 5629, 5630, 5631, 5632 (placing *Ç.* ahead, Arjuna felled Bhīshma); **120**, 5695 (*sa*—i.e. Bhīshma—*hato Draupadeyena Pāñcālyena Ç°nā*).—§ 589 (Dronābhishekap.): VII, **1**, 2 (*Pāñcālyena*, had slain Bhīshma); **10**, 350 (*Yājñaseniṃ*), 368.—§ 590 (do.): VII, **14**, 537, 539 (fights Bhūriçravas); (α), 577; **16**γ, 645.—§ 592 (Saṃçaptakavadhap.): VII, **21**κ, 903, 909, (μ), 916; **23**o, 963, 969 (description of his horses), 970, 974 (*°aḥ putraṃ Kshattradevaṃ*); **25**, 1099 (*Yājñaseniṃ*, battles with Vikarṇa).—§ 593 (Abhimanyuvadhap.): VII, **40**o, 1695; **42**π, 1743; **43**ρ, 1770.—§ 596 (Pratijñāp.): VII, **83**α, 2950.—§ 598 (Jayadrathavadhap.): VII, **85**δ, 3048.—§ 599 (do.): VII, **95**, 3534 (fights Bālhīka); **111**ν, 4283; **114**ψ, 4503 (fights Kṛtavarman), 4520, 4521, 4526, 4527, 4536, 4537; **124**$\lambda\lambda$, 5002; **150**, 6506 (has slain Bhīshma); **151**, 6535 (do.), 6554.—§ 600 (Ghaṭotkacavadhap.): VII, **153**α, 6627; **154**β, 6654 (leader of the Prabhadrakas); **156**θ, 6763; **158**χ, 7008; **165**, 7365 (battles with Kṛpa); **169**, 7579, 7580, 7585, 7587, 7589, 7590 (do.); **171**$\xi\xi$, 7731; **177**$\chi\chi$, 8059; **178**$\omega\omega$, 8082; **179**$\beta\beta\beta$, 8118; **183**$\alpha\alpha$, 8346.—§ 601 (Droṇavadhap.): VII, **184**α, 8366.—§ 603 (Nārāyaṇāstram.): VII, **193**γ, 8918; **195**θ, 9008; **198**, 9144 (*sa cāpi sṛshṭaḥ pitrā te*—i.e. by Drupada—*Bhīshmasyāntakaraḥ kila*).—§ 604 (Karṇap.): VIII, **2**, 36 (*Yajñasenasya putreṇa*, has slain Bhīshma); **9**θ, 287.—§ 605 (do.): VIII, **10**, 370 (*hato Bhīshmo . . . . Ç°naṃ puraskṛtya Phālgunena*), **12**$\beta\beta$, 454; **13**, 495 (fights Kṛtavarman); **22**$\eta\eta$, 870, ($\kappa\kappa$), 889; **26**, 1057 (*Bhīshmamṛtyuḥ*), 1058 (fights Kṛtavarman), 1067; **30**$\xi\xi$, 1230.—§ 608 (do.): VIII, **46**, 2158; **48**ξ, 2253, (ρ), 2281, (σ), 2296; **49**χ, 2333; **54**$\theta\theta$, 2614, 2615, 2616, 2617, 2620, 2621, 2626, 2632 (fights Kṛpa); **56**$\pi\pi$, 2756; **60**$\beta\beta\beta$, 3001; **61**$\epsilon\epsilon\epsilon$, 3073, 3077, 3082, 3083, 3084, 3088, 3089; **66**$\iota\iota$, 3319; **70**, †3506 (has slain Bhīshma); **73**, 3644 (do.), 3673 (do.), 3731; **74**, 3796; **75**, †3811 (fights Kṛpa), †3818, †3819; **78**γ', 3955, 3957, (ϵ'), 4001; **79**η', 4028, (ι'), †4087; **82**κ', †4187, †4188, (λ'), †4195, †4200; **93**$\alpha\rho'$, 4873; **96**$\beta\alpha'$, 5031.—§ 609 (Çalyap.): IX, **1**γ, 30 (among the slain); **2**ζ, 87.—§ 610 (do.): IX, **3**κ, 165; **5**, 254; **7**τ, 336, (χ), 351.—§ 611 (do.): IX, **8**ζ, 396; **9**ι, 451; **11**λ, 550; **15**, 759 (fights Kṛtavarman and Kṛpa); **16**, 801 (*Pāñcālyaḥ*, fights Açvatthāman); **17**ω, †894; **18**$\beta\beta$, 962, 968; **19**$\delta\delta$, 1021; **20**$\theta\theta$, †1084; **21**$\kappa\kappa$, 1126; **23**, 1190; **25**$\xi\xi$, 1353.—§ 612 (Hradapraveçap.): IX, **30**ϵ, 1725.—§ 615 (Gadāyuddhap.): IX, **61**ϕ, 3418; **62**ψ, 3462.—§ 616 (Sauptikap.): X, **5**ϵ, 196 (*Bhīshmaḥ . . . . Ç°naṃ puraskṛtya hato Gāṇḍīvadhanvanā*); **8**, 368, 383 (is slain by Açvatthāman); **9**ν, 534.—§ 620 (Çrāddhap.): XI, **26**β, 789 (his body is burnt; *Pāñçālyaṃ*).—§ 630 (Rājadh.): XII, **27**β, 803, 809 (*Pāñcālyaṃ*).—§ 777 (Svargārohaṇikaṃ p.): XIII, **169**, 7783 (had slain Bhīshma), 7786, 7787, 7791.—§ 785 (Anugītāp.): XIV, **60**β, 1781, 1786 (all. to the battle); **81**, 2411 (do.).—§ 789 (Putradarçanap.); XV, **31**β, 857 (Vyāsa declares *Ç.* to have been an incarnate Rākshasa); **32**θ, 878 (*°putrāḥ*).—§ 793 (Mausalap.): XVI, **3**δ, 81.—§ 795 (Svargārohaṇap.): XVIII, **1**δ, 26 (*Pāñcālyaṃ*).

Cf. also the following synonyms:—

Bhīshmahantṛ ("the slayer of Bhīshma"): VIII, 3082.
Bhīshmanihantṛ (do.): X, 381.
Çikhandinī (*Ç.'s* name as a woman): V, 7421, 7423, 7424, 7440, 7451, 7456, 7457, 7473, 7519, 7527; VI, 4468, 4469, 4484, 5036.
Draupadeya, q.v.
Drupadātmaja, q.v.
Pāñçalya, q.v.
Yājñaseni, q.v.

Çikhaṇḍin[2] = Kṛshṇa: XII, 1511.
Çikhaṇḍin[3] = Çiva (1000 names[1–2]): XIII, 1310.
Çikhaṇḍin[4] = Vishṇu (1000 names).
Çikhaṇḍinī, v. Çikhaṇḍin[1].
Çikhanditanaya = Kshattradeva: VIII, 176 (*K°*).
Çikhāprokta (adj.), said of Pañcaçikha: XII, 11885 (*°-ena bhikshunā*).
Çikhāvart(t)a, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 398 (in the palace of Kubera).
Çikhāvat, a ṛshi. § 264 (Sabhākriyāp.): II, **4**α, 109.
Çikhin[1] = Agni, q.v.
Çikhin[2], a serpent. § 564 (Mātalīyop.): V, **103**γ, 3628 (enumeration).
Çikhin[3] = Çiva: VII, 9504; XIII, 1171 (1000 names[2]).
Çikshaka, a warrior of Skanda. § 615u (Skanda): IX, **45**η, 2578.
Çīladhārin = Çiva (1000 names[2]).
Çilāyūpa, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, **4**β, 253.
Çilin, a serpent. § 64 (Sarpasattra): I, **57**, 2150 (of Takshaka's race).
Çilpika = Çiva (1000 names[1]).
Çilpināṃ çreshṭhaḥ = Çiva (1000 names[1]).
Çineḥ pautra(ḥ), **Çineḥ putra(ḥ)** = Sātyaki, q.v.
Çineḥ suta(ḥ)[1] = Satyaka, q.v.—Do.[2] = Sātyaki, q.v.
Çiner naptṛ = Sātyaki, q.v.
Çini[1], father of Satyaka and grandfather of Sātyaki (Yuyudhāna). § 599e (Jayadrathavadhap.): *Atri* > *Soma* > *Budha* > *Purūravas* > *Āyus* > *Nahusha* > *Yayāti* > *Yadu* (by *Devayānī*) > . . . . *Devamīḍha* > *Çūra* (equal to *Kārtavīrya*) > *Vasudeva*; in *Çūra's* race was born *Ç.* About this time the svayaṃvara of *Devaka's* daughter *Devakī* took place, whom *Ç.* took up in his chariot for the sake of Vasudeva. *Somadatta* attacked *Ç.*, who threw him to the earth, seized him by the hair and struck him with his foot, and then let him off. Çiva granted Somadatta that he should

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have a son (i.e. Bhūriçravas) who should in like manner strike *Ç.'s* son (i.e. grandson = Sātyaki) with his foot: VII, **144**, 6032, 6034, 6035, 6037, 6041 (°*eḥ sutaṃ*, i.e. Sātyaki), 6043 (do.).

Çini[2], pl. (°*ayaḥ*), the race of Çini, a family or tribe. § 561 (Yānasandhip.): V, **48**, †1854 (°*inām adhipaḥ*, i.e. Sātyaki). —§ 599 (Jayadrathavadhap.): VII, **114**, 4481 (°*ināṃ pravare rathe*, i.e. Sātyaki); **140**, 5819 (°*inam ṛshabhena*, i.e. Sātyaki). —§ 608 (Karṇap.): VIII, **82**, †4186 (°*inām ṛshabhaṃ*, i.e. Sātyaki), †4203 (°*inām ṛshabhaḥ*, i.e. Sātyaki).

Çinipravara, Çinipravīra, Çinipuṅgava, Çiniputra, Çinivīra = Sātyaki, q.v.

Çipivishṭa = Kṛshṇa (Vishṇu, Nārāyaṇa): XII, 1506, 13229, 13231 (= Nārāyaṇa, etymology); XIII, 6978 (Vishṇu's 1000 names).

Çirīshaka, a serpent. § 564 (Mātalīyop.): V, **103***γ*, 3630.

Çirohārin = Çiva (1000 names[2]).

Çīrshin, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 258.

Çishṭakṛt = Vishṇu (1000 names).

Çishṭeshṭa = Vishṇu (1000 names).

Çita, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 253.

Çītā, a river (III, 11063), v. Sītā.

Çītāṃçu, Çītaraçmi = Soma (the Moon), q.v.

Çītapūtanā, a female demon. § 502 (Manushyagrahak.): III, **230**, 14481 (*Piçācī*).

Çitavana, v. Sītavana.

Çitikaṇṭha[1] = Çiva, q.v.

Çitikaṇṭha[2], a serpent. § 793 (Mausalap.): XVI, **4***η*, †120.

Çitikeça, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2563.

Çitiprabha = Vishṇu: I, 2506.

Çītoshṇakshujjarādhidhṛk = Çiva (1000 names[1]).

Çiva[1], the great god (Mahādeva, or Rudra, etc.), husband of Umā. [§ 2 (Anukram.): I, **1**, 32 (Sthāṇu, i.e. *Ç.*, issued from the primordial egg).]—§ 28 (Amṛtamanthana): I, **18**, 1153 (swallowed the poison *Kālakūṭa*, and is therefore called *Nīlakaṇṭha*).—[§ 108 (Aṃçāvat.): I, **66**, 2565 (Sthāṇu, i.e. *Ç.*, was father of the 11 Rudras).]—[§ 130 (do.): I, **67**, 2708 (Açvatthāman was born from the union of *Mahādeva* (i.e. *Ç.*), *Antaka*, *Kāma*, and *Krodha*).]—[§ 174 (Dhṛtarāshṭravivāha): I, **110**, 4371 (Hara, i.e. *Ç.*, granted Gāndhāri the boon that she should have 100 sons).]—§ 190 (Arjuna): I, **123**, 4794 (°*tulyaparākramaḥ*, i.e. Arjuna; Arjuna will gratify Çaṅkara, i.e. *Ç.*, etc., all. to Kairātap.).—[§ 213 (Jatugṛhap.): I, **143**, 5698 (*ayaṃ samājaḥ sumahān ramaṇīyatamo bhuvi | upasthitaḥ Paçupater*—i.e. *Ç.—nagare Vāraṇāvate*).]—[§ 220 (Caitrarathap.): I, **169**, 6428 foll. (in a former existence, Draupadī had five times asked Çaṅkara, i.e. *Ç.*, for a husband, therefore she became the wife of all the five Pāṇḍavas).]—[§ 238 (Pañcendrop.): I, **197** (*Ç.* confined the five Indras in a cave).]—[§ 239 (do.): I, **197** (repetition of § 220).]—[§ 246 (Sundopasundop.): I, **211** (how *Ç.* got four faces).]—[§ 249 (Arjuna-vanavāsap.): I, **215** (gave a boon to Prabhañjana).]—[§ 255 (Agniparābhava): I, **223** (Çvetaki gratified Rudra, i.e. *Ç.*, and obtained Durvāsas (who was a portion of *Ç.*) as his ṛtvij).]—[§ 263 (Sabhākriyāp.): II, **3**, 72 (Sthāṇu, i.e. *Ç.*, performs sacrifices at Bindusaras).]—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 416 (together with Umā and numerous attendants, *Ç.*, the friend of Kubera, is sitting in the palace of Kubera).—[§ 273 (Rājasūyārambhap.): II, **14**, 629 (Jarāsandha worshipped Mahādeva, i.e. Çiva).]—[§ 274 (do.): II, **15**, 656 (Jarāsandha kept many kings in the temple of Paçupati, i.e. *Ç.*, in order to sacrifice them to *Ç.*).]—§ 293 (Dyūtap.): II, **46**, 1643 (*Vṛshadhvajaṃ*, etc.). —[§ 317*b* (Kṛshṇa Vāsudeva): III, **12** (Kṛshṇa becomes Rudra, i.e. Çiva; Çambhu, i.e. *Ç.*, sprung from the forehead of Kṛshṇa; Kṛshṇa plays with Çaṅkara as with a toy).] — § 330 (Indradarçana): III, **37**, 1513 (*Bhūteçaṃ*, etc.).—[§ 331 (Kairātap.): III, **38-39** (Arjuna fights with *Ç.*, disguised as a Kirāta).]—§ 332 (Mahādevastava): III, **39**, 1627 (Arjuna praised *Ç.*, *Kapardinaṃ*, etc.).—§ 333 (Kairātap.): III, **40**, †1662 (gave Brahmaçiras (Pāçupata) and Gāṇḍīva to Arjuna).—[§ 360 (Tīrthayātrāp.): III, **82**, 5061 (Rudra, i.e. *Ç.*, multiplied himself into ten millions (*koṭi*) of forms, in order that every one of the ten millions of munis who were assembled at Rudrakoṭi might see him first).]—[§ 365 (Maṅkaṇaka): III, **83**, 6089, 6095, 7001, 7005 (Maṅkaṇaka's relations to Mahādeva, i.e. *Ç.*).]—§ 387 (Sagara): III, **106**, 8836 (*Tryakshaṃ Tripuramardanaṃ*, etc., *Ç.* granted Sagara sixty thousand sons by his one wife and one son by the other).—[§ 389 (Gaṅgāvatāraṇa): III, **108-9** (gratified by Bhagīratha, *Ç.* sustained Gaṅgā, when she came down from the sky).]—[§ 392*b* (Vaitaraṇī): III, **114** (how Rudra, i.e. *Ç.*, obtained the best part in sacrifices).]—§ 441 (Nivātakavacayuddhap.): III, **165**, 11914 (Arjuna had obtained weapons from *Ç.*); [**167-8** (repetition from Kairātaparvan)].—§ 459 (Mārkaṇḍeyas.): III, **189**, 12955, (identified with Nārāyaṇa).—§ 491 (Āṅgirasa): III, **220**, 14162 (created from the navel of Pāñcajanya). — [§ 501 (Skandop.): III, **229** (Rudra, i.e. *Ç.*, is identified with Agni, and Skanda is considered as his son).]—[§ 504 (Skandayuddha): III, **231** (Rudra begat Miñjika and Miñjikā).]—§ 506 (do.): III, **231**, 14567 (accompanied by Umā, etc., *Ç.* proceeded to Bhadravaṭa).—[§ 507 (do.): III, **231** (attacked by Mahisha, *Ç.* was rescued by Skanda, who slew Mahisha).]—[§ 524 (Jayadrathavimoksh.): III, **272** (Jayadratha sought the protection of *Ç.*).]—[§ 550 (Samayapālanap.): IV, **13**, 339 (*samāje Brahmaṇo rājan yathā Paçupater*—i.e. *Ç.—iva*).]—[§ 565 (Gālavac.): V, **111**, 3825, 3828, 3829 (*Maheçvara*, i.e. *Ç.*, dwells on Himavat; here *Ç.* (*Mahādevaḥ*) received Gaṅgā on his head; Devī (i.e. Umā) here performed austerities in order to win the affection of Maheçvara (i.e. *Ç.*).]—§ 567 (Bhagavadyānap.): V, **124**, 4177 (*yuddhe yena*—i.e. by Arjuna—*Mahādevaḥ sākshāt santoshitaḥ Çivaḥ*, all. to Kairātaparvan); [**131**, 4422 (*Ç.* (*Rudraḥ*) appeared on the breast of Kṛshṇa)].—§ 573 (Ambopākhyānap.): V, [**187**, 7376 (*Ç.* (*Umāpatiḥ*) promised Ambā that she would become a man in her next birth and slay Bhīshma)]; **188**, 7396 (*Ç.* granted Drupada that he should have a daughter [i.e. Ambā re-born], who would afterwards become a man).—[§ 574 (Jambūkh.): VI, **6**, 213 (*Ç.* (*Rudraḥ*) performs sacrifices on Meru), 219 (accompanied by Umā, *Ç.* (*Paçupatiḥ*) resides on Meru), ζ, 241 (*Ç.* (*Sthāṇuḥ*) performs sacrifices at Bindusaras).]—[§ 575*b* (Çākadvīpa): VI, **11**, 429 (*Ç.* (*Çaṅkaraḥ*) is worshipped on Çākadvīpa).]—§ 594 (Mṛtyu): VII, **52**, 2046 (*Haraḥ*, etc.; *Ç.* asked Brahmán not to destroy the creatures).—[§ 595 (Shoḍaçarājik., v. Pṛthu Vainya): VII, **69**, 2417 (when the puṇyajanas milked the earth, *Ç.* (*Vṛshadhvajaḥ*) acted as their calf).]—§ 596 (Pratijñāp.): VII, **80-81**, 2881 (in the night Arjuna and Kṛshṇa visit and praise *Ç.*, who gives the *Pāçupata* weapon to Arjuna).—[§ 599 (Jayadrathavadhap.): VII, **94** (*Ç.* gave an armour to Indra, who then proceeded against Vṛtra).]—

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[§ 599*e* (Çini): VII, **144**, 6039, 6040 (*Ç.* (*Mahādevaḥ*) granted that Somadatta should have a son).] — [§ 603*c* (Nārāyaṇa): VII, **201** (having become one with Bráhman (*brahmabhūtaḥ*), Nārāyaṇa saw *Ç.*, the master, origin and lord of the universe, the lord of all the gods, the supreme deity (*sarvadevair abhishṭutaṃ*) . . . smaller than the smallest and larger than the largest . . . *Rudra*, *Hara*, *Çambhu*, with matted locks on his head, the infuser of life in every form . . . the All-destroyer . . . with the celestial bow and quivers, cased in golden armour . . . who holds Pināka, is armed with thunderbolt, blazing trident, battle-axe, mace and sword . . . who has the moon on his forehead, is clad in tiger-skin . . . who uses snakes as his sacrificial string . . . surrounded by numerous ghosts and spirits, who is the one, the abode of ascetic austerities; . . . who is water, heaven, etc., and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of brahmans, that bestower of heaven (*amṛtasya yoniṃ*, so Nīl.), but only brahmans of righteous conduct, when cleansed from their sins and freed from the control of grief, behold him with their mind's eye . . . that being whose body is the universe . . . with a garland of *akshas* round his neck, who sports with the fair Pārvatī . . . the destroyer of the Asura Andhaka . . . the three-eyed, the blue-throated god. *Ç.* granted boons to Nārāyaṇa).]—§ 603 (Nārāyaṇāstramoksh.): VII, **202***ηη*, 9504, 9519 (protects Arjuna; Vyāsa praises *Ç.*, and relates how *Ç.* destroyed Daksha's sacrifice).—§ 603*d* (Tripura): VII, **202**, 9570 (*Ç.* makes war against Tripura).—§ 603 (Nārāyaṇāstramoksh.): VII, **202***ι*, 9594 (Vyāsa praises *Ç.*, and explains some of his names to Arjuna), 9622 (why he is so called). [With ch. **202**, cf. XIII, **161-162**, below.]—[§ 606 (Tripurākhyāna): VIII, **33-34** (*Ç.* makes war against Tripura).]—[§ 606*b* (Paraçu-Rāma): VIII, **34** (*Ç.* caused Rāma Jāmadagnya to fight with the Dānavas and then gave him celestial weapons).]—§ 608 (Karṇap.): VIII, **86***τ*, 4361 (*Mahādevaḥ*, all. to Kairātaparvan); [**87**, 4428 (*Ç.* (*Bhavaḥ*) came to see the encounter between Karṇa and Arjuna)].—[§ 615*j* (Maṅkaṇaka): IX, **38** (repetition of § 365).]—§ 615*u* (Skanda): IX, **44-[46]**, 2483 (Skanda sprung from the seed of *Maheçvara*, i.e. *Ç.* (v. 2455); Skanda honoured *Ç.*, who gave him a powerful companion and the army *Dhanañjayā*). — [§ 615*z* (Arundhatī): IX, **48** (*Ç.'s* relations to Arundhatī).]—§ 616 (Sauptikap.): X, **7***η*, 252 (Açvatthāman praises *Ç.* (*Ugraṃ*, etc.), who appeared and gave Açvatthāman a sword. Then *Ç.* entered Acvatthāman's body).—[§ 617 (Aishīkap.): X, **17-18** (*Ç.* retired to the waters and did not partake in the creation; as no share was assigned to him, *Ç.* came to the sacrifice of the gods, pursued the embodied sacrifice, broke the arms of Savitṛ, and tore out the eyes of Bhaga and the teeth of Pūshan; then the gods assigned a share to him).]—[§ 621*b* (Rājadh.): XII, **8**, 241 (*Ç.* (*Mahādevaḥ*) at a great sacrifice requiring libations of all kinds, offered all creatures as sacrificial libations and then his own self).]—[§ 626 (do.): XII, **20**, †612 (having sacrificed himself as libation at the sarvayajña, *Ç.* (*Mahādevaḥ*) became the god of the gods).]—[§ 638*b* (Rāmopākhy.): XII, **49**, 1748 (*Ç.* (*Mahādevaḥ*) gave an axe to Rāma Jāmadagnya).]—§ 641 (Rājadh.): XII, **59**, 2201, 2202 (*Çaṅkaraḥ*, etc., acquired the science of chastisement (*daṇḍanīti*) from Brahmán, abridged it, and handed the abridged work (named *Vaiçālāksha* and consisting of 10,000 adhyāyas) over to Indra); **122**, [4498 (*Ç.* (*Içānaḥ*) was made the chief of the Rudras)], 4516 (*Mahādevaḥ*), 4521 (*Devadevaḥ*, etc.).—[§ 653*b* (Gṛdhragomāyusaṃv.): XII, **153** (revived a dead child).]—§ 656 (Khaḍgotpattik.): XII, **166**, 6183 (as Brahmán had created the sword, *Ç.* slew the Dānavas with it, and then handed it over to Vishṇu). — § 678*c* (Mṛtyu-Prajāpatisaṃv.): XII, **257[-258]**, 9162 (*Harijaṭaḥ Sthāṇur Vedādhvarapatiḥ*), 9163 (asked Brahmán not to destroy the creatures, cf. § 595). — § 693 (Vṛtravadha): XII, **281***a*, 10120 (*jagatpatiḥ*, *Ç.'s* energy assumed the form of fever and penetrated the body of Vṛtra).—[§ 694*b* (Jvarotpatti): XII, **284** (how fever came into existence from the sweat of *Ç.* when he at Daksha's sacrifice pursued the embodied sacrifice).]—[§ 695*b* (Dakshayajñavināça): XII, **285** (*Ç.* was not invited to the sacrifice of Daksha; urged by Umā, *Ç.* created *Vīrabhadra* from his wrath; accompanied by *Bhadrakālī* (*Mahākālī*), *Vīrabhadra* destroyed the sacrifice; then *Daksha* praised *Ç.* by reciting his 1,008 names (*Çivasahasranāmastotra*)).]—§ 696*b* (Daksha-prokta-Çivasahasranāmastotra): XII, **285**, 10360, 10370 (1000 names[1]), 10440, 10473 (having recited Çiva's 1,008 names, etc., Daksha obtained boons from *Ç.*).—§ 701*b* (Bhava-Bhārgava-samāg.): XII, **290**, 10669 (*Ç.'s* relations to Uçanas).—§ 702 (Mokshadh.): XII, **295**, 10805 (the gods applied to *Ç.*, who slew three Asuras (so PCR.) together with their leader).—[§ 712 (Çukotpatti): XII, **324-325** (sitting on the top of *Meru*, *Ç.* was gratified by Vyāsa and granted him that he should get the son Çuka).]—[§ 716 (Çukābhipatana): XII, **334** (when Çuka had entered Bráhman, *Ç.* came and consoled Vyāsa).]—§ 717*b* (Nārāyaṇīya): XII, **342**, 13152 (*Içānaṃ*, identical with Nārāyaṇa); [**343**, V) (how Rudra's — i.e. *Ç.'s* — throat became blue (*nīla*)), XIV) (Himavat gave his daughter Umā in marriage to Rudra and was therefore cursed by Bhṛgu), (*ω*) (the battle between Rudra and Nara and Nārāyaṇa)]; **350**, 13705 (*Brahmaṇaḥ sutaḥ*, had promulgated the *Pāçupata* system (*jñānaṃ*)).—§ 717*d* (Brahma-Rudra-saṃv.): XII, **351[-352]**, 13723 (*Caturvaktrasya*—i.e. Brahmán's—*lalāṭa-prabhavaḥ putraḥ*, discourse between him and Brahmán).—§ 730 (Ānuçāsanik.): XIII, **14**, 600 (had been gratified by Kṛshṇa at Badarī), 606, (*β*), 624, 650 (in order to obtain a son from the grace of *Ç.*, *Kṛshṇa* repaired to the hermitage of *Upamanyu* on *Himavat*), 671 (Upamanyu enumerates the boons granted by *Ç.* to *Hiraṇyakaçipu*, etc.). — § 730*g* (Upamanyu): XIII, **14**, 716, 793, 821, 878, 911, 938 (Upamanyu relates how *Ç.* showed himself to him and granted him boons).—§ 730 (Ānuçāsanik.): **14**, 963 (Kṛshṇa by his penances succeeded in seeing *Ç.*, whom he praised); [**15** (*Ç.* and *Umā* granted boons to Kṛshṇa)]; **16**, 1105 (Taṇḍin succeeded in seeing *Ç.*, whom he praised); **17**, 1141 (*Çivānāṃ Çivaḥ*, Upamanyu recited to Kṛshṇa the 1,008 names of *Ç.* (i.e. *Mahādevasahasranāmastotra*), which had been uttered by Brahmán and communicated to Upamanyu by Taṇḍin), 1269; **18**, 1362, 1364 (*Vyāsa*, etc., had obtained boons from *Ç.*; conclusion of Upamanyu's discourse).—§ 734 (Ānuçāsanik.): XIII, **26**, †1848 (*divaç cyutā cirasāptā Ç°ena Gaṅgā*, cf. § 389).—[§ 746 (do.): XIII, **77** (Daksha gave to Çiva a bull whom he made his vehicle and banner, therefore he is called *Vṛshabhadhvaja*; the gods made *Ç.* lord of the animals (*Paçupatī*)).]—§ 747*b* (Suvarṇotpatti): XIII, [**84** (having married Umā, *Ç.*, at the request of the gods, drew up his seed (therefore he is named *Ūrdhvaretas*), but a part

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of it came out, whence Skanda arose)]; **85**, 4109, δ, 4112 (Ç. assumed the form of Varuṇa and performed a sacrifice, in which Bhṛgu, Aṅgiras, and Kavi arose from the seed of Brahmán, etc.).—[§ 768*b* (Umā-Maheçvara-saṃv.): XIII, **140–148** (the discourse between Umā and Ç.).]—§ 773*d* (Ānuçāsanik.): XIII, **161–162**: Kṛshṇa said (declaring that he would recite the *Çatarudriya*): It is *Çiva* who created all creatures; when he looks angrily on D., As., G., or Pn., they cannot find peace anywhere. He pierced the Prajāpati Daksha's sacrifice; D. and As. became stupefied, etc. (description); the *Ṛshis* performed propitiatory rites; *Çiva* tore out the eyes of *Bhaga* and the teeth of *Pūshan* (with his foot); the gods recited the *Çatarudriya*. At last Çiva became gratified and the gods assigned a large share [of the sacrificial offerings] to him; the sacrifice, which had been severed into two pieces, became once more united. The *Asuras* had in days of yore three cities in the sky (of iron, silver, and gold respectively); *Indra* was unable to pierce them; the gods then repaired to *Rudra* (*Çiva*), who made *Vishṇu* his shaft-head, etc. (γ), and pierced the city and burnt it together with the Asuras. Beholding *Mahādeva* (*Çiva*) transformed into a child with five locks of hair, lying upon the lap of Pārvatī, the latter asked the gods who he was. *Indra* resolved to kill him with his thunderbolt, but the child paralysed his arm; the gods and the *Prajāpatis* could not realise that it was the lord of the universe, but *Brahmán* by his penances found out that it was Mahādeva, and praised him, and so did the gods; Indra's arm became restored. Taking birth as *Durvāsas*, *Çiva* resided for a long time at Dvāravatī in my house. He is *Rudra*, etc. (δ) (XIII, **161**). Kṛshṇa continued: "*Çiva* has two forms: (1) one which is terrible (= *Agni*, lightning, and *Sūrya*) and engaged in all operations of destruction; (2) one which is mild and auspicious (= Righteousness, water, and the moon) and engaged in brahmacarya. These two forms again are subdivided into many forms. Half his body is Agni (fire), half is Soma (the moon)." Then Kṛshṇa enumerated and explained many of *Çiva's* names, (ε) R., D., G., and Aps. worship that emblem of his which is always erect and upraised. He loves to reside in crematoria, and there he burns and consumes all corpses; those persons who perform sacrifices there attain to the regions set apart for heroes. The brahmans know the *Çatarudriya* in the *Veda* and the adoration (*upasthānaṃ*) [of the same name] which is composed by Vyāsa. *Çiva* created *Agni* from his mouth. The lordship of *Çakra*, etc., is verily his. It is he whose mouth is roaring in the waters of the sea in the form of the huge mare's head (XIII, **162**): XIII, **161***δ*, 7496; **162**, 7503, 7511 (why he is so called).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **8***a*, 193, 208, 210 (Ç. resides on *Muñjavat*, enumeration of his names (*Çarva*, etc.)).—§ 782*g* (Guruçishyasaṃv.): XIV, **43***o*, 1178 (*paçūnām īçvaraḥ*).—§ 795*c* (Mahābhārata): XVIII, **6**, 258 (°*sya bhavane*).

Cf. also the following synonyms:—

Aja, q.v.

Ambikābhartṛ ("husband of Ambikā, i.e. Umā"): VII, 2879.

Anaṅgāṅgahara ("who deprived Kāma of his body"): XIV, 211.

Ananta: VII, 9612; X, 257; XIV, 206.

Andhakaghātin ("slayer of Andhaka"): VII, 2876; XIII, 805, 908.

Andhakanipātin (do.): VII, 9462.

Atharva: XIII, 901.

Babhru: XIII, 589, 1263 (1000 names[2]).

Bahurūpa: I, †7298; II, 417; III, 8836, 11978; VII, 9523, 9527, 9537, 9619 (etymology); X, 253, 258; XII, 2201, 12173; XIV, 185, 211.

Bhagaghna ("slayer of Bhaga"): VII, 9538. Cf. the next.

Bhagahārin, Bhagākshihan, Bhaganetraghna, Bhaganetrahan, Bhaganetrahara, Bhaganetranipātana ("destroyer of Bhaga's eyes"), q.v.

Bhārgava, q.v.

Bhava: I, †7298; II, 417 (the friend of Kubera), 1641; III, 1520, (1618), (1650), 1662, 8836, †10225 (°*sya*, sc. *āyatanaṃ*, visited by Yudhishṭhira on his tīrthayātrā); VII, 2841, 2867, 2874, 2885, 2898, 2903 (*mantraṃ Bh°proktaṃ*), 2905, 2906, 2909, 2910, 9482 (°*mayaṃ jagat*), 9486, 9588, 9595; **202**, v. 135 (only B., the verse is missing in C. after v. 9628, etymology of the name); VIII, 1217 (worshipped by Kṛshṇa and Arjuna), 1252 (all. to Kairātaparvan), 1437, 1551, 1584, 1611, 1626 (*cakre sārathyaṃ Bh°sya Prapitāmahaḥ*, all. to Tripurākhyāna), †1741 (all. to Kairātaparvan), 4398, 4428 (came to see the encounter between Karṇa and Arjuna), †4573, †5044; X, 296 (°*sayujyam āgatāḥ*), 785; XII, 10258, 10345, 10356 (1000 names[1]), 10464, 10691, 10694, 11094, 13920; XIII, 605, 668, 686, 690, 696, 731, 738, 793, 803, 805, 848, 875, 908, 986, 995, 1003, 1019, 1058, 1075, 1119, 1145 (1000 names[2]), 1227 (do.), 1275, 1277, 1299, 1308, 3715, 4360 (among the 64 Viçvadevas), 6805, 6880, 7106 (°*ānucarāḥ*); XIV, 197, 208.

Bhavaghna (?): XIII, 908 (PCR. proposes to read Bhagaghna).

Bhīma: VII, 2875; VIII, 4360; XIII, 1144 (1000 names[2]).

Bhūtapati, Bhūteça, q.v.

Brahmacārin, Brahmaçiropaharta, q.v.

Cakrin, Candramaulivibhūshaṇa, Carmavāsas, Cekitāna, Cīravāsas (also VII, 9524, 9534), q.v.

Çambhu, q.v.

Çaṅkara: I, 4800 (*Mahadevaṃ*, all. to Kairātaparvan), 6428, 6429, 7320, 7322, 7323, †7332, 8120; II, 864 (Jarāsandha sacrifices human beings to Ç.); III, 514 (cf. Brahmán), 1526 (*Devadevaṃ*), 1561 (*Kirātarūpī*), 1586, 1630, 1633, 1703 (°*eṇa Tripuraṃ nihataṃ*, all. to Tripurākhyāna), 8836, 9945, 11943 (all. to Kairātaparvan), 12007 (do.), 14574; V, 7391; VI, 429 (worshipped in Çākadvīpa), 1227 (*Rudrāṇāṃ Çaṅkaraç cāsmi*, says Kṛshṇa about himself), 2774 (*nṛtyantam iva Ç°ṃ* (at the end of the yuga, PCR.)); VII, 2881, 2905 (*darçanaṃ Ç°sya*, all. to Kairātap.), 3463 (°*sthānaṃ*), 6889 (*ghorām Ç°nirmitāṃ*, sc. *açaniṃ*), 9503, 9521, 9550, 9563, 9618; VIII, 822 (*sarvabhūteshv anujñātaḥ Ç°eṇa*, sc. Arjuna), 1443, 1454, 1457, 1466, 1495, 1586, 1598; X, 632 (all. to Kairātap.); XII, 2201, 4521, 5788, 5789, 5797, 5798, 10293 (°*ād ūrdhvaṃ nānyaṃ paçyāmi daivataṃ*), 10683, 10692, 12639, 13272; XIII, 589 (*Surāsuraguruṃ*), 675, 680, 717, 759, 776, 777, 872, 931, 963, 970, 1022, 1027, 1196 (1000 names[2]), 1215 (do.), 1284 (°*sannidhau*, Brahmán sung the 1000 names of Çiva), 1285, 1400 (Umā had performed austerities on Himavat in order to become the wife of Ç.), 1748 (Himavat was the father-in-law of Ç.), 4216 (*priyakṛc Ch°sya*, i.e. Skanda), 6358 (°*syomāyā sārdhaṃ*

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saṃvādaṃ), 6508, 6768, 6806, 6874, 6920 (°*syomayā sārdhaṃ saṃvādaḥ*), 7477; XIV, 193, 208.

Çarva: III, 1550, 9951, 10549 (may be seen at Vātikakhaṇḍa at the end of every yuga), 11983 (repetition of Kairātap.), 12241; VII, 1754, 1756 (all. to Jayadrathavimokshaṇap.), (3470); VIII, 1251 (all. to Kairātap.), 1562, 1592, 4360; X, 252, 782; XII, 4521, 10356 (1000 names[1]); XIII, 663, 727, 783, 908, 931, 997 (*Tridaçeçvaraḥ*), 1112, 1120, 1215 (1000 names[2]), 6374, 7462 (*asṛjat prajāḥ*); XIV, 191, 208, 210. Cf. Sarva.

Çikhaṇḍin, Çikhin, q.v.

Çitikaṇṭha: VII, 9520; X, 253, 632, 803; XII, 6164, 13164, 13274 (°*tā*, origin of the name: Nārāyaṇa seized Çiva by the throat, which became dark); XIV, 192, 210.

Çmaçānavāsin: X, 254.

Çrīkaṇṭha: XII, 13294 (origin of the name from the mark of Nārāyaṇa's hand on Çiva's throat), 13705 (*Brahmaṇaḥ sutaḥ*); XIII, 6397 (°*tā*, origin of the name: Indra hurled his thunderbolt at Çiva, whose throat was scorched).

Çukra: X, 253; XIV, 210.

Çūlabhṛt ("armed with the trident"): II, 402; VI, 2779 (°*bhāt*, C.).

Çūladhara (do.): III, 1513.

Çūladhṛk (do.): III, 6097; VIII, 1554; IX, 2236.

Çūlahasta (do.): IX, 2483.

Çūlāṅka (do.): X, 296.

Çūlapāṇi (do.): I, 1932 (*iva*), 8128; III, 499 (*Çambhuḥ*), 1594, 1622, 6055 (to be worshipped at Vaitaraṇī), 8836, 11979 (repetition from Kairātaparvan), 15999 (*sthānaṃ . . . . Ç°eḥ*, i.e. Gokarṇa); IV, 1406; V, 1993 (all. to Kairātap.), 7376, 7413; VII, 3136 (*iva*), 9455; IX, 1858 (*iva*); X, 250; XII, 4502 (is appointed chief of the Rudras), 6169, 10809; XIII, 859, 929, †981, 3150, 3991, 6378; XVIII, 137 (*ratyarthaṃ bhavatāṃ hy eshā*—i.e. Draupadī—*nirmitā Ç°nā*).

Çūlin (do.): II, 1642 (°*iṃ*, acc.); III, 8333 (*vishāṇaṃ Ç°ḥ*); VII, 2858, 2878; VIII, 1447, 1589, 1609, 4362; XIII, 32, 858, 867; XIV, 182.

Dakshakratuhara ("destroyer of Daksha's sacrifice"), **Dakshayajñanibarhaṇa** (do.), **Dakshayajñavināçana** (do.), **Dakshayajñavināçana** (do.), q.v.

Daṇḍapāṇi, Daṇḍin, q.v.

Devaçreshṭha, Devadeva, Devadeveça, Devādhideva, Devavara, Deveça, q.v.

Dhanadhyaksha: X, 258.

Dhanurdhara, Dhanus, Dhanvācārya, Dhanvantara: VII, 9536.

Dhanvin: VII, 9527, 9536; VIII, 1445; XII, 10361 (1000 names[1]); XIII, 1156 (1000 names[2]); XIV, 197, 200.

Dhruva: XIII, 609.

Dhūrjaṭi: VII, 9621 (etymology); XIII, 7510 (do.).

Digvāsas: XIII, 695, 753, 808, 898, 1155 (1000 names[2]).

Divyagovṛshabhadhvaja: XIV, 209. Cf. Vṛshabhadhvaja.

Durvāsas, q.v.

Ekāksha: XIII, 7503.

Gaṇādhyaksha: X, 258; XII, 10421 (1000 names[1]).

Gananāṃ pati(ḥ): VII, 9589.

Ganeça: III, 1629.

Gaurīça ("husband of Gaurī"): XIV, 210.

Gaurīhṛdayavallabha ("dear to Gaurī's heart"): X, 258.

Giriça: I, 7296; III, 1622, 1662; V, 1993 (*Mahādevaṃ*, all. to Kairātaparvan); VII, 9524; X, 250, 252, 766, 772; XIV, 196.

Girīça: XIII, 6348, 6877; XIV, 1883, 1914.

Govṛshabhāṅka ("having a bull as his mark"): XIII, 6902.

Govṛshadhvaja ("having a bull in his banner"): III, 11978, 11989, 14428; XIII, 4002. Cf. Vṛshadhvaja.

Govṛshottamavāhana ("having the excellent bull as his vehicle"): X, 259.

Haṃsa, q.v.

Hara: I, 4371 (granted Gāndhārī 100 sons), 7970 (*Bhaganetraharaṃ*); II, 754 (*Rudraṃ*, etc.), 1642; III, 1551, 1617, 1624, 1630, 1635, 1666, 8838, 9943, 9955, 9962, 14542, 15855; V, 7116 (°*tulyaparākramaḥ*, i.e. Rāma Jāmadagnya); VII, 1755 (repetition from Jayadrathavimokshaṇaparvan), 2046 (*Çivaḥ*), 3463, †6726 (*yathā*), †8410 (°*vṛshodaragātrasamadyutiḥ*, sc. the moon), 9453, 9505, 9541, 9562, 9583, 9628 (etymology); VIII, 1504, 1506, 1524, †4661; IX, 2512 (?), 2807; X, 249, 253, 291, 293; XII, 8551 (*Brahma-H°ādishu*), 10344, 10457, 13302 (*Viçveçaṃ*); XIII, 772, 774, 775, 779, 813, 826, 968, 980, 1143, 1146 (1000 names[2]), 1156 (do.), 1234 (do.), 1312, †1847 (°*sya bhāryā*, i.e. Gaṅgā), 6361 (°*tulyāmbaradharā*, sc. Umā), 6363, 6364, 6369, 6370, 7106 (°*tulyaparākramāḥ*); XIV, 211.

Harirudra, q.v.

Haryaksha: IX, 595 (*saçūlam iva H°ṃ*).

Īça, Īçāna, Īçvara, q.v.

Jaṭādhara ("wearing matted locks"): III, 1625.

Jaṭila (do.): VII, 9454; X, 254; XII, 10366 (1000 names[1]), 10445.

Jaṭin (do.): VI, 2046; VII, 2858, 2879; XIII, 1145 (1000 names[2]), 1171 (do.).

Kāla, q.v.

Kāmāṅganāça ("who destroyed the body of Kāma"): XIII, 907.

Kapāli[n] ("carrying human skulls"): II, 1641 (°*iṃ*, acc.).

Kāpālin (do.?): VII, 159; XIII, 1217 (1000 names[2]).

Kapardin: III, 1624, 1936, 14126 (°*sutāṃ*); V, 7385; VII, 2875, 9453, 9521, 9530; VIII, 1530, 4360; X, 248, 791; XII, 4521, 13114 (identified with Nārāyaṇa), 13148 (*Rudraḥ*), 13300; XIII, 609, 614, 1159 (1000 names[2]), 6877, 7460; XIV, 192, 1884.

Khaṭvāṅgadhārin: X, 254.

Kirāta, q.v.

Kṛttivāsas ("clad in skins"): II, 1642; VIII, 1449, 1505; X, 256, 789; XIII, 1283, 1348; XIV, 204.

Kumārapitṛ ("father of Kumāra, i.e. Skanda"): VIII, 1450; X, 259.

Lalāṭāksha ("having an eye on his forehead"): III, 1628.

Lelihāna: XIV, 198.

Lokabhāvana, Lokaguru, Lokanātha, Lokeça, Lokeçvara, q.v.

Mahādeva ("the great god"): I, 433 (*Kirātavapushā*), ††678 (°*kṛtyāṃ*), 2708 (°*āntakābhyāṃ*, Açvatthāman was born from a part of *Mahādeva*, etc.), 4800 (*Çaṅkaraṃ*, all. to Kairātap.), 7682, 7706 (*Sthāṇuḥ*, how he got four faces), 8117, 8135, 8470 (all. to Kairātap.); II, 417 (in the palace of Kubera), 467 (*sahomaḥ*, in the palace of Brahmán), 629

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(*Umāpatiṃ*, worshipped by Jarāsandha), 754 (*Rudraṃ*), 1642; III, 1544, (1547), 1611, 1622, 1625, 1632, 1642, 1645, 1665, 1688, 1952 (all. to Kairātap.), 4093 (*°prasādāc ca gāṇapatyañ ca vindate*, sc. by bathing in *Rudravaṭa*—B. *Bhadravaṭa*), 5042 (to be worshipped at Rudrapada (?*rudraṃ padaṃ*)), 5064, 6072 (to be worshipped at Mṛgadhūma), 6089, 6095, 7001, 7005, 7042 (to be worshipped at the tīrtha Naraka), 8002, 8105 (to be worshipped at Çālagrāma), 8161 (on Çrīparvata), 8192, 8205 (in Jyeshṭhasthāna), 8210 (to be worshipped at Muñjavaṭa), 8522 (in Brahmasaras), 8847, 11941, 11986, 11994, 11995 (repetition from Kairātap.), 12305 (*sagaṇaḥ*), 14521 (*Tripurārdanaṃ*), 14569; IV, 1298 (*Kirāta-veçmapracchannaḥ*, all. to Kairātap.); V, 1993 (*Giriçaṃ*), 3828 (*atra*—i.e. in the north—*Gaṅgāṃ M°ḥ patantīm gaganāc cyutāṃ pratigṛhya dadau loke mānushe*), 3881, 4177 (all. to Kairātap.), 7381, 7385, 7392; VII, 2052, 2875, 2885, 6039, 6040 (granted a boon to Somadatta), 7047 (all. to Kairātap.), 9504, 9505, 9542, 9560, 9588, 9595, 9602, 9623 (etymology), 9636; VIII, 1466 (Çiva became endued with the half of the united energy of the gods, and from that time he was called *Mahādeva*), 1467, 1511, 1544, 1585, 1592, †4055 (all. to Kairātap.), 4361 (*Çivaḥ*, do.); IX, 2227, 2228, 2233, 2235 (*Rudrāt*), 2240, 2414, 2799, 2801 (gratified by Arundhatī); X, 247, 298, 307, 311, 766, 767, 793, 811; XII, 241 (*Viçvarūpaḥ*), †612 (sacrificed himself at the sarvayajña), 1748 (gave weapons to Rāma Jāmadagnya), 4498 (*Īçānaṃ*, was made lord of the Rudras), 4504, 4516 (Çivaḥ), 4520 (*Prajāpatiḥ*), 6169 (*Çūlapāṇiḥ*, slew the Asuras with the sword), 9168, 10221 (*Paçupatiṃ*), 10226, 10233, 10252, 10254, 10286, 10331, 10461, 10471, 10688, 12168, 12173, 12177 (gratified by Vyāsa, Çiva granted him the son Çuka), 12334, 12335 (performed austerities on the mountain Ādityaparvata), 12639 (consoled Vyāsa after the death of Çuka), 12673 (?); XIII, 590, 664, 679, 683, 685, 695, 696, 719, 724, 737, 757, 758, 762, 769, 795, 797, 837, 855, 865, 875, 880, 927, 934, 943 (*jagatsrashṭā*), 964, 965, 972, 999, 1038, 1039, 1104, 1216 (1000 names[2]), 1271, 1308, 1326, 1328, 1331, 1351, 1365, 1366, 1712 (to be worshipped in the hermitage of the Kṛttikās), 3718, 3723 (made the bull which was given to him by Daksha his vehicle and banner), 3724, 3993, 4133 (assumed the form of Varuṇa and performed a sacrifice), 4932 (*Gaṅgāyāç ca durutsahāṃ mūrdhnā dhārāṃ Mahādevaḥ çirasā yām adhārayat*), 5255, 6484, (6527), 6747, (6748), 6893 (identified with Kṛshṇa), 7129 (?*Rantidevaṃ*), 7463, 7501, 7503, 7509 (etymology); XIV, 203, 206, 212, 1933.

Mahāgaṇapati: X, 254.

Mahāyogin: XIV, 206.

Maheça ("the great Lord"): XIII, 780.

Maheçvara (do.): I, 1154, 7701, 8128; II, 416; III, 883 (*°çaroddhūtaṃ papāta Tripuraṃ yathā*), 1939 (*ashṭa-mūrtinā*, all. to Kairātap.), 5014 (worshipped in Damin), 5045 (to be worshipped on Devikā), 7048 (do. at Gaṅgāhrada), 9906, 9942 (*Nīlakaṇṭhāt*), 11977 (repetition from Kairātap.), 14500, 14513 (*na spṛçanti grahā bhaktān narān devaṃ M°ṃ*), 14526 (father of Skanda), 14567 (*Çivam ity eva yaṃ prāhur Içaṃ Rudraṃ Pitāmahaṃ | bhāvais tu vividhākāraiḥ pūjayanti M°ṃ*), 14572, 14617, 14618, 15160 (the Dānavas had formerly obtained Duryodhana from Maheçvara), 16188 (*°sakhaṃ*, i.e. Kubera); V, 2031 (*°samaṃ krodhe*, sc. Bhīma), 3152 (*°samaḥ krodhe*, sc. Bhīma), 3825 (on Himavat), 3829, 7498; VI, 222, 1955 (*yathā*); VII, 2668 (all. to Kairātap.), 2838 (slew the Daityas with the *Pāçupata* weapon), 2908, 3462, 3469, 6818 (*jaghāna . . . . Maheçvara ivāndhakaṃ*), 6864 (all. to Tripurākhyāna), 7131 (*°samo yudhi*), 7979 (all. to Tripurākhyāna), 9513, 9532, 9546, 9553, 9566, 9567, 9583, 9587, 9591, 9601, 9607, 9616 (etymology), 9618, 9629; VIII, 1330 (*yathā Brahmā Maheçvaraṃ*, sc. acted as charioteer to), 1463, 1565, 1570, 1573, (1587), 1598, (1602); IX, 2717 (*kecit M°sutaṃ vadanti*, sc. Skanda), 3034 (*Brahma-Vishṇu-Maheçvaraiḥ*); X, 296; XII, 6205 (*°praṇītaç ca Purāṇe niçcayaṃ gataḥ*, sc. the sword), 10126, (10132), (10232), (10234), 10292, 10303, 10330, 10332, 10426 (1000 names[1]), 10671, 10674, 12183 (granted to Vyāsa the son Çuka), 12957 (protected *Bāṇa*, but was vanquished by *Kṛshṇa*), 13164 (*Devadeve*, identified with Nārāyaṇa), 13686 (*°prasādena*, cf. v. 12183, PCR. has Mādhava); XIII, 599, 600, 700 (*Devadevāt*), 727 (*Viçvarūpaḥ*), 755, 770, 778, 801, 806, 823, 829, 856, 871, 911, 923, 948, 966, 978, 1081, 1163 (1000 names[2]), 1280, 1296, 1322, 1337, 1343, 1348, 1702 (*°sya tristhāne*, a tīrtha on the spot where Gaṅgā flows in a northward direction), 1830 (held Gaṅgā on his head), 3346 (performed austerities surrounded by cows), (6173) (discourses about kine), 6376, (6381), (6399), (6405), (6414), (6424), (6451), 6482, (6509), (6642), (6652), 6664, (6681), (6729), (6737), (6743), 6800, (6807), 6913, 6917, 7470, 7479, 7503, 7507 (etymology), 7519, 7530; XIV, 141 (in Vārāṇasī), 182, 209, 1889 (*suraçreshṭhaṃ*).

Mahishaghna ("slayer of Mahisha"): XIII, 905.

Makhaghna ("destroyer of [Daksha's] sacrifice"): VII, 2876.

Mīḍhvas: III, 1628; VII, 9524; XIV, 195.

Mṛgavyādha: XIV, 197.

Munīndra: XIII, 887.

Nandīçvara: XII, 10481; XIII, 1189 (1000 names[2]), 1747 (*°sya mūrttiṃ*), 7103 (*mahākāyo grāmaṇīr Vṛsha-bhadhvajaḥ*).

Niçācarapati: VII, 2046.

Nīlagrīva ("having a dark neck"): III, 1625; VII, 2876; VIII, 1447; XII, 10359 (1000 names[1]). Cf. the next.

Nīlakaṇṭha (do.): I, 1154 (origin of the name: Çiva swallowed the poison Kālakūṭa, then his throat became dark); II, 1641; VII, 9471, 9541; XII, 13206 (origin of the name: Nārāyaṇa seized Çiva in the throat, which became dark); XIII, 843, 1154 (1000 names[2]). Cf. Çitikaṇṭha.

Nīlalohita: VIII, 1505; XIII, 910 (*Rudrāṇāṃ Nīlalohitaḥ*), 1089.

Paçubhartṛ: IX, 2414; XII, 10291; XIII, 620.

Paçupati: I, 5698 (a festival in honour of him at Vāraṇāvata); II, 402 (in the palace of Kubera), 656 (*°er gṛhe*, Jarāsandha kept the vanquished kings), 1642; III, 14545, 15855; IV, 339 (*P°er iva*, sc. *samāje*); V, 7593 (had given the Pāçupata weapon to Arjuna, all. to Kairātap.); VI, 219 (on Meru); VII, 9615 (etymology); IX, 2664 (gave Skanda an army of bhūtas named *Dhanañjayā*); X, 447 (*nyapātayat . . . . paçūn Pa°ir yathā*); XII, 10221, 10230, 10238, 10692, 13365; XIII, 698, †771, 780, 3724 (origin of the name), 4113, 4115, 4164, 7515 (etymology); XIV, 209.

Parameçvara, q.v.

Pināka dhṛk ("armed with the bow Pināka"): I, 7831; III, 1586, 8522, 11939, 11977; IV, 779 (*iva*); VI, 225, 2770 (*iva*); VII, 9471, 9564, 9636; XII, 10241, 10258; XIII, 1188 (1000 names[2]), 1250 (do.), 4110, 6388, 6651, 7467; XIV, 2299 (*yathā*).

Pināka goptṛ (do.): III, 1628.

Pināka hasta (do.): XII, 12639.

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Pinākapāṇi (do.): III, 1551; IV, 1434; VIII, †1523; X, 134 (*iva*); XIII, 881, 6409.

Pinākin (do.): I, 1491 (*iva*); II, 1642 (°*iṃ*, acc.); III, 1543, 1591, 1615, 1664, 1666, 8836 (°*iṃ*, acc.), 10550, 14559; IV, 1960 (*iva*); V, 5897 (*iva*); VI, 225, 684 (plur.), 2770 (*iva*); VII, 2877, 3465, †9455, 9534; VIII, †3521; IX, 2483; XII, 5793, 10685; XIII, 667, 981, 6806.

Piṅgala: XIII, 882.

Pitāmaha, q.v.

Prajāpati, q.v.

Prajāpatimakhaghna ("destroyer of Prajāpati's [i.e. Daksha's] sacrifice"): VIII, 1446.

Pūshṇo dantabhid: XIV, 193.

Pūshṇo dantavināça(ḥ): VII, 9541.

Rājarāja, q.v.

Rudra: I, 538 (°*māhātmyaṃ*), 569, 1668 (*yathaiva bhagavān Rudro viddhvā yajñamṛgaṃ*), 2529 (°*syānucaraḥ çrīmān Mahākālaḥ*, i.e. Bāṇa), 7971 (?*lokeshu sendra-Rudreshu*), (8116), 8122, (8126), 8127, 8133, 8134, 8136, 8138; II, 754, 862 (Jarāsandha sacrificed the vanquished kings to Rudra), 1642; III, 481 (identified with Kṛshṇa), 1441, 1444, 1592, 5015 (to be worshipped at Damin), 5061 (at Rudrakoṭi), 6097, 7097 (worshipped by Vishṇu at the tīrtha Suvarṇākhya), 8105 (at Çālagrāma), 8416 (had obtained Brahmaçiras and given it to Arjuna), 8417, 8841, 8852, 10101, 10103, 10104, 10105, †10225 (°*sya*, sc. *āyatanaṃ*, visited by Yudhishṭhira on his *tīrthayātrā*), 11938, 12237 (*Devadevāya*), 14103 (*yathā Rudrāc ca sambhūtaḥ*, sc. Skanda), 14391 (= Agni, C., but B. has *Rudram Agnimukhāṃ Svāhāṃ*), 14428 (*Rudram Agniṃ dvijāḥ prāhū, Rudrasūnus tatas tu saḥ*, sc. Skanda, the son of Agni), 14429 (*Rudreṇa çukram utsṛshṭaṃ tac Chvetaḥ parvato 'bhavat*), 14430, 14431 (*anupraviçya Rudreṇa vahniṃ jāto hy ayaṃ çiçuḥ*, i.e. Skanda), 14432, 14495 (*purusheshu yathā Rudras tathāryā pramadāsv api*), 14521, 14522, 14523, 14528 (*Mīñjikāmīñjikaṃ mithunaṃ Rudrasambhavaṃ*), 14551 (°*sya çūlaḥ*, named Vijaya), 14553 (°*sya paṭṭiçaḥ*), 14556, 14558, 14564, 14566, 14567, (14571), 14601, 14602, 14605, 14625, 16020 (*anvadhāvad mṛgaṃ Rāmo Rudras tārāmṛgaṃ yathā*); IV, 1536 (all. to Kairātaparvan), 1982 (had given Arjuna the *Raudra* weapon), 2011 (°*parākramaḥ*, i.e. Arjuna); V, 457, 3969 (*reme . . . yathā Rudraç ca Rudrāṇyāṃ*), 4482, 5381, 5604, 5856 (°*vat*), 7378; VI, 213 (on Meru), 2776 (*Pināka iva Rudrasya*), 2797 (do.), 4679 (°*vat*); VII, 456, 755 (*pātayishyāmi Rudraḥ paçuganān iva*), 787 (*ākrīḍa iva Rudrasya ghnataḥ kālātyaye paçūn*), 1289 (*lokeshu sendra-Rudreshu*), 1756 (all. to Jayadrathavimokshaṇaparvan), (2054), 2220 (granted Çibi imperishable wealth), 2574 (*Jayadrathaḥ varadānena Rudrasya*), 2691 (had given a weapon to Arjuna), 2874, 2899, 3676, 5013 (°*syākrīḍa-sadṛçaḥ*), 5956, 6180 (*ākrīḍanam iva Rudrasya*), 6236 (*nyahan Rudraḥ paçūn iva*), 6416 (°*Çakrāntakopamaṃ*), 6723, 6810 (°*opendravikramaḥ*, sc. Açvatthāman), 6993 (all. to Kairātap.), 7939 (°*opendravikramaḥ*, sc. Karṇa), 7986 (*açaniṃ R°nirmitāṃ*), 8617, 8815 (°*sya* [C. *Ruddhasya*] *nighnataḥ paçūn yathā*), 9453, 9462, 9486 (°*bhaktaḥ Keçavaḥ R°saṃbhavaḥ*), 9490, 9504, 9519, 9520, 9553, 9558, 9561, 9592, 9594, 9609, 9612, 9635 (etymology); VIII, 146 (*kṛtvā mahāyuddhaṃ . . . yathā Rudreṇa cāndhakaḥ*), 1248 (°*syākrīḍasannibhaṃ*), 1447, 1496 (°*daṇḍaḥ*), 1501, 1555, 1559, 1561, 1563, 1575, 1577 (°*kalpaḥ*, sc. Çalya), 1620, 1623, 1629, 2224 (*avadhīt . . . Rudraḥ paçūn iva*), 2742 (*iva*), 3141 (*nighnataḥ sarvabhūtāni Rudrasyeva*), 3667 (*rūpaṃ R°opendrasamaṃ*), †4611 (*iva*); IX, 188 (°*syākrīḍasannibhaṃ*), 722 (°*syākrīḍanaṃ yathā*), 847 (*vyapothayata . . . Rudraḥ paçūn iva*), †911 (*sasarja . . . Rudro 'ndhakāyāntakaraṃ yatheshuṃ*), 1130 (*yathā*), 2235, 2488, 2492, 2507, 2666 (°*tulyabalaiḥ*), 2756 (friend of Kubera); X, 134 (*iva*), 249, 252, 254, 305, 780, 788, 799; XI, 439 (°*ākrīḍanibhaṃ*); XII, 141, 439, †2791, †2792, †2793, 4430 (°*tanayaḥ*, i.e. chastisement), 4472 (*Muñjaprshṭhaḥ . . . Rudrasevitaḥ*), 4521, 5752, 6135 (the eighth son of Brahmán), 6164 (*Ṛshabhaketave*), 6165, 6172, 6173, 6175, 6183, 6185, 6202, 10284, 10308 (°*tulyā gaṇāḥ*), 10320, 10321, 10322, 10325, 10327, 10669, 11706 (if the soul (*jīva*) escapes through the breast, one goes to Rudra), 11785 (*Viçvarūpasya*), 12177 (on Meru), 12645, 12737 (*krodhajaḥ*), 12915 (*devakrodhād vinihṣṛtaḥ*), 13016, 13043 (created ten other Rudras), 13085 (son of Brahmán, issued from the forehead of Brahmán), 13140, 13146, 13149, 13152, 13155 (identified with Nārāyaṇa), 13156, 13158, †† 13206 (Daksha caused a third eye to appear on the forehead of Rudra), †† 13222 (wooed Umā), †† 13223, 13268, (his encounter with Nara and Nārāyaṇa), 13273, 13274, 13278, 13284, 13289, 13291, 13295, 13300 (*Devadevaṃ*), 13563, (13729), (13735); XIII, 597, 681, 687, 693, † 781, 818 (*Devadevena*), 864, 941, 1003, 1279, 1286, 1361, 1379, 1396 (°*syāyatanaṃ*), 1411, 3723 (made the bull given to him by Daksha his vehicle and banner), †3727, 3991 (*Çūlapāṇiḥ*), 3993, 3994, 4008, 4025 (°*sya retaḥ praskannam agnau*, whence arose Skanda), 4084, 4105 (*Īçasya*), 4112, 4164 (identified with Agni), 5245 (°*kanyābhiḥ*), 5283 (°*devarshi-kanyābhiḥ*), 5972, 7110 (°*ānala-Vasuprabhāḥ*, sc. *ṛshayaḥ*), 7124 (°*saṅkāçāḥ . . . Brahmalaukikāḥ*), 7475, 7477, 7478, 7480, 7483 (*mahā*°), 7484, 7488, 7493, 7496, 7502, 7508 (etymology); XIV, 192, 1132, 1922.

Ṛshabhaketu ("having a bull for his banner"): XII, 6164.

Sarva (B. has often Çarva): II, 1642 (B. *C*°); VII, 2869 (do.), 2872 (do.), 2874 (do.), 2881, 2888 (B. *Ç*°), 9508, 9523, 9565 (B. *C*°), 9594, 9620 (etymology); IX, 2239; XII, 10363, 10391 (1000 names[1]); XIII, 720, 742, 1036 (B. *Ç*°), 1143 (do.), 1145 (1000 names[2]), 1206 (do.), 1303 (B. *Ç*°), 4164 (do., identified with Agni), 6872 (B. *Ç*°), 7496; XIV, 201.

Sarvabhūtaguru, Sarvabhūtamaheçvara, Sarvabhūtapati, Sarvabhūteça, q.v.

Sarvadeveça, Sarvadeveçvara, q.v.

Sarvalokapitāmaha, Sarvalokeçvara, Sarvalokeçvareçvara, q.v.

Sarvayogeçvareçvara: XII, 10240.

Sthāṇu: I, 32 (came out from the primordial egg), 2565 (father of the eleven Rudras), 7702, 7706; II, 72 (at Bindusaras), 298 (?, in the palace of Indra), 1641; III, 1518, 1935 (*ekādaçatanuḥ*), 4091 (°*os tīrthaṃ*, i.e. Rudravaṭa or Bhadravaṭa), 5092 (*Muñjavaṭaṃ nāma Sthāṇoḥ sthānaṃ*), 7034 (*Yogeçvaraḥ*, at Pañcavaṭi), 8883, 10409 (°*or mantrāṇi*, are to be recited at Pushkara), 12285 (all. to Kairātaparvan); VI, 241 (at Bindusaras); VII, 2046, 2047, (2049), 9488, 9505, 9522, 9538, 9570, 9625 (etymology); VIII, 1434, 1435 (*Içānaṃ*), (1459), 1508, 1534, 1535, 1554 (*Çaladhṛk*), 1572, 1607, 4362, †4561; IX, 300 (°*or vrshasya sadṛçaṃ*, sc. Açvatthāman), 2362 (performed austerities at Sthāṇutīrtha), 2363, 2527; X, 252, 773, 788; XII, 2201 (*Çivaḥ*), 4521, (*Çivaḥ*), 9162 (*Çivaḥ*), 9163, (9165), (9170), 9177, 10431 (1000 names[1]), 12685; XIII, 716, 841, 843 (*ashṭādaçabhujaṃ*), 1001, 1144 (1000 names[2]), 2013, 5972 (°*oḥ sthāne*), 6923, 7503, 7512 (etymology); XIV, 194, 210.

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Suraçreshtha, Surasattama, Surāsuraguru, Suravara, Sureça, Sureçvara, q.v.

Svayambhū, Svayambhuva, q.v.

Triçūlahasta ("armed with the trident"): XIV, 207.

Triçūlapāṇi (do.): III, 5045 (*°eḥ sthānaṃ*, on Devikā); VII, 9533.

Tridaçapuṅgava, Tridaçeçvara, q.v.

Trilocana ("having three eyes"): III, 499, 15802; VII, 9563.

Trinayana (do.): IX, 2799; XII, 13724; XIV, 207.

Trinetra (do.): III, 12241; VII, 2878; XII, 10357 (1000 names[1]); XIII, 1241 (1000 names[2]).

Tripuraghātin ("destroyer of Tripura"): X, 255.

Tripuraghna (do.): III, 7098, 12253, 14319, 14427; VII, 3941, 9538; XII, 10357 (1000 names[1]); XIII, 1306; XIV, 207.

Tripuraharta (do.): XIII, 906.

Tripuramardana (do.): III, 8835.

Tripuranāçana (do.): XIII, 6542.

Tripurāntaka (do.): II, 1641.

Tripurāntakara (do.): II, 754.

Tripurārdana (do.): III, 14521, 15855.

Tripuravighna (do.): XIV, 205.

Tryaksha ("having three eyes"): I, 7315 (pl., i.e. the Pāṇḍavas); II, 1504; III, 1513, 1656, 8835; VII, 9504, 9541, 9629 (Çiva created a third eye on his forehead); VIII, 1450, 1571, 4360; XII, 10349 (1000 names[1]).

Tryambaka: I, †160; II, 403 (in the palace of Kubera); III, 1525, 1625, 1660, 1661, 1666, 8836, 11984 (repetition from Kairātap.), 11992, 14624, 15857; VII, 111 (all. to Kairātaparvan), 1464, 1579 (*yathā*), 1937 (*samprajahrāte pureva T°āndhakau*), 2229 (*jaghāna . . . pureva T°o 'ndhakaṃ*), 2875, 2887, 2979 (all. to v. 2820 foll.), 9288, 9564, 9624 (etymology), 9643; VIII, 788 (*yudhyasva T°enāndhako yathā*), 1444, 1452, 1600; IX, 306 (worshipped by Droṇa); X, 801; XII, 1668 (Kṛshṇa identified with *T.*), 10357 (1000 names[1]), 10434, 12184 (granted Vyāsa the son Çuka), 13720 (*Brahmaṇā saha saṃvādaṃ T°sya*); XIII, 684, 7503; XIV, 203, 207, 1913.

Ugra: I, †7298; II, 1642; VII, 9525; VIII, 4360; X, 252; XII, 10369 (1000 names[1]); XIII, 1213 (1000 names[2]); XIV, 198, 204, 210.

Ugreça: III, 8836.

Umāpati ("husband of Umā"): I, 7832; II, 402, 417, 629, 1642; III, 1547, 1656, 4091, 7042 (*Viçveçvaraṃ*, in the tīrtha Naraka), 8169 (worshipped in Gokarṇa), 8836, 14622, 15801, 15855; V, 1994, 7376, 7379; VII, 9519, 9529; VIII, 1440, 1697; IX, 2472; X, 248, 253, 632; XII, 2201, 4521, ††6977 (*Viçveçvara U°ḥ Kāmam abhivartamānam anaṅgatvena çamam anayat*), 10328, 10677, 12173, 13301, 13705; XIII, 1154 (1000 names[2]), 1250 (do.), 7492, 7636; XIV, 180 (on Muñjavat), 185, 209, 211.

Vedhas, Vibhu, q.v.

Viçālāksha: XII, 2093, 2201 (composed the çāstra Vaiçālāksha), 4498; XIII, 753, 1151 (1000 names[2]).

Viçva, Viçvakarman, Viçvamūrti, Viçvarūpa, Viçvasambhava, Viçvasṛj, Viçveça, Viçveçvara, q.v.

Vilohita: VII, 2877; VIII, 1447; X, 256; XII, 10359 (1000 names[1]); XIV, 202.

Virūpāksha: I, 569 (*Rudraṃ*), 7970 (*Haraṃ*); III, 15801 (*Umāpatiṃ*); VII, 9463, 9529; XII, 7551 (*bhūtamātṛgaṇādhyakshaṃ*), 10344 (*Haraḥ*), 10349 (1000 names[1]).

Vṛsha, Vṛshabha, q.v.

Vṛshabhadhvaja ("having a bull in his banner"): III, 1634, 1635, 1664, 5061, 14547; V, 7385; VII, 2839, 2857, 2886, 9489; VIII, 1519, 4445; XII, 10345, 10682; XIII, 3724 (origin of the name), 6357, 6921, 7103; XIV, 1886.

Vṛshabhāṅka ("having a bull as his mark"): XIII, 3725, 6339, 6345, 6360.

Vṛshabhavāhana ("having a bull as his vehicle"): XIII, 4003.

Vṛshadhvaja (= Vṛshabhadhvaja): II, 481, 1640; III, 1642, 6045, 6055, 7034, 7099, 8056, 8069, 8107, 8161, 15802; V, 7380, 7381; VII, 2417 (acted as the calf when the *punyajanāḥ* milked the earth), 2879, 2897, 9530, 9593; XII, 12331; XIII, 927, 929, 6322, 6387.

Vṛshaketana (= do.): III, 14561.

Vṛshāṅka (= Vṛshabhāṅka): III, 10907; VII, 2894, 2901, 2980, 9531; VIII, 1436.

Vṛshavāhana (= Vṛshabhavāhana): I, †7298; XIII, 1347.

Yāmya: VII, 9521; XIV, 193.

Yati: XIV, 196.

Yogeçvara, Yogin, q.v.

[*Remarks.* — Besides the above synonyms, numerous epithets of Çiva of minor importance are found in hymns or descriptions of him scattered about in the Mahābhārata; cf. especially the following passages:— III, 1624–1633; VII, 2857–2861, 2863–2868, 2874–2884, 9451–9458, 9460–9463, 9464–9471, 9502–9541, 9588–9589, 9594–9635; VIII, 1445–1452; X, 252–261; XII, 10440–10460; XIII, 731–756, 784–828, 880–923, 936–947, 1002–1018, 1040–1102, 1368–1376, 4111–4112, 7462–7467, 7491–7531; XIV, 191–212.]

Çiva (1000 names[1–2]), v. next, etc.

Çivasahasranāmastotra(m) (= Çiva, 1000 names[1]), the 1,008 names by which Çiva was praised by Daksha. § 696*b* (Dakshaprokta-Çivasahasranāmastotra): XII, **285,** 10346–10439. The names are the following, alphabetically arranged:—*Adāntanāçana*, 10426; *Adhara* or *Dhara* (so B.), 10424; *Adharmahan*, 10429; *Adhayaḥ* (pl.), 10433; *Adīkshita*, 10426; *Ādi(r) devānāṃ*, 10409; *Aditya*, 10354; *Aghaṇṭa*, 10419; *Aghaṇṭaghaṇṭin*, 10377; *Aghoraghorarūpa*, 10375; *Agni*, 10354; *Ahorātra(ṃ)*, 10439; *Āhutimaya*, 10400; *Akala*, 10417; *Akāla*, 10418; *Akshamālin*, 10374; *Akshapriya*, v. *Sadākshapriya*; *Amārga* (so B.) or *Mārga*, 10430; *Amṛtapā*, 10435; *Amukha*, 10428; *Anala*, 10395, 10411, 10439; *Ananta*, 10403 (*bhogināṃ*); *Anaupama*, 10410 (B. has *Ghanaupamaḥ*); *Aṇḍa*, 10358; *Aṇḍadhara*, 10358; *Aṇḍajāḥ* (pl.), 10396; *Aṇḍanāçana*, 10434; *Andhakaghātin*, 10356; *Anila*, 10439; *Anna(ṃ)*, 10395; *Annabhoktṛ*, 10395; *Annabhuj*, 10382, 10395; *Annada*, 10382, 10395; *Annapati*, 10382; *Annasrashṭṛ*, 10395; *Anto devānāṃ*, 10409; *Anu*, 10427; *Apakshakshayaṅkara*, 10418; *Apāna*, 10415; *Apramada*, 10414; *Apratirūpa*, 10360; *Arcayanty arkam arkinaḥ*, 10352; *Arjava(ṃ)*, 10425; *Arṇavālaya*, 10350; *Artha*, 10407; *Aruṇa*, 10409; *Asataç ca sataç caiva . . . prabhavāpyayau*, 10355; *Atapana*, 10374; *Atikāla*, 10418; *Avarṇa*, 10410; *Avatata*, 10359. *Bahumukha*, 10428; *Bahunetra*, 10376; *Bala(ṃ)*, 10439; *Bāla*, 10437; *Balakridanaka*, 10384; *Balānucaragupta* (B. °*gopta*), 10384; *Balapramathana*,

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10368; *Bālarkavarṇa*, 10383; *Bālarūpadhara*, 10383; *Balavishṭambha*, 10348; *Bhaganetrāṅkuça*, 10423; *Bhānu*, 10412; *Bhava*, 10356; *Bhāvana*, 10374; *Bhettṛ*, 10406; *Bhīmadundubhihāsa*, 10369 (C. has °*dundabhi*°); *Bhīmamukha*, 10428; *Bhīmavratadhara*, 10369, 10370; *Bhīshma*, 10370; *Bhū*, 10426; *Bhūta*, 10425; *Bhūtabhavyabhavodbhava*, 10425; *Bhūtagrāma(ç) caturvidha(ḥ)*, 10396; *Bhūtakṛt*, 10425; *Bhūtātman*, 10425; *Bhuvaḥ*, 10426; *Bindu*, 10427 (C. *V*°); *Brahmacarya(ṃ)*, 10425; *Brahmakāyika(ṃ) agnīnāṃ*, 10420; *Brahmán*, 10352, 10354, 10425; *Bráhman*, 10397, 10413; *Brāhmaṇāḥ* (pl.), 10401; *Brahmātman*, 10445; *Brahmavidāṃ vara(ḥ)*, 10397; *Bṛhaspati*, 10354. *Calācala*, 10416; *Caṇḍa*, 10358; *Caṇḍadhāra*, 10429; *Caṇḍikaghaṇṭa*, 10377; *Candrādityau cakshushī te*, 10438; *Candrāvarta*, 10394, 10427; *Cāpin*, 10406; *Carācarasya pratihartṛ*, 10397; *Carācarasya srashṭṛ*, 10397; *Carucelin*, 10419; *Cāturāçramyanetṛ*, 10421 (C. has °*āçrama*°); *Cāturhotrapravartaka*, 10420; *Caturmukha*, 10428; *Cāturvarṇyakara*, 10421; *Caturveda*, 10420; *Caturyuga*, 10420; *Catushpatharatha*, 10389; *Chāya*, 10374; *Chettṛ*, 10406; *Citibhashmapriya*, 10370; *Citrabhānu*, 10412; *Çaça*, 10432; *Çaçāṅka*, 10432; *Çakra*, 10437; *Çakuni*, 10429; *Çamaçam*, 10379; *Çamaçama*, 10377; *Çamana*, 10432; *Çaṅkukarṇa*, 10350; *Çānta*, 10375; *Çāntatama*, 10375; *Çarin*, 10406; *Çarva*, 10356; *Çatajihva*, 10351; *Çatakratu*, 10352; *Çatarudriya(ṃ)*, 10413 (*yajushāṃ*); *Çatāvarta*, 10351, 10384; *Çatodara*, 10351; *Çatrundama*, 10361; *Çayamāna*, 10366; *Çayita*, 10366; *Çikhaṇḍin*, 10434; *Çilpika*, 10422; *Çilpināṃ çreshṭha(ḥ)*, 10422; *Çītoshṇakshujjarādhidhṛk*, 10432; *Çiva*, 10360, 10375; *Çreshṭha*, 10368, 10431; *Çūdrāḥ* (pl.), 10401; *Çukla*, 10359; *Çukladhvajapatākin*, 10364; *Çvetapiṅgalanetra*, 10387. *Daçabāhu*, 10369; *Daçalakshaṇasaṃyukta*, 10407; *Daṃshṭrin*, 10371; *Daṇḍa*, 10361, 10372, 10387; *Daṇḍadhāra*, 10434; *Daṇḍin*, 10358, 10420; *Daṇḍimuṇḍa*, 10358; *Dānta*, 10381, 10426; *Deva*, 10435; *Devadānavapūjita*, 10348; *Devadeveça*, 10348, 10396; *Devagaṇeçvara*, 10435; *Devāribalasūdana*, 10348; *Dhanada*, 10411; *Dhanus*, 10404 (*yantrāṇāṃ*); *Dhanvin*, 10361; *Dhara* (so B.) or *Adhara*, 10424; *Dhāraṇa*, 10421; *Dharma*, 10407; *Dharmakāmārthamokshāṇāṃ kathanīyakatha(ḥ)*, 10388; *Dhātṛ*, 10424; *Dhāvamāna*, 10366; *Dhruva*, 10426; *Dhṛti*, 10405; *Dhūmra*, 10359; *Dhūrta*, 10421; *Dīkshita*, 10426; *Dīptasūryajaṭila*, 10392 (°*e*, dat.); *Dravyakarmasamārambha*, 10408; *Duḥsaha*, 10431; *Duratikrama*, 10431; *Durdānta*, 10426; *Durdharsha*, 10432; *Durjaya*, 10432; *Durmukha*, 10428; *Durvāraṇa*, 10431; *Durvisha*, 10432; *Durvis(h)aha*, 10431; *Dushkāla*, 10418; *Dushprakampa*, 10432; *Dvesha*, 10405. *Ekaçīrshan*, 10376; *Ekapād*, 10376. *Gadin*, 10406; *Gajendrakarṇa*, 10351; *Gama*, 10433; *Gaṇādhipa*, 10421, 10429; *Gaṇādhyaksha*, 10421; *Gandha*, 10378; *Gaṅgā*, 10407; *Gaṅgāteyārdramūrdhaja*, 10394; *Garbhamāṃsaçṛgāla*, 10380 (B. °*sṛ*°); *Gayanti tvāṃ gāyatriṇaḥ*, 10352; 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Mahādevasahasranāmastotra (= Çiva, 1000 names[2]), the 1,008 names of Çiva, which were originally uttered by Brahmán and afterwards by Taṇḍin. § 730 (Ānuçāsanikap.): XIII, **17**, 1144*b*–1266. The names are the following, alphabetically arranged: *Abhigamya*, 1206; *Abhirāma*, 1264; *Abhivādya*, 1147; *Acalopama*, 1239; *Acintya*, 1260, 1265; *Açanin*, 1157; *Āçramapūjita*, 1187 (*nityaṃ*); *Āçramastha*, 1210; *Açva*, 1227; *Açvattha*, 1184; *Adambha*, 1192; *Adhana*, 1215; *Adharshaṇa*, 1165; *Adhiroha*, 1238; *Adhyātmānugata*, 1191; *Ādi*, 1150; *Ādikara*, 1150; *Adīna*, 1152; *Aditi*, 1212; *Āditya*, 1181, 1253; *Ādya*, 1207, 1255 (only B., v. the next); *Ādyastuti*, 1255 (so C., B. reads *ādyas tu nirgamaḥ* instead of *ādyastutir gamaḥ*); *Agama*, 1172; *Agnijvāla*, 1196; *Agravara*, 1262; *Ahaçcara*, 1161; *Ahas*, 1255; *Ahirbudhnya*, 1216; *Ahorātra(ṃ)*, 1226; *Aja*, 1159; *Ajaikapād*, 1217; *Ajita*, 1203, 1217; *Akāçani*, 1181 (Nīl. takes *akāçanirvirūpaḥ* as one word); *Akara*, 1182; *Aksha*, 1235; *Akshara(ṃ)*, 1193; *Alola*, 1224; *Amara*, 1177, 1261; *Amareça*, 1216; *Ambujāla*, 1211; *Aṃçu*, 1181; *Amita*, 1163; *Amitrajit*, 1194; *Amogha*, 1227; *Amoghārtha*, 1206; *Amṛta*, 1237, 1253; *Amukha*, 1173; *Amukhya*, 1179; *Anagha*, 1152; *Anala*, 1204, 1214, 1220; *Anantarūpa*, 1248; *Anaushadha*, 1193; *Aṅgalubdha*, 1197; *Anila*, 1214, 1220; *Anilābha* (so C.) or *Nilābha* (so B.), 1216; *Animisha*, 1154; *Anindita*, 1213, 1226; *Anīti*, 1194; *Antarātman*, 1201; *Antarhitātman*, 1149; *Anukārin*, 1212; *Apara*, 1211; *Apsarogaṇasevita*, 1230; *Ardana*, 1147; *Ardracarmāmbaravṛta*, 1162; *Ārohaṇa*, 1238; *Artha*, 1166; *Arthakara*, 1184; *Aryaman*, 1218; *Asāhaya*, 1233; *Asamāmnāya*, 1236; *Asat*, 1222, 1256; *Āshāḍha*, 1234; *Asnehana*, 1203; *Atandrita*, 1165; *Atharvaçīrsha*, 1205; *Atidhūmra*, 1196; *Atidīpta*, 1183; *Atiṿṛddha*, 1233; *Ātman*, 1233 (C., B. reads *ātmasahāyah* instead of *ātmā, sahāyaḥ*); *Ātmanirāloka*, 1183; *Ātmasahāya*, v. *Ātman*; *Ātmasambhava*, 1260; *Atri*, 1152; *Atryānamaskartṛ*, 1152; *Atulya*, 1177; *Avaça*, 1181; *Avara*, 1166; *Āveça*, 1231; *Avedanīya*, 1231; *Avyakta(ṃ)*, 1256; *Avyaya*, 1185, 1262; *Āyu(s)*, 1211; *Āyudhin*, 1157. *Babhru*, 1263; *Bahubhūta*, 1163; *Bahudhānindita*, 1215; *Bahudhara*, 1163; *Bahukarkaça*, 1236; *Bahula*, 1243; *Bahumāla*, 1240; *Bahuprada*, 1223; *Bahuprasāda*, 1194; *Bahuraçmi*, 1181; *Bahurūpa*, 1159; *Bahuvidya*, 1223; *Bakula*, 1223; *Bala*, 1155, 1191; *Balacārin*, 1184; *Balavat*, 1193, 1174; *Balahan*, 1166; *Balarūpadhṛk*, 1180; *Balavat*, 1193, 1220; *Balavīra*, 1155; *Balin*, 1171; *Bānahasta*, 1156; *Bandhakartṛ*, 1214; *Bandhana*, 1214; *Bandhana(ḥ) asurendrāṇāṃ*, 1176; *Bhagahārin*, 1190; *Bhāgakara*, 1197; *Bhagavat*, 1147, 1242; *Bhāgin*, 1197; *Bhaktānāṃ paramā gatiḥ*, 1266; *Bhasmabhūta*, 1209; *Bhasmāçaya*, 1209; *Bhasmagoptṛ*, 1209; *Bhava*, 1145, 1227; *Bhāva*, 1207; *Bhāvana*, v. *Sabhāvana*; *Bhiksha*, 1185; *Bhikshurūpa*, 1185; *Bhīma*, 1144; *Bhojana*, 1227; *Bhūtabhāvana*, 1147, 1219; *Bhūtacārin*, 1163; *Bhūtālaya*, 1226; *Bhūtanishevita*, 1210;

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Bhūtapati, 1226; *Bhūtavāhanasārathi*, 1208; *Bījādhyaksha*, 1191; *Bījakartṛ*, 1191; *Bījavāhana*, 1154; *Bindu*, 1241; *Brahmacārin*, 1188; *Brahmadaṇḍavinirmātṛ*, 1247; *Brahmagarbha*, 1247; *Brahmakṛt*, 1248; *Brahmaloka*, 1257; *Brahmán*, 1190, 1248; *Bráhman*, 1266 (*paraṃ*?); *Brāhmaṇa*, 1248; *Brahmavarcasa*, 1264; *Brahmavid*, 1248. *Cala*, 1231; *Camūstambhana*, 1186; *Candana*, 1223; *Candanin*, 1249; *Candra*, 1151; *Candravaktra*, 1220; *Carācarātman*, 1253; *Carmin*, 1145; *Cāruliṅga*, 1190; *Caturmukha*, 1190; *Catushpatha*, 1162; *Cekitāna*, 1216; *Chada*, 1223; *Chandas*, 1224; *Chattra(ṃ)*, 1244; *Cīravāsas*, 1160; *Çaçin*, 1240; *Çāçvata*, 1146; *Çakra*, 1218; *Çakta*, 1193; *Çani*, 1151; *Çaṅkara*, 1196 (*nityaṃ*?), 1215; *Çara*, 1241; *Çaraṇya*, 1246; *Çarva*, 1215; *Çataghnin*, 1157; *Çataghnīpāçacaktimat*, 1247; *Çatajihva*, 1245; *Çatruhan*, 1251; *Çatruvināçana*, 1176 (*yudhi*); *Çikhaṇḍin*, 1145; *Çikhin*, 1171; *Çīladhārin*, 1238; *Çirohārin*, 1235; *Çiva*, 1217; 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*Mahānāgahana*, 1239; *Mahānakha*, 1202; *Mahānana*, 1168; *Mahānāsa*, 1200; *Mahānetra*, 1199; *Mahāṅga*, 1198; *Mahānṛtya*, 1230; *Mahāntaka*, 1200; *Mahāpāda*, 1199; *Mahāpatha*, 1234; *Mahāprasāda*, 1251; *Mahāratha*, 1236; *Mahāretas*, 1153; *Mahārṇavanipānavid*, 1237; *Mahāroman*, 1202; *Maharshi*, 1185; *Mahārūpa*, 1148, 1239; *Mahāsena*, 1186; *Mahat* (masc.), 1150, 1157, 1243; *Mahātapas*, 1152, 1164; *Mahātejas*, 1170; *Mahātman*, 1149, 1209; *Mahaushada*, 1224; *Mahāvakshas*, 1201; *Mahāvega*, 1186; *Mahāyaças*, 1148, 1199, 1238; *Mahāyudha*, 1215; *Maheçvara*, 1163; *Mahīcārin*, 1174; *Mahoraska*, 1201; *Mahoshṭha*, 1200; *Makara*, 1208; *Mālin*, 1175; *Māndhātṛ*, 1219; *Maṇividdha*, 1241; *Manojava*, 1249; *Manovega*, 1182; *Manthāna*, 1243; *Mantra*, 1153, 1236, 1246; *Mantrakāra*, 1195; *Mantravid*, 1156; *Mānya*, 1194; *Māsa*, 1254; *Matimat*, 1228; *Mātrāḥ* (pl.), 1255; *Mātṛ*, 1256; *Māyāvin*, 1214; *Medhraja*, 1174; *Merudhāman*, 1204; *Mitra*, 1218; *Mokshadvāra(ṃ)*, 1256; *Mṛdu*, 1185; *Mṛgabāṇārpaṇa*, 1152; *Mṛgālaya*, 1201; *Mṛta*, v. *Amṛta*; *Muhūrtāḥ* (pl.), 1255; *Mukhya*, 1179; *Muktatejas*, 1266; *Mudita*, 1166; *Mūla(ṃ)*, 1237; *Muṇḍa*, 1159, 1244; *Muṇḍin*, 1171; *Muni*, 1183; *Mūrdhaga*, 1171; *Mūrtiga*, 1171. *Nabhaḥsthala*, 1160, *Nabhas*, 1164; *Nābhi*, 1207; *Naikasānucara*, 1231; *Naikātman*, 1248; *Nakshatrasādhaka*, 1151; *Nakshatravigrahamati*, 1172; *Nakta(ṃ)*, 1208; *Naktañcara*, 1161; *Nandana*, 1189; *Nandī*, 1189; *Nandiçvara*, 1189; *Nandikara*, 1189, 1207; *Nandin*, 1189; *Nandi-*

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vardhana, 1189; *Nara*, 1230, 1249, 1254; *Nararshabha*, 1261; *Nartaka*, 1164; *Navacakrāṅga*, 1226; *Niçācara*, 1163, 1182; *Niçācārin*, 1188; *Niçākara*, 1192; *Niçālaya*, 1199; *Nidhi*, 1150, 1157; *Nigraha*, 1179; *Nihantṛ*, 1190; *Nija*, 1263; *Nīla*, 1197; *Nilābha*, 1216 (so B., C. and Nīl. *Anilābha*); *Nīlakaṇṭha*, 1154; *Nīlamauli*, 1250; *Nilaya*, 1227; *Nimitta(ṃ)*, 1189; *Nimittastha*, 1189; *Nipātin*, 1181; *Niraja*, 1261; *Nirāmaya*, 1263; *Niravagraha*, 1197; *Nirgama*, 1255 (so B., C. has *Gama*); *Nirjīva*, 1236; *Nirvāṇa(ṃ)*, 1257; *Nīti*, 1194; *Nitya*, 1164, 1233; *Nityanarta*, 1164; *Nivedana*, 1242; *Nivṛtti*, 1146; *Niyama*, 1150; *Niyamāçrita*, 1150; *Niyamendriyavardhana*, 1265; *Niyata*, 1146; *Nṛtyapriya*, 1164; *Nyagrodha*, 1167; *Nyāyanirvapana*, 1239. *Pāça*, 1164; *Paçupati*, 1193, 1249; *Pāda*, 1239; *Padmagarbha*, 1247; *Padmanābha*, 1220; *Padmanālāgra*, 1249; *Paksha*, 1254; *Paksharūpa*, 1183; *Pakshin*, 1183; *Paṇavin*, 1172; *Paṇḍita*, 1239; *Para* (masc.), 1211; *Para(ṃ)*, 1266 (*Brâhma*); *Parā gati(ḥ)*, 1257; *Paraçvadhāyudha*, 1212; *Parama(ṃ) Brâhma*, 1193; *Parama(ṃ) tapas*, 1153; *Paramātman*, 1252; *Paramo mantra(ḥ)*, 1156; *Paridhīpatikhecara*, 1232; *Paryaya*, 1254; *Pati*, 1233; *Paṭṭiçin*, 1157; *Pavitra(ṃ)*, 1150, 1246, 1263; *Payonidhi*, 1201; *Pināka dhṛk*, 1188, 1250; *Pitāmaha*, 1190, 1256; *Pītātman*, 1252; *Pitṛ*, 1256; *Prabhāva*, 1218; *Prabhāvātman*, 1225; *Prabhu*, 1144, 1146; *Praçāntātman*, 1170; *Pradhānadhṛk*, 1252; *Prāgdakshiṇa*, 1184; *Prajābīja*, 1255; *Prajādvāra*, 1256; *Prajāpati*, 1173; *Prakāça*, 1205; *Prakṛshtāri*, 1229; *Pramāṇa(ṃ)*, 1153; *Prāṇadhāraṇa*, 1227; *Prāsānāṃ prabhava(ḥ)*, 1262; *Prasāda*, 1149, 1203, 1206; *Prasanna*, 1203; *Praskandana*, 1177; *Pratyaya*, 1203; *Pravara*, 1144; *Pravṛtti*, 1146; *Prayatātman*, 1252; *Pretacārin*, 1163; *Priya*, 1206; *Puṇyacañcu*, 1220; *Purāṇa*, 1220; *Pushkarasthapati*, 1207. *Rājarāja*, 1263; *Raktāṅga*, 1237; *Rathayogin*, 1235; *Rati*, 1230; *Ratnaprabhūta*, 1237; *Raudrarūpa*, 1181; *Ravi*, 1218; *Rudra*, 1160; *Ṛshasahasrāmitekshaṇa*, 1205; *Ṛtu*, 1254. *Sabhāvana*, 1226; *Sādhyarshi*, 1253; *Sagaṇa*, 1208; *Saha*, 1241; *Sahasrabāhu*, 1246; *Sahasrada*, 1183; *Sahasrahasta*, 1165; *Sahasrāksha*, 1151; *Sahasramūrdhan*, 1245; *Sahasrapād*, 1245; *Sahāya*, 1169, 1233 (B. has *Ātmasa°*); *Sakala*, 1243; *Sakalpa*, 1192; *Samāmnāya*, 1236; *Samaramardana*, 1195; *Samāsya*, 1205; *Sambhagna*, 1183; *Sampanna*, 1210; *Samudra*, 1169; *Saṃvatsara*, 1254; *Saṃvatsarakara*, 1153; *Saṃyata*, 1227; *Saṃyoga*, 1232; *Saṃyugāpīḍavāhana*, 1168; *Saṅgraha*, 1179; *Sāṅkhyaprasāda*, 1176; *Saṅkhyāsamāpana*, 1254; *Saphalodaya*, 1240; *Sāragrīva*, 1224; *Sāraṅga*, 1226; *Sarga*, 1254, 1263; *Sarpacīranivāsana*, 1179; *Sarva*, 1145, 1206; *Sarvabandhavimocana*, 1175; *Sarvabhāvakara*, 1156; *Sarvabhāvana*, 1145; *Sarvabhūtahara*, 1146; *Sarvabhūtātman*, 1149; *Sarvacārin*, 1177, 1188; *Sarvāçaya*, 1221; *Sarvāçraya*, 1244; *Sarvaçubhaṅkara*, 1159; *Sarvada*, 1180; *Sarvadeva*, 1262; *Sarvadevamaya*, 1245, 1260; *Sarvadhārin*, 1178; *Sarvaga*, 1173, 1218; *Sarvagandhasukhāvaha*, 1231; *Sarvajña*, 1154; *Sarvakālaprasāda*, 1180; *Sarvakāma*, 1162; *Sarvakāmada*, 1179; *Sarvakāmaguṇāvaha*, 1219; *Sarvakāmavara*, 1180; *Sarvakara*, 1145; *Sarvakarman*, 1150; *Sarvalakshaṇalakshita*, 1235; *Sarvalālasa*, 1164; *Sarvalocana*, 1243; *Sarvalokakṛt*, 1246; *Sarvalokaprajāpati*, 1148; *Sarvāṅga*, 1145, 1246; *Sarvāṅgarūpa*, 1214; *Sarvapārçvamukha*, 1252; *Sarvapāvana*, 1263; *Sarvapājita*, 1209; *Sarvaratnavid*, 1222; *Sarvasādhana*, 1264; *Sarvasādhunishevita*, 1176; *Sarvātman*, 1145; *Sarvātodyaparigraha*, 1174; *Sarvatomukha*, 1180; *Sarvatūryaninādin*, 1174; *Sarvavāsa*, 1177; *Sarvavāsin*, 1182; *Sarvavigraha*, 1171; *Sarvavikhyāta*, 1145; *Sarvayogin*, 1235; *Sarvāyudha*, 1241; *Sarveshāṃ prāṇināṃ pati(ḥ)*, 1221; *Sat*, 1222, 1256; *Satkṛta*, 1228; *Satyavrata*, 1265; *Savitṛ*, 1218; *Senākalpa*, 1238; *Senāpati*, 1160; *Shashṭibhāga*, 1186; *Siddhabhūtārtha*, 1265; *Siddhārtha*, 1159, 1185, 1224, 1265; *Siddhārthakārin*, 1224; *Siddhasādhaka*, 1185; *Siddhayogin*, 1185; *Siddhi*, 1171; *Siṃhaçārdūlarūpa*, 1162; *Siṃhadaṃshṭra*, 1225; *Siṃhaga*, 1225; *Siṃhanāda*, 1225; *Siṃhavāhana*, 1225; *Skanda*, 1217; *Snehana*, 1203; *Soma*, 1151; *Sruvahasta*, 1157; *Sthāṇu*, 1144; *Sthāvarāṇāṃ pati(ḥ)*, 1265; *Sthira*, 1144, 1207; *Stuta*, 1174; *Subala*, 1180; *Subandhanavimocana*, 1214; *Subāndhava*, 1212; *Subīja*, 1154; *Suchattra*, 1244; *Suçārada*, 1212; *Sudarçana*, 1206; *Sugandhāra*, 1242; *Suhṛdaḥ* (pl.), 1214; *Sukhājāta*, 1242; *Sukhāsakta*, 1222; *Sūkshma*, 1262; *Sūkshmātman*, 1253; *Sumahāsvana*, 1251; *Sumukha*, 1241; *Suniçcala*, 1211; *Suparvaṇa*, 1233 (*divi*, Nīl. takes *Suparvaṇaḥ* as genit.); *Surabhi*, 1249; *Surādhyaksha*, 1191; *Suragaṇa*, 1264; *Surārihan*, 1216; *Surūpa*, 1157; *Sūrya*, 1151; *Susaha*, 1166; *Susaṅkshepa*, 1254; *Susaraṇa*, 1173; *Sushāḍha*, 1234; *Susvapna*, 1194; *Sutīkshṇadaçana*, 1168; *Sutīrtha*, 1158; *Suvaktra*, 1158; *Suvarcasa*, 1161; *Suvarcasin*, 1181; *Suvarṇa*, 1198; *Suvarṇaretas*, 1154; *Suvāsa*, 1230; *Suvijñeya*, 1212; *Suyukta*, 1262; *Svarbhānu*, 1163; *Svargadvāra(ṃ)*, 1256; *Svastibhāva*, 1197; *Svastida*, 1197; *Svayambhuva*, 1248; *Svayambhūta*, 1150; *Svayaṃçreshṭha*, 1155. *Tala*, 1243; *Tāla*, 1187, 1243; *Tālin*, 1172; *Tāmroshṭha*, 1211; *Tapaḥsakta*, 1230; *Tapasvin*, 1147; *Tapomaya*, 1262; *Taponidhi*, 1237; *Tāraṇa*, 1232; *Taraṅgavid*, 1175; *Tārkshya*, 1212; *Taru*, 1209, 1225; *Tejas*, 1157; *Tejaskara*, 1157; *Tejopahārin*, 1166; *Tigmamanyu*, 1161; *Tigmatejas*, 1248; *Tīkshṇatāpa*, 1169; *Tīrthadeva*, 1236; *Toraṇa*, 1232 (B. *Tau°*); *Trāsana*, 1207; *Triçaṅku*, 1217; *Triçukla*, 1210; *Tridaça*, 1175; *Trijaṭa*, 1161 (B. *Trijaṭin*); *Trikakud*, 1246; *Trikāladhṛk*, 1175; *Trilocana*, 1241 (only B.); *Trinetra*, 1241 (only C.); *Trivikrama*, 1261; *Trivishṭapa*, 1256; *Triyuga*, 1240; *Tryaksha*, 1252; *Tumbavīṇa*, 1213; *Tvashṭṛ*, 1218. *Udagra*, 1158; *Udbhid*, 1261; *Ugra*, 1213; *Ugratejas*, 1170; *Umādhava*, 1250; *Umākānta*, 1250; *Umāpati*, 1154, 1250; *Unmattaveçapracchanna*, 1148 (B. *°vesha°*); *Unmāda*, 1184; *Upaçānta*, 1220; *Upadeçakara*, 1182; *Upakāra*, 1206; *Ūrdhvaçāyin*, 1160; *Ūrdhvagātman*, 1249; *Ūrdhvaliṅga*, 1160; *Ūrdhvaretas*, 1160, 1213; *Ūrdhvasaṃhanana*, 1243; *Ushaṅga*, 1219; *Ushṇīshin*, 1158; *Utsaṅga*, 1198; *Uttamaḥ sarvakarmāṇāṃ*, 1242; *Uttaraṇa*, 1249. *Vācaspatya*, 1187; *Vaçakara*, 1192; *Vaçīkara*, 1195; *Vaçya*, 1192; *Vaḍavāmukha*, 1169; *Vadha*, 1239; *Vāhitṛ sarvabhūtānāṃ*, 1227; *Vaiçravaṇa*, 1217; *Vaidambha*, 1192; *Vaidya*, 1261; *Vaiṇavin*, 1172 (B. *Ve°*); *Vājasana*, 1187; *Vajrahasta*, 1186; *Vajrin*, 1245, 1262; *Vāma*, 1184; *Vāmadeva*, 1184; *Vāmana*, 1184; *Vaṃça*, 1213; *Vaṃçakara*, 1213; *Vaṃçanāda*, 1213; *Vaṇija*, 1223; *Vapus*, 1234 (*āvartamānebhyaḥ*); *Vara*, 1144, 1151, 1210, 1251, 1252; *Varada*, 1144, 1251; *Varāha*, 1251; *Varcasvin*, 1196; *Vardhakin*, 1223; *Vardhana*, 1232; *Vareṇya*, 1251; *Varṇavibhāvin*, 1219; *Vāsava*, 1177; *Vasu*, 1253; *Vasuçreshṭha*, 1234; *Vasuvega*, 1182; *Vāta*, 1232; *Vātaraṃhas*, 1249; *Vāyu*, 1218, 1243; *Vāyuvāhana*, 1204; *Vedakāra*, 1195; *Vibhāga*, 1173; *Vibhāgajña*, 1177; *Vibhu*, 1160, 1167, 1219, 1227, 1268; *Vibudha*, 1262; *Viçāṃ pati(ḥ)*, 1183; *Viçākha*, 1186; *Viçāla*, 1237; *Viçālaçakha*, 1211; *Viçālāksha*, 1151; *Viçārada*, 1178; *Viçāravid*, 1188; *Viçva*, 1260; *Viçvabāhu*, 1173; *Viçvadeva*, 1216, 1264; *Viçvakarmamati*, 1210; *Viçvakshetra*, 1255; *Viçvarūpa*, 1149,

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1155; *Vidhātṛ*, 1219; *Vidvat*, 1195; *Vijaya*, 1165; *Vijayakālavid*, 1170; *Vijayāksha*, 1178; *Vikhyāta*, 1244; *Vikṛta*, 1244; *Vikurvaṇa*, 1244; *Vimarsha*, 1235; *Vimocana*, 1173; *Vimukta*, 1266; *Vinata*, 1158; *Vipaṇa*, 1185; *Viraja*, 1261; *Virāma*, 1264; *Virūpa*, 1181 (Nīl. takes *akāçanirvirūpa* as one word), 1244; *Visarga*, 1241; *Vishaṇṇāṅga*, 1241; *Vishkambhin*, 1186; *Vishṇu*, 1218; *Vishṇuprasādita*, 1169; *Vishvaksena*, 1168; *Vistara*, 1254; *Vistāra*, 1240; *Vivasvat*, 1253; *Vratādhipa*, 1266; *Vṛddha*, 1232; *Vṛksha*, 1223; *Vṛkshākāra*, 1204; *Vṛkshakarṇasthiti*, 1167; *Vṛkshaketu*, 1204; *Vṛsharūpa*, 1148; *Vṛshaṇa*, 1196; *Vṛttāvṛttakara*, 1187; *Vyāghra*, 1261; *Vyākaraṇottara*, 1224; *Vyakta(ṃ)*, 1256; *Vyaktāvyakta*, 1237; *Vyālarūpa*, 1175; *Vyāsa*, 1254; *Vyavasāya*, 1165. *Yaças*, 1184; *Yajña*, 1168, 1169, 1178, 1207; *Yajñabhāgavid*, 1177; *Yajñahan*, 1165; *Yajñapati*, 1268; *Yajñāri*, 1215 (*sa°*); *Yajñasamāhita*, 1207; *Yajuḥpādabhuja*, 1205; *Yoga*, 1238; *Yogādhyaksha*, 1191; *Yogakara*, 1238 (B. *Yuga°*); *Yogin*, 1153; *Yojya*, 1153; *Yugādhipa*, 1228; *Yugarūpa*, 1239; *Yugāvaha*, 1191; *Yukta*, 1233; *Yuktabāhu*, 1233.

Çiva[2], name of a lac-house. § 213 (Jatugṛhap.): I, **146**, 5778 (*nivedayām āsa gṛhaṃ Ç°ākhyam açivaṃ tadā*, sc. Purocana).

Çiva[3], a fire. § 490 (Āṅgirasa): III, **221**, 14177, 14178 (v. Açiva).

Çiva[4] = Kṛshṇa: VI, 3010; XII, 1863.

Çiva[5], pl. (*°āḥ*). § 317*b* (Kṛshṇa Vāsudeva); III, **12**, 513 (*°ānām īçvareçvara*, i.e. Kṛshṇa).—§ 565 (Gālavac.): V, **109**, 3796 (*atra*—i.e. in the south—*siddhāḥ Çivā nāma brāhmaṇā vedapāragāḥ | adhītya sakalān Vedān lebhire mokshaṃ avyayaṃ*, so B.; for the reading of C. v. Çivā[3]).

Çivā[1], wife of the Vasu Anila. § 116 (Aṃçāvat.): I, **66**, 2589 (wife of Anila and mother of Manojava and Avijñātagati).

Çivā[2], wife of Aṅgiras. § 496 (Skandotpatti): III, **225**, 14299 (*bharyā tv Aṅgirasaḥ*, Svahā assumed her form), 14301 (do.), (14303) (i.e. Svāhā), 14305 (do., cohabited with Agni).

Çivā[3], a brāhmaṇī. § 565 (Gālavac.): V, **109**, 3796 (C. *atra*—i.e. in the south—*siddhā Çivā nāma brāhmaṇī vedapāragā | adhītya sakalān Vedān lebhe sandeham akshayaṃ*; for the reading of B. v. Çiva, pl.).

Çivā[4], a river. § 574 (Jambūkh.): VI, 9λ, 332 (in Bhāratavarsha).

Çivakarṇī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2647.

Çivapura ("the city of Çiva"). § 377 (Dhaumyatīrthak.): III, **88**, 8334 (having beheld the image of Çūlin—i.e. Çiva—at Payoshṇī, one attains to Ç.).

Çivi[1–5], **Çiviputra, Çivisūnu**, so C. for Çib°, q.v.

Çivodbheda, name of a place. § 360 (Tīrthayātrāp.): III, **82**, 5053 (there the river Sarasvatī reappears), 5054.

Çmaçānabhāj = Çiva (1000 names[2]).

Çmaçānavāsin = Çiva: X, 254; XIII, 1147 (1000 names[2]).

Çobhana = Çiva (1000 names[2]).

Çobhanā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2624.

Çokanāçana = Vishṇu (1000 names).

Çoṇa, a river. § 268 (Varuṇasabhāv.): II, **9**, 373 (among the rivers in Varuṇa's palace).—§ 276 (Jarāsandhavadhap.): II, **20**, 796 (crossed by Kṛshṇa, etc., on their way from Indraprastha to Rājagṛha).—§ 370 (Tīrthayātrāp.): III, **85**, 8150 (*°sya Jyotirathyāyāç ca saṅgame*), 8151 (*°sya Narmadāyāç ca prabhave* (B. *prabhede*) . . . *Vaṃçagulme*).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12910 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgirasa): III, **222**, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 337 (enumeration of the rivers of Bhāratavarsha; both C. and B. have *Çoṇāṃ*).

Çoṇāçva, Çoṇāçvavāha, Çoṇahaya = Droṇa, q.v.

Çoṇitabhṛt = Kṛshṇa: XIII, 7367.

Çoṇitoda, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 399 (in the palace of Kubera).

Çraddhā[1] ('Faith'), daughter of Daksha and wife of Dharma. § 115 (Aṃçāvat.): I, **66**, 2578.

Çraddhā[2] (do.), daughter of Vivasvat. § 680*b* (Tulādhāra-Jājali-saṃv.): XII, **265**, 9449 (*Vaivasvatī Sūryasya duhitā Sāvitṛī*, cf. the allegoric explanation of Nīl.), 9450.

Çrāddhadeva[1] = Manu: XII, 4507.

Çrāddhadeva[2] = Vivasvat: XII, ††13219 (*Mārttaṇḍo Vivasvān*).

Çrāddhaparvan (*°va*), "the section relating to the Çrāddha," the 87th of the minor parvans of Mhbhr. § 10 (Parvas.): I, **2**, 349.—§ 620: *Kṛshṇa* censured *Gāndhārī*, saying that this vast carnage had taken place by her fault, through her son *Duryodhana*; and told her not to grieve ("the cow brings forth offspring to bear burthens . . . the *Çūdrā* woman to increase the number of servitors . . . a princess, like thee, brings forth sons to be slaughtered"). *Gāndhārī* remained silent. Requested by *Dhṛtarāshṭra*, *Yudhishṭhira* said that one billion 660,020,000 men had fallen; and 24,165 had escaped; the fallen had all attained to regions like those of *Indra* (specifying those who had attained to G., Gh., *Brahmaloka*, and *Uttarakurus*). *Yudhishṭhira* said that in the forest he had obtained the gift of spiritual vision from D.-ṛ. *Lomaça*. Urged by *Dhṛtarāshṭra*, *Yudhishṭhira* ordered *Sudharman*, etc. (*α*), to cause the funeral rites of the slain (*β*) to be duly performed; they burned them upon funeral pyres; the *Pitṛmedha*-rites were performed for some of the illustrious dead; by the noise of *sāmans*, *ṛcs*, and lamentations all creatures became stupefied that night. Then *Yudhishṭhira* and *Dhṛtarāshṭra* proceeded towards the *Gaṅgā* (XI, **26**). The *Kuru* ladies, etc., performed the water-rites for their fellow-kinsmen at the *Gaṅgā*. *Kuntī*, in a paroxysm of grief, disclosed the truth about *Karṇa's* birth (*γ*) to her sons. The *Pāṇḍavas* grieved, and *Yudhishṭhira* lamented, hearing that *Karṇa* was his elder brother (*δ*). *Yudhishṭhira* caused *Karṇa's* wives, etc., to be brought before him, and with them performed the water-rite in honour of *Karṇa* (XI, **27**).

Çramaṇa = Vishṇu (1000 names).

Çrautaçrava (metron.) = Çiçupāla: III, 637.

Çrāva, king of Ayodhyā. § 475 (Dhundhumārop.): III, **202**, 13517 (son of Yuvanāçva and father of Çrāvastaka).

Çravaṇa, a nakshatra (v. Sū. Si.). § 574 (Jambūkh.): VI, **3**, 81 (*°ṇe ca Bṛhaspatiḥ*, sc. *vakraḥ*, omens), 85 (*vakrānuvakraṃ kṛtvā ca Çravaṇaṃ pāvakaprabhaḥ | Brahmarāçiṃ samāvṛtya Lohitāṅgo vyavasthitaḥ*, where according to Nīl. *Brahmarāçi* is another name of *Ç.*, omens).—§ 614 (Gadāyuddhap.): IX, **34**, 1952 (*catvārimçad ahāny adya dve ca me nihsṛtasya vai | Pushyeṇa samprayāto 'smi Ç°e punar āgataḥ*).—§ 746 (Ānuçāsanik.): XIII, **64**, 3279 (the merit acquired by gifts under the constellation *Ç.*).—§ 749 (do.): XIII, **89***a*, 4265 (the merit of performing çrāddhas under the constellation *Ç.*).—§ 759 (do.): XIII, **110**, 5393 (description of the candravrata).—§ 782*g* (Guruçishyasaṃv.): XIV, **44**, 1213 (*Ç.* is the first of the constellations—*ṛkshāṇi*).

Çrāvaṇa ("named after the nakshatra Çravaṇa," name of

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a certain month). § 759 (Ānuçāsanik.): XIII, **106***β*, 5158 (*māsaṃ*); **109**, 5379 (*māsi*).

Çravaṇaja, adj. ("springing from the ear," viz. one of Brahmán's births). § 717*b* (Nārāyaṇīya): XII, **349**, IV), 13571 (*°jā sṛshṭir Brahmaṇaḥ*).

Çravas, a ṛshi. § 736*b* (Vītahavyop.): XIII, **30**, 2002 (*ṛshiḥ*, son of Santa and father of Tamas).

Çrāvastaka, king of Ayodhyā. § 475 (Dhundhumārop.): III, **202**, 13518 (son of Çrāva and father of Bṛhadratha, founded Çrāvastī).

Çrāvastī, a city. § 475 (Dhundhumārop.): III, **202**, 13518 (founded by Çrāvastaka).

Çreṇimat, a king. § 130 (Amçāvat.): I, **67**, 2687 (*rājarshi-sattamaḥ*, incarnation of the fourth of the Kāleyas).—§ 232 (Svayaṃvarap.): I, **186**, 6991 (present at the *svayaṃvara* of Draupadī). — § 280 (Bhīmasena): II, **30**, 1075 (*Kumāravishaye*, vanquished by Bhīmasena on his *digvijaya*). — § 281 (Sahadeva): II, **31**, 1109 (vanquished by Sahadeva on his *digvijaya*).—§ 554 (Sainyodyogap.): V, **4***γ*, 84 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 570 (Sainyaniryānap.): V, **151***δ*, 5161 (in Yudhishṭhira's army).—§ 572 (Rathātirathas.): V, **171**, 5919 (*Kauravaçreshṭhaḥ*, so C., but read with B. *Kauravaçreshṭha*, i.e Duryodhana).—§ 573 (Ambopākhyānap.): V, **196***μ*, 7650 (followed Yudhishṭhira). — § 585 (Bhīshmavadhap.): VI, **93***γ*, 4151 (followed Bhīmasena). — § 592 (Saṃçaptakavadhap.): VII, **23***o*, 987 (description of his horses, proceeded against Droṇa); 990 (followed Dhṛshṭadyumna). — § 604 (Karṇap.): VIII, **6**, 185 (has been slain—*gato Vaivasvatakshayaṃ*).

Çreshṭha[1] = Çiva (1000 names[1]). Do.[2] = Vishṇu (1000 names).

Çreshṭha(ḥ) çreyasāṃ = Kṛshṇa; XII, 1613.

Çreyas = Vishṇu (1000 names).

Çrī, the goddess of beauty and prosperity. § 28 (Amṛtamanthana): I, **18**, 1146 (appeared at the churning of the milky ocean—*Çrīr anantaram utpannā ghṛtāt pāṇḍaravāsinī*), 1148.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2274 (*Çrīr Kṛshṇeneva saṃgatā*, wife of Kṛshṇa).—§ 76 (Matsya): I, **63**, 2373 (*sākshāc Chriyam ivāparāṃ*, sc. Girikā).—§ 132 (Amçāvat.): I, **67**, 2790 (a part of *Ç.* became incarnate as Rukmiṇī).—§ 133 (Dushyanta): I, **71**, 2897 (*Çrīr iva rūpiṇī*, sc. Çakuntalā). — § 162 (Çāntanūp.): I, **97**, 3890 (*sākshāc Chriyam ivāparāṃ*, sc. Gaṅgā).—§ 222 (Tapatyup.): I, **171**, 6540 (*rūpataḥ . . . Çriyaṃ tarkayām āsa*, sc. *Tapatīṃ*).—§ 238 (Pañcendrop.): I, **197**, †7305 (appointed to become the wife of the five Indras [incarnate as the Pāṇḍavas], and therefore re-born as Draupadī).—§ 239 (do.): I, **197**, 7327 (*svarga-Çrīḥ Pāṇḍavārthan tu samutpannā mahāmakhe*, sc. as Draupadī).—§ 246 (Sundopasundop.): I, **211**, 7695 (*vigrahavatīva Çrīḥ*).—§ 266 (Çakrasabhāv.): II, **7**, 286 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 458 (in the palace of Brahmán).—§ 298 (Dyūtap.): II, **65**, 2174 (*rūpeṇa Çrīsamānayā*, sc. Draupadī).—§ 330 (Indradarçanap.): III, **37**, 1488.—§ 344 (Nalop.): III, **53**, 2084 (*atīvarūpasampannā Çrīr iva*).—§ 347 (do.): III, **65**, 2582 (*iva*).—§ 350 (do.): III, **68**, 2664 (*iva*).—§ 436 (Yakshayuddhap.): III, **158**, 11605 (*nalinīṃ . . . sākshāc Chriyam ivāparāṃ*).—§ 501 (Skandop.): III, **229**, 14404 (*padmarūpā Çrīḥ svayam eva çarīriṇī*, came to Skanda). — § 545 (Pativratāmāhātmyap.): III, **293**, 16640 (*vigrahavatīva Çrīḥ*), 16645 (*Çrīr iva rūpiṇī*).—§ 549 (Pāṇḍavapraveçap.): IV, **9**, 256 (*rūpeṇa sadṛyā Çriyā*, i.e. Draupadī).—§ 551 (Kīcakavadhap.): IV, **14**, 388 (Kīcaka asks Draupadī if she is *Ç.*).—§ 559 (Prajāgarap.): V, **39**, 1509, 1511 (*andhā*).—§ 564 (Mātalīyop.): V, **98**, 3534 (*dvitīyāṃ rūpataḥ Çriyaṃ*, sc. Jyotsnākālī).—§ 595 (Sṛñjaya): VII, **55***a*, 2143 (Nārada asks if the daughter of Sṛñjaya is *Ç.*).—§ 615*u* (Skanda): IX, **45***γ*, 2515 (came to the investiture of Skanda).—§ 626 (Rājadh.): XII, **20**, †613 (*svayaṃ*, came to the sacrifice of Marutta).—§ 641 (do.): XII, **59**, 2253, 2254 (born from the lotus of Vishṇu, married to Dharma and mother of Artha); **90**, 3385, 3386 (*Ç.* deserted Bali and went to Indra), 3388 (*Darpo nāma Çriyaḥ putro jajñe 'dharmād iti çrutiḥ*); **124**, 4606, (4610), 4613 (deserted Prahlāda).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **225**, 8148 (deserted Bali), (8154), 8155, (8157), (8159), (8164), (8166), (8169), (8171), (8173), (8175).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8335 (*Çriyā Çakrasya saṃvādaṃ*), 8347 (*Padmāṃ*), 8350 (*Devarāja°*), (8352), 8353 (*Padmā*), 8354, (8361), 8422, †8427.—§ 717*b* (Nārāyaṇīya): XII, **340***o*, 12919; **348**, 13536 (*Nārāyaṇaparā*).—§ 727 (Ānuçāsanik.): XIII, **11**, 507 (*Padmā*), †509, †511, (†512) (her discourse with Rukmiṇī).—§ 746 (do.): XIII, **82**, 3852 (*gobhiḥ . . . saṃvādaṃ Çriyā*), 3853, (3856), 3856, 3860, (3863), 3874, (3876), 3877.—§ 766 (do.): XIII, **125***a*, 5924; **127**, (6060).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6819 (*°garbhaç Ç°sahoshitaḥ*, sc. Kṛshṇa). — § 772*p* (Kapa, pl.): XIII, **158**, 7335. — § 783 (Anugītāp.): XIV, **52**, 1489 (*prasāde cāpi Padmā Çrīr nityaṃ tvayi*, i.e. in Kṛshṇa).—§ 795 (Svargārohaṇap.): XVIII, **4**, 136 (*Draupadīrūpā*, i.e. incarnate as Draupadī). Cf. Lakshmī, Padmā.

Çrīça = Vishṇu (1000 names).

Çrīda = Vishṇu (1000 names).

Çrīdhara = Vishṇu: XIII, 5380, 7014 (1000 names).

Çrīgarbha = Vishṇu (1000 names).

Çrīkaṇṭha = Çiva: XII, 13294, 13705 (*Brahmaṇaḥ sutaḥ*).

Çrīkara = Vishṇu (1000 names).

Çrīkuṇḍa, a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 5028.

Çrīkuñja, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6078 (on Sarasvatī).

Çrīmadrājapura, a city, the capital of the Kāliṅga king Citrāṅgada. § 621 (Rājadh.): XII, **3**, 100 (*Kaliṅgavishaye Citrāṅgadasya nagaraṃ*).

Çrīmat[1], son of Nimi. § 749 (Ānuçāsanik.): XIII, **91**, 4330, 4340 (the first of all crāddha oblations was performed to *Ç.*).

Çrīmat[2] = Çiva (1000 names[2]).

Çrīmat[3] = Vishṇu (1000 names).

Çrīmatāṃ varaḥ = Vishṇu (1000 names).

Çrīmatī, a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2621.

Çrīnidhi = Vishṇu (1000 names).

Çrīnivāsa = Vishṇu (1000 names).

Çrīpadma = Kṛshṇa: XII, 1512.

Çrīpañcamī, a certain lunar day: III, 14453.

Çrīparvata, a mountain. § 370 (Tīrthayātrāp.): III, **85**, 8160, 8161 (the abode of Mahādeva, i.e. Çiva).

Çrīpati = Vishṇu (1000 names).

Çrīvāha, a serpent. § 47 (Sarpanāmak.): I, **35**, 1558 (enumeration).

Çrīvardhana = Çiva (1000 names[2]).

Çrīvāsa[1] = Mahāpurusha (Mahāpurushastava). Do.[2] = Vishṇu (1000 names).

[Çrī-Vāsava-saṃvāda(ḥ)] ("the discourse between Çrī and Indra"). § 674*b* (Mokshadh.): *Bhīshma* said: *Nārada*, who through his penance beholds both this and the other world at once, etc., wandered through the three worlds. Once at dawn he performed his ablutions in the *Gaṅgā*

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(*Dhruvadvārabhavāṃ*), and so did *Indra*. They listened to the narratives told by the great D.-ṛ. They hymned the rising Sun, and then in the opposite direction beheld a luminous object riding on *Vishṇu's* vehicle adorned with *Garuḍa* and *Sūrya*; it was *Çrī* with many Aps. (description); her names: *Padmā*, etc. (*a*). She said that they had formerly dwelt with the *Asuras* in consequence of her disposition to be bound by truth and merit; seeing, however, that the *Asuras* had assumed perverse natures, she had left them and wished to reside with *Indra*. Requested by *Indra*, she told that she had dwelt with the *Asuras* on account of their good behaviour, but after they had fallen off from virtue, she had deserted Dai. and Dā. and had come to *Indra*; "there where I reside, the seven other goddesses (*β*) and *Jayā* as the eighth, who love me, etc., desire to live; all of them and myself, having deserted As., have come to thee." D.-ṛ., *Nārada*, and *Indra* gave her a hearty welcome. *Vāyu*, the friend of *Agni*, began to blow gently; all the deities assembled; heaven began to shower nectar upon the region of *Brahmán*, etc.; *Indra* began to pour rain; no one deviated from the path of righteousness, etc.; D., K., Y., Ra. became cheerful, etc. (XII, **229**).

Çrīvatsa, the curl of hair on the breast of Vishṇu (Kṛshṇa): I, 2507 (*°āṅko Hṛshīkeçaḥ*); III, 10960 (on the breast of Vishṇu), 12900 (*°kṛtabhūshaṇaḥ*, i.e. Nārāyaṇa), 12901 (*°dhārī*, do.), 15840 (*°orasi bhūshitaḥ*, Vishṇu as a dwarf), 15851 (*°dhāriṇaṃ*, Vishṇu as Kṛshṇa); V, 2955 (*°kṛtalakshaṇaṃ*, i.e. Kṛshṇa), 3590 (*°lakshaṇāḥ*, sc. the sons of Garuḍa); VI, 2993 (*°āṅkaṃ*, i.e. Kṛshṇa); XII, 13294 (on Nārāyaṇa's breast, its origin from the mark made by Çiva's lance), 13339 (*°lakshaṇau*, sc. Nara-Nārayaṇau); XIII, 6808 (*°āṅko Hṛshīkeçaḥ*).

Çrīvatsavakshas = Vishṇu (1000 names).

Çrīvibhāvana = Vishṇu (1000 names).

Çrīyāvāsin = Çiva (1000 names[2]).

Çrutaçravas[1], a ṛshi. § 13 (Paushyap.): I, **3**, ††674 (father of Somaçravas, the purohita of Janamejaya).—§ 59 (Sarpasattra): I, **53***a*, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya, C. has Çrutaçruvas).—§ 702 (Mokshadh.): XII, **293***a*, 10762.

Çrutaçravas[2], a rājarshi. § 267 (Yamasabhāv.): II, **8**, 319 (in the palace of Yama).

Çrutaçrī, a Daitya. § 564 (Mātalīyop.): V, **105***δ*, 3685 (had been slain by Garuḍa).

Çrutaçruvas, v. Çrutaçravas[1].

Çrutadhvaja, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**$_{\chi}$, 7011 (brother of Virāṭa?).

Çrutāhvaya, v. Çrutāyus[4].

Çrutakarman[1], son of Sahadeva and Draupadī. § 159 (Pūruvaṃç.): I, **95**, ††3827.—§ 317 (Arjunābhigamanap.): III, **12**, 534.—§ 578 (Bhīshmavadhap.): VI, **45**[14], 1735 (*Sāhadevaṃ*), 1736 (fights Sudakshiṇa).—§ 583 (do.): VI, **79**[13], 3482, 3484 (fights Durmukha).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 981 (description of his horses; PCR. says that Ç. here is the son of Bhīmasena, but this (Sutasoma) is mentioned v. 976); **25**, 1090 (fights Caitraseni).—§ 605 (Karṇap.): VIII, **13**, 493 (fights Citrasena, the Abhishāra king); **14**, 526 (do.), 527, 534, 535, 537 (slays Citrasena), 544.—§ 608 (do.): VIII, **55**λλ, 2664, 2667 (fights Açvatthāman).—§ 616 (Sauptikap.): X, **8**, 377, 378 (is slain by Açvatthāman). Cf. Çrutasena[3], Draupadeya.

Çrutakarman[2], son of Arjuna and Draupadī. § 253 (Haraṇāharaṇap.): I, **221**, 8039, 8043 (origin of the name: *çrutaṃ karma mahat kṛtvā nivṛttena Kirīṭinā*).—§ 511 (Draupadī - Satyabhāmasaṃv.): III, **235**, 14731. Cf. Çrutakīrti.

Çrutakarman[3], son of Dhṛtarāshṭra. § 605 (Karṇap.): VIII, **25**, 1005 (fights Çatānīka).

Çrutakīrt(t)i, son of Arjuna and Draupadī. § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2451.—§ 130 (Aṃcāvat.): I, **67**, 2763 (the sons of Draupadī are incarnations of the Viçvadevas).—§ 159 (Pūruvaṃç.): I, **95**, ††3827.—§ 317 (Arjunābhigamanap.): III, **12**, 533.—§ 583 (Bhīshmavadhap.): VI, **79**[13], 3487 (fights Jayatsena), 3488.—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 982 (*Draupadeyaṃ*, description of his horses); **25**, 1095 (*Ārjuniṃ*, fights the son of Duḥçāsana).—§ 605 (Karṇap.): VIII, **13**, 496 (attacks Çalya); **14**, 530 (cf. Nīl., but should not we read *Çrutakarmā* as PCR. has it?); **25**, 1032.—§ 608 (do.): VIII, **49**, 2363; **55**λλ, 2664, 2667, 2669.—§ 616 (Sauptikap.): X, **8**, 379 (slain by Açvatthāman). Cf. Ārjuni, Çrutakarman[2], Draupadeya.

Çrutānīka, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**$_{\chi}$, 7011 (brother of Virāṭa?).

Çrutānta, son of Dhṛtarāshṭra. § 611 (Çalyap.): IX, **26**$_{\rho\rho}$, 1404 (among the eleven sons of Dhṛtarāshṭra who attacked Bhīmasena), 1411 (slain by Bhīmasena).

Çrutarvan[1], a king. § 382 (Agastyop.): III, **98**, 8595, 8601, 8606.

Çrutarvan[2], son of Dhṛtarāshṭra. § 608 (Karṇap.): VIII, **51**$_{\delta\delta}$, 2446 (C. has *Çrutavān*).—§ 611 (Çalyap.): IX, **26**$_{\rho\rho}$, 1406 (among the eleven sons of Dhṛtarāshṭra who attacked Bhīmasena), 1413, 1421, 1427, 1431 (slain by Bhīmasena).

Çrutasena[1], brother of Janamejaya Pārikshita. § 12 (Paushyap.): I, **3**, ††662.

Çrutasena[2], a serpent. § 17 (Uttaṅka): I, **3**, 804 (*jaghanyajas Takshakaç ca Çrutaseneti yaḥ sutaḥ | avasad yo Mahadyumni prārthayan nāgamukhyataṃ*, the true reading seems to be *Takshakasya* ("the younger brother of Takshaka," PCR.).

Çrutasena[3], son of Sahadeva and Draupadī. § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2452.—§ 130 (Aṃçāvat.): I, **67**, 2763 (the sons of Draupadī were incarnations of the Viçvadevas).—§ 253 (Haraṇāharaṇap.): I, **221**, 8040, 8045 (origin of the name: *ajījanat Kṛshṇā nakshatre Vahnidaivate*).—§ 511 (Draupadī-Satyabhāmāsaṃv.): III, **235**, 14732. Cf. Çrutakarman[1].

Çrutasena[4], a Daitya. § 564 (Mātalīyop.): V, **105***δ*, 3685 (had been slain by Garuḍa).

Çrutasena[5], a Kuru warrior. § 605 (Karṇap.): VIII, **27**λλ, 1087 (= Citrasena, v. 1078?).

Çrutasoma, v. Sutasoma.

Çrutavat, v. Çrutarvan[2].

Çrutāvatī, daughter of Bharadvāja. § 615*y* (Badarapācana): IX, **48**, 2763, 2821 (*Bharadvājasya duhitā*, performed austerities at Badarapācana, gratified Indra by her persevering in boiling five badara-fruits, and became the wife of Indra).—§ 615*aa* (Baladevat.): the viprarshi Bharadvāja saw the Apsaras Ghṛtācī, then his vital seed came out. He caught it in his hand, and then kept it in a funnel of a leaf (*parṇapuṭe*); from that seed was born a girl, whom he in the presence of D. and R. called Ç. Keeping the girl in his hermitage, Bharadvāja repaired to the forest of *Himavat*: IX, **48**, 2829.

Çrutāyudha[1], king of the Kaliṅgas. § 264 (Sabhākriyāp.): II, **4***β*, 121 (*Kaliṅgaḥ*, among the kings who were present

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when Yudhishṭhira entered his palace).—§ 576 (Bhīshmavadhap.): VI, **16***a*, 623 (*Kāliṅgaḥ*, in Duryodhana's army); **17***γ*, 657. Cf. Çrutāyus[2], Kaliṅga, Kāliṅga, Kaliṅgādhipati, Kaliṅgaka.

Çrutāyudha[2], a king. § 599 (Jayadrathavadhap.): VII, **92**, 3295 (fights Arjuna), 3301, 3303, 3304, 3310 (*c*) (*Ç.* was the son of Varuṇa and the river Parṇāçā; at the request of Parṇāçā, Varuṇa had given him a mace and mantras, by means of which he would be invincible in battle, if he did not hurl it at anyone who was not engaged in fighting, for then it would come back and slay himself), 3312, 3314 (*Ç.* hurled his mace at Kṛshṇa, who did not fight and was himself slain), 3315, 3317, 3320, 3337; **93**, 3338 (*hate*); **94**, 3410 (*nihate Savyasācinā* (!)), 3438 (*nihataḥ*).—§ 611 (Çalyap.): IX, **24***νν*, 1297 (*hate*).

Çrutāyu(s)[1], king of the Ambashṭhas. [The quotations not mentioning Ambashṭha or the like might also refer to Çrutāyus[2–5].] § 11 (Parvasaṅgr.): I, **2**, 535.—§ 130 (Aṃçāvat.): I, **67**, 2700 (among the kings who were incarnations from the Krodhavaçagaṇa).—§ 232 (Svayaṃvarap.): I, **186**, 7001 (present at the svayaṃvara of Draupadī). § 264 (Sabhākriyāp.): II, **4***β*, 123 (among the kings who were present when Yudhishṭhira entered his palace).—§ 554 (Sainyodyogap.): V, **4***γ*, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 561 (Yānasandhip.): V, **55***ν*, 2207 (in the army of Duryodhana).—§ 571 (Ulūkadūtāg.): V, **160**, †5531 (*Çrutāyu - Hārddikya-mahāsamudraṃ*, sc. *puroshodadhiṃ*, i.e. the army of Duryodhana; the half-çloka is wanting in B.).—§ 578 (Bhīshmavadhap.): VI, **45**[20], 1737, 1739 (fights Irāvat); **51***χ*, 2108 (on the right flank of Duryodhana's army).—§ 580 (do.): VI, **59***μ*, †2584 (*Ambashṭhapatiḥ*, attacks Arjuna), (*ρ*), †2647 (do., vanquished by Arjuna).—§ 583 (do.): VI, **75***ζ*, 3298 (in the rear of Bhīshma's *krauñcavyūha*).—§ 584 (do.): VI, **81**[1], 3562 (attacked by Yudhishṭhira); **84**, 3696, 3697, 3702, 3709, 3712 (vanquished by Yudhishṭhira).—§ 586 (do.): VI, **99***δ*, 4506 (in the rear of Bhīshma's *sarvatobhadra* array); **102***κ*, 4667 (attacks Bhīmasena).—§ 599 (Jayadrathavadhap.): VII, **91***a*, 3253 (resists Arjuna); **93**, 3397 (*Ambashṭhaḥ*, is slain by Arjuna); **94**, 3437 (all. to chap. **93**).—§ 604 (Karṇap.): VIII, **5***ζ*, 107 (*Ambashṭhaḥ*, mentioned as slain), 115 (the same?).—§ 611 (Çalyap.): IX, **24***νν*, 1297 (*hate*). Cf. Ambashṭha, Ambashṭhapati.

Çrutāyus[2] = Çrutāyudha, the Kaliṅga king. § 579 (Bhīshmavadhap.): VI, **54**, 2240 (attacks Bhīmasena, his son Çakradeva is slain by Bhīmasena), 2301, 2305 (is slain by Bhīmasena). Cf. Çrutāyus[1].

Çrutāyus[3], brother(?) of Acyutāyus. § 599 (Jayadrathavadhap.): VII, **93**, 3344 (*Ç°ç cācyutāyuç ca*, attack Arjuna), 3348, 3362 (with Acyutāyus he is slain by Bhīmasena), 3364 (*Ç.* and Acyutāyus' sons are Niyatāyus and Dīrghāyus); **94**, 3438 (all. to chap. **93**).—§ 608 (Karṇap.): VIII, **72**, 3613 (all. to § 599). Cf. Çrutāyus[1].

Çrutāyus[4], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **156***ν*, 6913 (is slain by Açvatthāman; B. has *Çrutāhvayaṃ*).

Çrutāyus[5], a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †209 (among the remnants of Duryodhana's army).

Çruti, an ancient king. § 6 (Anukram.): I, **1***a*, 232 (in Sañjaya's enumeration of kings who have died).

Çrutisāgara = Vishṇu (1000 names).

Çrutivarman, a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †207 (among the remnants of Duryodhana's army).

Çṛgāla, a king. § 621 (Rājadh.): XII, **4***e*, 114 (*Strīrājyādhipatiḥ*(?), came to the *svayaṃvara* of king Citrāṅgada's daughter).

Çṛgālarūpa = Çiva (1000 names[2]).

Çṛṅga, a mountain = Çṛṅgavat. § 574*i* (Airāvata): VI, **8**, 295 (*uttareṇa tu Çṛṅgasya samudrānte janādhipa | varsham Airāvataṃ nāma*), 296 (B. *tasmāc Chṛṅgam ataḥ paraṃ*; C. has *yasmāc Chṛṅgavataḥ paraṃ*, but cf. the note of PCR.).

Çṛṅgapriya = Çiva (1000 names[2]).

Çṛṅgavat, a mountain. § 574 (Jambūkh.): VI, **6***β*, 199 (among the six *varshaparvatas*).—§ 574 (Airāvata): VI, **8**, 296 (v. Çṛṅga).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7658.

Çṛṅgavera, a serpent. § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Çṛṅgaverapura, a city. § 372 (Tīrthayātrāp.): III, **85**, 8207 (there Rāma Dāçarathi formerly crossed [the Gaṅgā]).

Çṛṅgin[1], son of Çamīka. § 51 (Parikshit): I, **40**, 1679, 1683; **41**, 1690, (1695), 1700, (1703), 1706, 1707; **42**, (1725) (Parikshit was cursed by *Ç.* because he had outraged Çamīka).—§ 56 (do.): I, **50**, 1965 (had been born from a cow), 1966 (repetition of § 51).—§ 57 (Janamejaya): I, **50**, 2009.—§ 790 (Putradarçanap.): XV, **35**, 946 (*Çamīkañ ca mahātmānaṃ putran tañ cāsya Ç°ṇaṃ*, they were beheld by Janamejaya when Vyāsa had caused them to come from heaven).

Çṛṅgin[2] = Çiva (1000 names[2]).—Do.[3] = Vishṇu (1000 names).

Çubhā, v. Subhā.

Çubhakarman, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2544 (given to Skanda by Vidhātṛ).

Çubhāksha = Çiva (1000 names[2]).

Çubhānana = Skanda: III, 14631.

Çubhāṅga = Vishṇu (1000 names).

Çubhāṅgada, a king. § 232 (Svayaṃvarap.): I, **186**, 7002 (*Citrāṅgada-Ç°au*, came to the *svayaṃvara* of Draupadī).

Çubhāṅgī, a Dāçārha princess, the wife of Kuru. § 156 (Pūruv.): I, **95**, ††3722 (*Dāçārhīṃ*, the mother of Vidura).

Çubhavaktrā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2625.

Çubhekshaṇa = Vishṇu (1000 names).

Çuci[1], a month. § 213 (Jatugṛhap.): I, **151**, 5883 (*Çuci-Çukrāgame yathā; Jyeshṭhāshāḍayoḥ saṅgame*, Nīl.).—§ 294 (Dyūtāp.): II, **47**, 1685 (*Çuci-Çukrāgame kāle . . . iva; Jyeshṭhāshāḍau tayoḥ saṅgame grīshmarttau*, Nīl.).—§ 608 (Karṇap.): VIII, **79**, †4072 (*yathograraçmiḥ Çuci-Çukramadhyagaḥ sukhaṃ vivaṣvānharatejalaughān; Ashāḍajyeshṭhayor madhyagataḥ*, Nīl.), †4075 (*Çuci-Çukramadhyago yathaiva sūryaḥ*).

Çuci[2], a ṛshi. § 267 (Yamasabhāv.): II, **8**, 325 (in the palace of Yama).

Çuci[3], name of a caravan leader. § 347 (Nalopākhyānap.): III, **64**, 2526 (met the wandering Damayantī, who then followed the caravan).

Çuci[4], a fire. § 493 (Āṅgirasa): III, **221**, 14200, 14202 (among the fires in honour of which *ashṭākapāla* rites are to be performed for the sake of expiation at the time of the *agnihotra*).

Çuci[5] = Sūrya: III, 148.

Çuci[6] = Skanda: III, 14631.

Çuci[7] = Kṛshṇa: XII, 1605.

Çuci[8], a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 253.

Çuci[9] = Çiva (1000 names[2]).

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Çuci[10], a son of Bhṛgu. § 747*b* (Suvarṇotpatti): XIII, **85***η*, 4145 (the third of Bhṛgu's seven sons).

Çuci[11] = Vishṇu (1000 names).

Çuciçravas = Kṛshṇa: XII, 1505, 13250 (etymology).

Çucikā, an Apsaras. § 191 (Arjuna): I, **123**, 4818 (among the Apsarases who danced at the birth of Arjuna).

Çucipada = Kṛshṇa: XII, 1605.

Çucishmitā, an Apsaras. § 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (in the palace of Kubera).

Çucisravas = Vishṇu (1000 names).

Çucivrata, an ancient king. § 6 (Anukram.): I, **1***α*, 230 (in Sañjaya's enumeration of kings who have died).

Çuddha = Çiva (1000 names[2]).

Çuddha, pl. (°*āḥ*), a class of gods. § 730 (Ānuçāsanikap.): XIII, **18**λλ, 1372.

Çuddhātman = Çiva (1000 names[2]).

Çūdra, pl. (°*āḥ*), a people, mostly mentioned together with the Abhīras. § 285 (Nakula): II, **32**, 1192 (°*ābhīragaṇāḥ*, in the west, vanquished by Nakula on his digvijaya).—§ 574 (Jambūkh.): VI, **9***o*, 375 (°*ābhīrāḥ*, in the north-east).—§ 589 (Droṇābhishek.): VII, **7***ζ*, 183 (in the rear of Droṇa's array). — § 592 (Saṃçaptakavadhap.): VII, **20***γ*, 798 (°*ābhīrāḥ*, in the neck of Droṇa's garuḍavyūha). — § 615 (Baladevatīrthay.): IX, **57**, 2119 (°*ābhīrān prati dveshād yatra nashṭā Sarasvatī*, sc. at Vinaçana).

Çūdra[2], pl. (°*āḥ*) = Çiva (1000 names[1]).

Çuka[1], son of Vyāsa. § 4 (Anukram.): I, **1**, 81 (knows 8,800 verses of the Mhbhr.), 103 (Vyāsa taught him an epitome of the Mhbhr.), 106 (revealed 1,400,000 verses of the Mhbhr. to the Gandharvas, etc.).—§ 78 (Vyāsa): I, **63**, 2418 (Vyāsa taught his disciples, and among them his own son Ç., the Vedas, of which the Mhbhr. was the fifth one).—§ 264 (Sabhākriyāp.): II, **4***α*, 106 (among the munis who were present when Yudhishṭhira entered his palace). — § 327 (Draupadīparitāpav.): III, **31**, 1171 (became wise like other ṛshis on account of *dharma*).—§ 615*ee* (Ādityatīrtha): IX, **49**, 2848 (resides in Ādityatīrtha). — § 677 (Mokshadh.): XII, **232**, 8485 (*Vaiyāsakiḥ*, received instruction from Vyāsa), (8486); **238**, (8689); **240**, (8735); **242**, (8804); **243**, (8824), (8833); **246**, (8915); **248**, (8974), (8980); **251**, (9038). — § 707 (do.): XII, **319***β*, 11783 (had instructed Viçvāvasu). — § 710 (do.): XII, **322**, 12044 (*Vaiyāsakiḥ*, attained to emancipation—*nirvedam āpannaḥ*).—§ 712 (Çukotpatti): XII, **324**, 12158, 12159, 12162, 12167; **325**, 12195, 12197, 12200, 12202 (Vyāsa gratified Çiva, who granted to him that he should have a son. When Vyāsa saw Ghṛtācī transformed to a female parrot, his seed came out, and then Çuka was born from the fire-sticks (*araṇī*)).—§ 713 (Çukakṛti): XII, **326**, 12215, 12218, 12240, 12242, 12243, 12246, 12255; **327**, 12263, 12267, (12270), (12280), (Ç. repaired to king Janaka of Mithilā and received instruction from him).—§ 714 (Çukakṛtya): XII, **328**, 12343; **329**, 12387, 12389, 12391 (Ç. returned to Vyāsa). — § 715 (Çuka-Nāradasaṃv.): XII, **330**, 12422, 12423, 12425 (Nārada instructed Ç.). — § 716 (Çukābhipatana): XII, **332**, 12557, 12573, 12574, 12575; **333**, 12581, (12584), 12585 (*Dvaipāyanātmajaḥ*), 12601, 12604, 12606; **334**, 12608, 12617, 12620, 12623, 12624, 12625, 12626, 12628, 12629, 12630, 12633, 12646 (Ç. obtained emancipation, Vyāsa lamented the death of Ç., but was comforted by Çiva). — § 717*b* (Nārāyaṇīya): XII, **341***μ*, 13026 (among the disciples of Vyāsa), 13119; **350***μμ*, 13647 (*Vyāsātmajaḥ*, among the disciples of Vyāsa).—§ 746 (Ānuçāsanik.): XIII, **81**, 3808, 3849 (questioned Vyāsa about kine). — § 795*c* (Mahābhārata): XVIII, **5**, 199 (recited the Mhbhr. to the Gandharvas and Yakshas), 203. Cf. Āraṇeya, Araṇīsuta, Dvaipāyanātmaja, Vaiyāsaki, Vyāsātmaja.

Çuka[2], a Rākshasa, a counsellor of Rāvaṇa. § 535 (Setubandhana): III, **283**, 16320.

Çuka[3], name of a weapon. § 563 (Bhagavadyānap.): V, **96***φ*, 3490 (will be employed by Arjuna).

Çuka[4], a Gandhāra warrior, the son of Subala. § 585 (Bhīshmavadhap.): VI, **90***σ*, 3997 (slain by Irāvat).

* **Çuka**, pl. (°*āḥ*), "parrots." § 126 (Amçāvat.): I, **66**, 2623 (the offspring of Çukī).

Çukābhipatana(ṃ) ("the flying about" of Çuka): XII, **332–334** (12557–12649) (continued from *Çuka-Nāradasaṃvāda*, q.v.). § 716: Hearing the words of *Nārada*, *Çuka* understood that great misery follows the acquisition of children and wives, and that one has to undergo great labour in order to acquire science and Vedic lore. He resolved to attain to the highest end, that is fraught with the greatest felicity, and whence there is no return into the ocean of births; "that cannot be attained without *yoga*; I shall therefore have recourse to *yoga*, and throwing off this body I shall become transformed into wind and enter the Sun; for he does not wane like the Moon (Soma) with the gods; when after death one enters the moon he falls to earth and thence ascends to heaven; with the great Ṛshis I shall enter the energy of the Sun; I declare before all the creatures . . . earth, . . . D., Dā., G., Pç., U., Rā., and Ṛ., that I shall enter all creatures in the world." Obtaining *Nārada's* permission, *Çuka* went to *Vyāsa*, who asked him to stay there for the day that he might behold him for some time. But *Çuka*, only intent on emancipation, immediately left him and proceeded to *Kailāsa*, which was inhabited by crowds of ascetics (XII, **332**). Having reached the summit of *Kailāsa*, *Çuka* set himself to practise *yoga* (description). Having then obtained the permission of *Nārada*, he soared into the skies and identified himself with the element of wind; Aps. (*Pañcacūḍā*, etc.), G., Ṛ., etc., wondered. *Çuka* proceeded in silence, his face turned towards the east, regarding the sun; then to the *Malaya* mountain; *Ūrvaçī* and *Pūrvacitti*, who always dwell on *Malaya*, wondered. *Çuka* asked the gods, etc., to return his father an answer from him, if he should repeatedly call on him (XII, **333**). *Çuka* freed himself of the four kinds of faults, the eight kinds of *tamas*, the five kinds of *rajas*, the attribute of *sattva*, and then dwelt in *Bráhman*. Meteors began to shoot, etc.; *Indra* poured showers of rain; *Himavat* and *Meru* (the one yellow, made of gold; the other white, made of silver), each 100 yojanas in height and breadth, were in close contact with each other. Journeying towards the north, *Çuka* clashed against them, and they were immediately broken in two. He was adored by G., Ṛ., Y., Rā., and *Vidyādharas*. He saw from a high region the celestial stream *Mandākinī* running below, with many Aps. Beholding *Çuka*, who was bodyless, those unclad aërial beings felt no shame. *Vyāsa* followed behind him on the same aërial path, by means of high *Yoga*. *Çuka*, above the region of the wind, identified himself with *Bráhman*. Ṛ. represented to *Vyāsa* the achievements of his son. He indulged in lamentations; *Çuka*, who had entered the universe, had become the soul of everything, and had acquired omnipresence, answered by uttering *bho* in the form of an echo, and the entire universe echoed the answer of *Çuka* from that time; mountain caves and mountain sides still

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echo sounds uttered there. Having cast off all the attributes of sound, etc., and showing his *yoga* prowess in the manner of his disappearance, *Çuka* in this way attained to the highest station. *Vyāsa* sat down and began to think of his son with grief; the Aps. who were sporting on the banks of the celestial stream *Mandākinī* saw him seated there, and all became agitated with shame. *Çiva*, with D., G., and great Ṛ., came and comforted *Vyāsa*, who by the favour of *Çiva* thenceforward always beheld a shadow of his son by his side. "This *Nārada* and *Vyāsa* repeatedly told me in days of yore" (XII, **334**). [PCR. rightly remarks that, according to this story, *Çuka* who recited the Bhāgavata to Parikshit, the grandson of Yudhishṭhira, could not possibly be the *Çuka* who was *Vyāsa's* son.]

Çukakṛti(ḥ) ("the works of Çuka"). § 713 (Mokshadh.): XII, **326-7** (12215-12311) (continuation of *Çukotpatti*). *Bhīshma* said to *Yudhishṭhira*: *Vyāsa* desired *Çuka* to study the *Mokshadharma*; *Çuka* mastered all the treatises on *yoga*, as also the science promulgated by *Kapila*. Then *Vyāsa* caused him to go to *Janaka*, the king of *Mithilā*, and not to the skies (by his *yoga* power); nor should he think himself superior to *Janaka*, though he was only his *yājya*. Crossing the Varshas of *Meru* and *Hari* and *Himavat* (*Meror Hareç ca dve varshe varsham Haimavatan tataḥ*), *Çuka* came to *Bhāratavarsha*. Having seen many countries inhabited by *Cīnas* and *Hūṇas*, he reached *Āryāvarta*, and at last the country of the *Videhas*, protected by *Janaka*, and then *Mithilā*. He had not been fatigued on the way. He obtained permission to enter the city, but was at first roughly forbidden to enter the palace. At last he was admitted into the first chamber; thence he was led into the second chamber by the minister, and thence into a garden that was like a second *Caitraratha*, with damsels equal to the Aps., who entertained *Çuka* and gave him to eat; he, however, went unaffected through his rites, and in the first part of the night he devoted himself to *yoga* (XII, **326**). The next morning he was received by *Janaka*, and was instructed by him about *moksha* and the duties of a brahman; "ordinarily the purified understanding necessary for attaining *moksha* cannot be obtained without passing through all four stages of religious life; but he who in the course of many births has obtained a pure mind, may attain to *moksha* even in the very first stage (i.e. brahmacarya), and then there is no need for the three other stages," quoting a saying of king *Yayāti*; "through the favour of thy father I have acquired to omniscience; thy knowledge is much greater than what you think it to be" (XII, **327**). (For continuation v. *Çukakṛtya*.)

Çukakṛtya(ṃ) ("the works of Çuka"). § 714 (Mokshadh.): XII, **328-9** (12312-12421) (continuation of *Çukakṛti*). *Bhīshma* said to *Yudhishṭhira*: Having heard the words of *Janaka*, having entered Soul by [his] soul and having seen Self by his self (*ātmānam ātmanāsthāya dṛshṭvā cātmānam ātmanā*), *Çuka* without putting further questions to *Janaka*, proceeded northwards to *Çaiçira* (through the air). At that time *Nārada* proceeded to *Himavat* (*b*). Then *Çuka* came to the asylum of *Vyāsa*. One day the disciples asked *Vyāsa* to let no sixth disciple be skilled in the Veda. *Vyāsa* answered that they ought to multiply, and the Veda to be spread, and taught them the qualifications of persons that can be accepted as disciples, and the rules in respect of the study of the Veda (XII, **328**). The disciples of *Vyāsa* took leave of him and descended from the mountain to the earth for the purpose of subdividing the Vedas; there they performed the agnishṭoma, etc., at the sacrifices of Brahmans, Kshattriyas, and Vaiçyas, and taught the Veda. *Vyāsa* remained with *Çuka*, passing his days in anxious thoughtfulness. *Nārada* came and asked him why Vedic sounds were silent now, so that the mountain now resembled a hamlet of *Nishādas*, and Ṛ., D., and G. did no longer shine as before; and exhorted *Vyāsa* to recite the Veda and thereby dispel the fears arising from Rā. *Vyāsa* and *Çuka* then set themselves to recite the Veda. One day a violent wind arose which *Vyāsa* declared to be an omen that the recitation of the Veda should be suspended; and he explained the *Devayāna* and the *Pitṛyāna*, and the Winds (*Samāna*, etc. [*g*]; cf. *Sādhyāḥ*), especially *Pravaha* (*h*), *Āvaha* (*i*), *Udvaha* (*j*), *Saṃvaha* (*k*), *Vivaha* (*l*), *Parivaha* (*m*), *Parāvaha* (*n*); "this wind is the breath of *Vishṇu's* nostrils." Having said this *Vyāsa* plunged into the celestial Ganges. (For continuation v. *Çuka-Nāradasaṃvāda*.)

Çuka-Nārada-saṃvāda(ḥ) ("conversation between Ç. and N."). § 715 (Mokshadh.): XII, **330-332** (12422-12556) (continued from *Çukakṛtya*). *Bhīshma* said to *Yudhishṭhira*: *Nārada* then came to *Çuka* for the object of asking *Çuka* the meaning of certain portions of the Veda. *Nārada* related what *Sanatkumāra* had said in days of yore to certain Ṛshis about avoiding attachment, etc., in order to attain to final emancipation; "with the aid of such instructions the deities succeeded in leaving the earth and became the denizens of heaven." (For continuation v. *Çukābhipatana*.)

Çukapraçnābhigamana. § 10 (Parvasaṅgr.): I, **2**, 352 (= XII, **232**, foll. ?).

Çūkara, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1882 (their king gave hundreds of elephants as tribute to Yudhishṭhira).

Çukasya āçrama(ṃ), a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8184.

Çukī. § 126 (Aṃçāvat.): I, **66**, 2620 (daughter of Tāmrā), 2623 (mother of the parrots).—§ 127 (Aṃçāvat.): I, **66**, 2633 (the same (?), daughter of Analā).

Çukla[1], one or two Pāṇḍava warriors. § 592 (Saṃçaptaka-vadhap.): VII, **23**$_{o}$, 1006 (description of his horses).—§ 608 (Karṇap.): VIII, **56**$_{vv}$, 2736 (among eight Pāñcālas who are attacked by Karṇa).

Çukla[2] = Çiva (1000 names[1-2]).

Çukladhvajapatākin = Çiva (1000 names[1]).

Çukotpatti(ḥ) ("origin of Çuka"). § 712 (Mokshadh.): XII, **324-325** (12158-12214). Questioned by Yudhishṭhira about *Çuka*, whose mind became bent on Brahman when he was a mere boy, Bhīshma answered: The Ṛ. did not make merit depend upon age, etc., but upon the study of the Vedas and upon tapas; the merit of 1,000 horse-sacrifices or 100 *vājapeyas* cannot come up to even $^1/_8$ of the merit that arises from *yoga*. Once on the summit of *Meru*, *Mahādeva* sported with his followers and *Pārvatī*, while *Vyāsa*, devoted to yoga and dhāraṇā, practised austerities for 100 years for the sake of obtaining a son, subsisting on air alone, adoring *Mahādeva*. Thither went R., B.-r., Lp., S., V., Ā., R., *Sūrya*, *Candramas*, *Indra*, M., the *Oceans*, the *Rivers*, A., D., G., *Nārada*, *Parvata*, *Viçvāvasu*, Si., and Aps. This has been told to me by *Mārkaṇḍeya*. *Çiva* granted him that he would have a son like to *Fire*, *Wind*, *Earth*, *Water*, and *Space*, and devoted to *Brāhman* (XII, **324**). *Vyāsa* was one day employed in rubbing his sticks to make a fire, when he beheld the Ap. *Ghṛtācī*, and fell in love with her. When

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she approached, transformed into a she-parrot, he dropped his seed, which became a son, who, from this circumstance, came to be called by the name of *Çuka*. *Gaṅgā* came and bathed him in her waters; G. sung, and Aps. danced, etc. *Viçvāvasu, Tumburu, Nā., Hāhā*, and *Hūhū* eulogized the birth of *Çuka*; there came Lp. with *Çakra*, D., D.-ṛ., and B.-ṛ.; *Māruta* showered celestial flowers; *Çiva*, together with *Pārvatī*, invested *Çuka* with the sacred thread; *Çakra* gave him a celestial *kamaṇḍalu* and celestial robes, etc. As soon as *Çuka* was born, the Vedas, including the mysteries and abstracts (*sarahasyāḥ sasaṅgrahāḥ*), came to dwell in him, just as they dwelt in his father. *Çuka* selected *Bṛhaspati* for his preceptor, remembering the universal practice. Having studied the Vedas, the tradition (*itihāsaṃ*), and the state policy (*rājaçāstrāṇi*), *Çuka* returned home, after paying his preceptor the tuition fee. Adopting the vow of a brahmacārin he practised the hardest penances, even in his childhood. Taking no pleasure in the three modes of life (the domestic, etc.), he only kept in view the law of emancipation (*mokshadharmānudarçinaḥ*) (XII, **325**). (For continuation v. *Çukakṛti*.)

Çukra[1], the upādhyāya of the Asuras (also named Uçanas) and the planet Venus. § 98 (Aṃçāvat.): I, **65**, 2544 (*Asurānām upādhyāyaḥ Ç°s tv ṛshisuto 'bhavat*, enumeration of his (*Uçanasaḥ*) four sons).—§ 121 (do.): I, **66**, 2606 (*Bhṛgoḥ putraḥ Kavir vidvāñ Chukraḥ Kavisuto grahaḥ*, Çukra became a planet; he divided himself into two persons and became the guru of both the Asuras and the gods).—§ 124 (do.): I, **66**, 2616 (father of Devī, the wife of Varuṇa). — § 145 (Kaca): I, **76**, 3185, 3195, 3200, (3203), 3204 (*Kaviputreṇa Uçanasā*), (3215), (3228), (†3239), (†3241); **77**, 3263 (the Asuras, ruled by Vṛshaparvan, made *Ç.* (*Kāvyam Uçanasaṃ*) their purohita; by his science Sañjivinī he revived the fallen Asuras; in order to obtain this science Kaca, the son of Bṛhaspati, became the disciple of *Ç.*, and acquired it, after having gratified Devayānī, the daughter of *Ç.*).—§ 146 (Devayānī): I, **78**, 3297, (3314); **79**, (3319); **80**, (3340), (3343), 3351; **81**, 3367 (*Asuraguruḥ*), 3387 (*Bhārgavaḥ*), (3389), (3391), 3394, 3396 (Çarmishṭhā, the daughter of the Asura king Vṛshaparvan, threw Devayānī into a well. *Ç.* threatened that he would leave the Asuras; then Çarmishṭhā was given as a maid to Devayānī; Yayāti received Devayānī in marriage).—§ 147 (do.): I, **83**, (3454), (3459), (3462), (3464) (*Ç.* cursed Yayāti, because he had taken Çarmishṭhā as his second wife).—§ 148 (Yayāti): I, **85**, 3519 (*Çukrasya naptāraṃ . . . Yadum*), 3527 (*Kāryeṇoçanasā*), 3530 (all. to § 147).—§ 168 (Bhīshma-Satyavatīsaṃv.): I, **103**, 4151 (*°āṅgirasayor iva*, sc. Bhīshma).—§ 266 (Çakrasabhāv.): II, **7**, 303 (in the palace of Indra), 308 (do.). — § 270 (Brahmasabhāv.): II, **11**, 446 (among other planets present in the palace of Brahmán).—§ 455 (Brāhmaṇamāhātmyak.): III, **185**, 12703 (among the honourable appellations of a king).—§ 554 (Sainyodyogap.): V, **6**, 112 (*prajñayā sadṛçaç cāsi Çukreṇāṅgiraseṇa ca*, sc. the purohita of Drupada).—[§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1918 (*Bṛhaspatiç coçanā ca*, approached Brahmán).]—§ 562 (Bhagavadyānap.): V, **83***η*, 2946 (among the ṛshis who worshipped Kṛshṇa).—§ 564 (Mātaliyop.): V, **98**, 3543 (*etac chāstraṃ narendrāṇāṃ mahac Chukreṇa bhāshitaṃ*).—§ 565 (Gālavacarita): V, **114**, 3898 (?, *nityaṃ Proshṭhapadābhyāṃ ca Çukre Dhanapatau tathā | manushyebhyaḥ samādatte Çukraç cintārjitaṃ dhanaṃ*, where, according to Nīl., the first *Ç.* is = *Çukravāsare* ("on Friday"), the following *Ç.* = Agni); **117**, 3972 (*reme . . . yathā . . . Çukraç ca Çataparvayā*).—§ 569 (Bhagavadyānap.): V, **149**, 5045 (*Kāvyasya*, father of Devayānī and grandfather of Yadu). — § 574 (Jambūkh.): VI, **3**, 82 (*Çukraḥ Praushṭhapade*—B. *Pro°—pūrve samāruhya virocate | uttare tu parikramya sahitaḥ samudīkshyate*; the planet; omens); [**6**, 216 (on the top of Meru, Uçanas Kāvya [sports] with the Daityas (so B., C. has *divi*); to him (so Nīl.) belong the jewels and the jewel mountains, of which he gives a fourth part to Kubera)].—§ 578 (Bhīshmavadhap.): VI, **45**[15], 1726 (*Çukrāṅgārakayor iva*, sc. *yuddhaṃ*, the planet).—§ 586 (do.): VI, **101**, 4642 (*yathā Budhaç ca Ç°ç ca, mahārāja, nabhastale*, the planet).—§ 589 (Droṇābhishek.): VII, **5**, 151 (*°āṅgirasadarçanāt*, sc. Droṇa). — § 597 (Pratijñāp.): VII, **84**, 2993 (*sahito Budha-Çukrābhyāṃ tamo vighnan yathā çaçī*, the planet). — § 605 (Karṇap.): VIII, **17**, 661 (*Çukrāṅgirasavarcasoḥ*, sc. Arjuna and Açvatthāman; *Çukrāṅgirasayor iva*, sc. *yuddhaṃ*).—§ 637 (Rājadh.): XII, **47***η*, 1595 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed), 1677 (*C. vīryaṃ Ç°ḥ Prajāpatiḥ, B. vīrye Ç°ḥ pratishṭhitaḥ*, in a hymn to Kṛshṇa).—[§ 641 (Rājadh.): XII, **59**, 2206 (*Kāvya* composed an abridgement of the *Bārhaspatya* çāstra).]—§ 641*f* (Pṛthu Vainya): XII, **59**, 2231 (the purohita of Pṛthu Vainya).—§ 641 (Rājadh.): XII, **100**, 3701 (*yato Vāyur yataḥ Sūryaḥ yataḥ Çukraḥ*—i.e. the planet—*tato jayaḥ*); **124**, 4574 (*Bhārgavāt*, instructed Indra, but said that Prahlāda had better knowledge).—§ 650 (Āpaddh.): XII, **142**, 5454 (a saying of his is quoted). — § 661 (Mokshadh.): XII, **198***a*, 7191 (*°sya*, sc. *sthānaṃ*). — § 686 (do.): XII, **273**, 9818 (C. *Çukrasya cāpadhyānāt tu punar ājñāti dharmavit*; B. has more correctly: *Ç°sya punar ājnābhiḥ* (*ājātiḥ*, var. lect., Nīl.) *Parṇādo nāma dharmavit*). — [§ 692 (Mokshadharm.): XII, **280-281** (Uçanas was about to instruct Vṛtra about Vishṇu).] — § 701 (do.): XII, **290**, 10662 (*kathañ çāpy Uçanāḥ prāpya* (B. *prāpa*) *Çukratvaṃ*).—§ 701*b* (Bhava-Bhārgavasamāgama): XII, **290**, 10690 (Uçanas entered the body of Kubera and took his wealth away. Kubera applied to Çiva, who swallowed Uçanas up; Çiva permitted Uçanas to go out through his urethra (therefore Uçanas is named *Çukra*, and is unable to attain to the centre of the firmament); Umā then prevented Çiva from slaying Uçanas, who therefore became her son).—§ 702 (Mokshadh.): XII, **293**, 10760 (*gataḥ Ç°tvam Uçanā Devadevaprasādanāt*, all. to § 701).—§ 707 (do.): XII, **319***β*, 11784 (had instructed Viçvāvasu).—[§ 717*b* (Nārāyaṇīya): XII, **343**, V), ††13206 (when Çiva intended to attack Tripura, Uçanas tore a matted lock from his own head and hurled it against Çiva; from it arose serpents who bit Çiva, at which his throat became blue).]—§ 730*g* (Upamanyu): XIII, **14**λ, 805.—§ 730 (Ānuçāsanik.): XIII, **17**, 1289 (*Bhārgavaḥ*, Taṇḍi communicated the 1,000 names of Çiva to *Ç.*, and *Ç.* to Gautama); **18**λλ, †1368 (*°Bṛhaspati*). — § 747*b* (Suvarṇotpatti): XIII, **85***η*, 4148 (the fifth of the seven sons of Bhṛgu) [(*ι*), 4150 (Kāvya is the second son of Kavi, Uçanas the fourth)]. — § 751*b* (Çapathavidhi): XIII, **94***a*, †4550, (4570). — § 754 (Ānuçāsanik.): XIII, **98**, 4686 (*Ç°sya ca Baleç caiva saṃvādaṃ*), 4687 (*Bhṛgukulodvahaḥ*), (4692).—[§ 758 (do.): XIII, **103**, †4945 (*Indreṇa guhyaṃ*—i.e. the vow of fast, Nīl.—*nihitaṃ vai guhāyāṃ yad Bhārgavas tapasehābhyavindat | jājvalyamānaṃ Uçanastejaseha tat sādhayāmāsam ahaṃ* (i.e. Bhagīratha) *varenya*).]—§ 775 (do.): XIII, **166***a*, 7643 (the planet).—§ 788 (Açramavās.): XV, **28**, 753 (*Asureshu*, Vidura excelled Çukra in intelligence).

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Cf. also the following synonyms:—

Bhārgava, Bhārgavadāyāda, q.v.

Bhṛguçreshṭha, Bhṛgūdvaha, Bhṛgukulodvaha, Bhṛgunandana, Bhṛgusūnu, q.v.

Kaviputra ("son of Kavi"): I, 3204 (*Çukreṇoçanasā*).

Kavisuta (do.): I, 2606 (*Çukraḥ*).

Kāvya (do.): I, 3188 (*Uçanasaṃ*), 3190, 3192, 3193 (*Uçanasaḥ*), †3233 (*maharshiḥ*), †3238, †3249, 3268, 3304, 3306, 3307, 3332 (*Bhṛguçreshṭhaḥ*), 3388, 3411, 3449 (*Uçanasaḥ*), 3453, 3467 (*Uçanasaḥ*), 3493 (do.), 3499, 3527 (*Uçanasā*); II, 2105 (a çloka recited by him in order to induce the Asuras to abandon Jambha, is quoted); V, 5045 (*Çukrasya*); VI, 216 (*Uçanāḥ Kāvyaḥ*, on Meru); IX, 2551 (had performed austerities at Kapālamocana); XII, 2093 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed), 2206, 8900 (went to heaven), 10660 (*Uçanāḥ*); XIII, 4150 (? second son of Kavi), 4741 (*Bhārgavaḥ*); XIV, 1785 (*senāpatir abhūt . . . . Kāvyo Daityapater iva*).

Uçanas: I, 2544 (*Çukraḥ*), 3165 (*muneḥ*), 3188 (*Kāvyaṃ*), 3193 (*Kāvyāt*), 3204 (*Çukreṇa*), †3249, 3411 (*Kāvyaḥ*), 3449 (*Kāvyasya*), 3460, 3467 (*Kāvyasya*), 3493 (do.), 3527 (*Çukreṇa . . . Kāvyena*), ††3761 (°*so duhitā Devayānī*), 4002 (*Uçanā veda yac chāstraṃ*); III, 11294 (*Bṛhaspaty-Uçanoktaiç ca* (°*naḥproktair*, B.) *nayaiḥ*), 15146 (*Bṛhaspaty-Uçanoktaiç ca mantraiḥ*), 16369 (*Uçanā iva cāparaḥ | vyūhya cauçanasaṃ vyūhaṃ*, sc. Rāvaṇa); IV, 1829 (*buddhyā tulyo hy Uçanasā*, sc. Droṇa); V, 1918, 5288 (*bhavān Uçanasā tulyaḥ*, sc. Bhīshma); VI, 216 (*Kāvyaḥ*), 1241 (*kavīnām Uçanā kaviḥ*, sc. *asmi*, says Kṛshṇa); VII, 161 (*Daityānām ivoçanaḥ*), 275 (*Bṛhaspaty-Uçanastulyo buddhyā*, sc. Droṇa); VIII, 1261 (*vyūhaṃ . . . Bṛhaspaty-Uçanomataṃ*), †1726 (*naye Bṛhaspaty-Uçanoḥ sadā samaṃ*, sc. Droṇa); IX, 301 (*buddhyā coçanasā samaṃ*, sc. Açvatthāman), 3259 (a çloka sung by him is quoted), 3436 (*Bṛhaspaty-Uçanasor . . . upadeçaḥ*); XII, 1353 (*Uçanā veda yac chāstraṃ*), 2014 (*maharshiṇā*, two çlokas sung by him are quoted), 2048 (a çloka of his is quoted), 5045 (*buddhyā tvam*—i.e. the mouse Palita—*Uçanāḥ sākshāt*), 5104 (two gāthās of his are quoted), 5203 (two gāthas sung by him to Prahlāda are quoted), 5442 (*Daiteyān Uçanāḥ prāha saṃçayacchedanaṃ purā*), 10004, 10012, (10025) (was about to instruct Vṛtra about Vishṇu), 10028 (*muninā*), 10029, 10217 (*mahāmuniḥ*, worshipped Çiva), 10660 (*devarshiḥ . . . Kāvyaḥ*), 10662, 10670, 10672, 10674, 10678, 10679, 10685, 10687 (*mahāmuniḥ*), 10695, 10760 (*gataḥ Çukratvaṃ*), 12740 (*Uçanā Bṛhaspatiç caiva yadotpattau bhavishyataḥ | tadā pravakshyataḥ çāstraṃ*), 13206; XIII, 1762 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed), 2239 (*Uçanā veda yac chāstraṃ*), 4150 (fourth son of Kavi), †4945 (*Bhārgavaḥ*), 5284 (?, C. *Mārutoçanasa*, B. *Mārutauçanase*), 5304 (°*saḥ*, sc. *lokaṃ*); XV, 249 (*Uçanā veda yac chāstraṃ*).

Çukra[2], a month. § 213 (Jatugṛhap.): I, **151,** 5883 (v. Çuci).—§ 294 (Dyūtap.): II, **47,** 1685 (do.).—§ 608 (Karṇap.): VIII, **79,** †4072 (do.), 4075 (do.).

Çukra[3] = Agni: I, 8419, 8427; V, 3899 (according to Nīl.).

Çukra[4] = Sūrya: III, 147; XII, 13906.

Çukra[5] = Çiva: X, 253; XIV, 210.

Çukratanayā ("daughter of Çukra") = Devayānī: I, 3183.

Çuktimat, a mountain. § 280 (Bhīmasena): II, **30,** 1079 (conquered by Bhīmasena on his digvijaya).—§ 574 (Jambūkh.): VI, **9κ,** 318 (among the *kulaparvataḥ* in Bhāratavarsha; C. has *Çaktimat*).

Çuktimatī[1], a river. § 75 (Vasu): I, **63,** 2367 (near the capital of the Cedi king Vasu Uparicara; by the mountain Kolāhala she became the mother of the generalissimo of Vasu and Girikā, the queen of Vasu).—§ 574 (Jambūkh.): VI, **9λ,** 342 (among the rivers of Bhāratavarsha; C. has *Muktimatī*).

Çuktimatī[2], a city. § 321 (Saubhavadhop.): III, **22,** 898 (*purīṃ*, the capital of the Cedi king Dhṛshṭaketu).

Çuktisāhvaya, adj. ("named after the oyster"). § 785 (Anugītāp.): XIV, **83,** 2467 (*Cedīnāṃ purīṃ çuktisāhvayāṃ*, i.e. Çuktimatī).

Çūlabhṛt[1] = Çiva, q.v.

Çūlabhṛt[2] = Kṛshṇa: XIII, 7367.

Çūladhṛk, Çūlahasta, Çūlāṅka, Çūlapāṇi = Çiva, q.v.

Çūlavarāyudha = Vishṇu: XII, 4492, 4495.

Çūlin[1] = Çiva, q.v.—Do.[2] = Kṛshṇa: XII, 1668.

Çūna, an ancient king. § 595 (Shoḍaçarāj., v. Māndhātṛ): VII, **62***a*, 2281 (vanquished by Māndhātṛ, only C., B. has *Pūruṃ*).

Çunaḥçepha (B. °*çepa*), son of Reīka. § 721 (Ānuçāsanik.): XIII, **3***a*, 186 (*Reīkasyātmajaḥ*, had been the sacrificial animal at the sacrifice of Hariçcandra (read *Hariçcandrakratau* with B.), but having pleased the gods, he was delivered and became the son of Viçvāmitra; the translation of PCR. is incorrect).

Çunaḥsakha, the name of Indra, disguised as a mendicant. § 750*b* (Bisastainyop.): XIII, **93,** (4503), (4505), 4507 (°*ā*, nom.), (4533), 4534, (4535).—§ 751*b* (Çapathavidhi): XIII, **94,** (4586) (the name seems to be an error, as *Ç.* does not occur elsewhere in this tale, and Indra speaks, v. 4590).

Çunaka[1], a ṛshi. § 19 (Bhṛgu): I, **5,** 872 (son of Ruru and Pramadvarā, and the great-grandfather (*pūrvapitāmaha*) of Çaunaka[1]).—§ 21 (Pramadvarā): I, **8,** 940 (do.).—§ 264 (Sabhākriyāp.): II, **4***a*, 105, 112 (among the munis present in the palace of Yudhishṭhira).—§ 736*b* (Vītahavyop.): XIII, **30,** 2005 (son of Ruru (of Vītahavya's race) and Pramadvarā, and father of Çaunaka[4]).

Çunaka[2], one or more princes. § 130 (Amçāvat.): I, **67,** 2674 (incarnation of the Asura Candrahantṛ).—§ 406 (Tīrthayātrāp.): III, **125,** 10414 (*narādhipaḥ*, has obtained eternal regions).—§ 656 (Khadgotpatti): XII, **166***b*, 6198 (received the sword from Hariṇāçva, whereafter it passed to Uçīnara, etc.).

Çuṇḍika, pl. (°*aḥ*), a people. § 515 (Karṇadigvijaya): III, **253,** 15243 (vanquished by Karṇa on his digvijaya; only B., C. has *Maṇḍikān*).

Çūnya = Vishṇu (1000 names).

Çūnyapāla, a ṛshi. § 677 (Mokshadh.): XII, **245***β*, 8901 (went to heaven).

Çūra[1], an ancient king. § 6 (Anukram.): I, **1***a*, 225 (in Sañjaya's enumeration of kings who have died).

Çūra[2], a Yādava, father of Vasudeva and Kuntī. § 131 (Kuntī): I, **67,** 2764 (*Yaduçreshṭho Vasudevapitā*, gave his daughter Pṛthā, i.e. Kuntī, as a daughter to Kuntibhoja), 2766.—§ 175 (Karṇasambhava): I, **111,** 4382 (*Yaduçreshṭho Vasudevapitā*), 4383 (repetition from § 131).—§ 547 (Karṇa): III, **303,** 17020 (°*sya sutā*, i.e. Kuntī).—§ 562 (Bhagavadyānap.): V, **90,** 3221 (°*sya rājño duhitā*, i.e. Kuntī).—§ 599*e* (Çini): VII, **144,** 6031 (*Yadaveḥ*, son of Devamīḍha and father of Vasudeva), 6032 (*Kārttaviryasamaḥ*, forefather of Çini).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147,** 6835, 6836 (son of Citraratha and father of Vasudeva).

Çūra[3], son of Ilina. § 150 (Pūruvaṃç.): I, **94,** 3708 (C. *Çū*°).

Çūra[4] = Skanda: III, 14635.

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Çūra[5], a Sauvīra, one of the standard-bearers of Jayadratha. § 522 (Draupadīharaṇap.): III, **265**, †15598.

Çūra[6], a prince. § 554 (Sainyodyogap.): V, **4**γ, 75 (PCR. has "the king of the Mallas," among the princes to whom the Pāṇḍavas ought to send messengers).

Çūra[7] = Vishṇu (1000 names).

Çūra[8], pl. (°*āḥ*). § 295 (Dyūtap.): II, **52**, 1868 (among the peoples who brought tribute to Yudhishṭhira).—§ 402 (Tīrthayātrāp.): III, **120**, †10278 (*Sātvata-Çūra-senā*, C. has *Sūra*°; perhaps a certain tribe among the Yādavas?).—§ 607 (Karṇap.): VIII, **45**, 2107 (*sarvajñā Yavanā, rājan, Çūrāç caiva viçeshataḥ*).

Çūrajaneçvara = Vishṇu (1000 names).

Çūraputra ("son of Çūra") = Vasudeva: XVI, 200.

Çūrasena[1], pl. (°*āḥ*), a people. § 273 (Rājasūyārambhap.): II, **14**, 590 (among the peoples who fled from fear of Jarāsandha).—§ 282 (Sahadeva): II, **31**, 1106 (vanquished by Sahadeva; read with B. *Çūrasenān*, C. has *Sūrasenāt*).—§ 549 (Pāṇḍavapraveçap.): IV, **1***a*, 11; **5**, 144 (on their way from Dvaitavana to Upaplavya the Pāṇḍavas pass through the country of the *Ç.*).—§ 561 (Yānasandhip.): V, **54**ι, 2138 (disregard Duryodhana).—§ 574 (Jambūkh.): VI, **9**μ, 347 (among the peoples of Bhāratavarsha), 360 (do., C. has *S*°).—§ 576 (Bhagavadgītāp.): VI, **18**δ, 688 (in the army of Duryodhana).—§ 578 (Bhīshmavadhap.): VI, **51**σ, 2097 (do.).—§ 579 (do.): VI, **52**[1], 2139 (attacked by Arjuna).—§ 580 (do.): VI, **56**γ, 2408 (in the tail of Bhīshma's *garuḍavyūha*).—§ 586 (do.): VI, **106**τ, 4809 (defended Bhīshma, cf. v. 5649).—§ 587 (do.): VI, 117ρ, 5485 (attacked Arjuna); **119***aa*, 5649 (B. *saṃgrāmena jahur Bhīshmaṃ*, C. *saṃgrāme nājahur*, etc., cf. v. 4809).—§ 589 (Droṇābhishek.): VII, **7**ζ, 183 (followed Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **91**β, 3254 (had formerly been vanquished by Karṇa); **93**γ, 3339 (attacked Arjuna); **141**, 5850 (attacked Sātyaki); **150**β′, 6526 (have been slain).—§ 600 (Ghaṭotkacavadhap.): VII, 157ρ, 6949 (were slain by Yudhishṭhira); **161***ee*, 7207 (were slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **5**ζ, 126 (mentioned as slain).—§ 607 (do.): VIII, **45**ν, †2098 (perform sacrifices).—§ 608 (do.): VIII, **47**κ, 2227 (in Yudhishṭhira's army, attacked by Çakuni and Kṛpa).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6841 (°*eshu samvṛddhaḥ*, sc. Kṛshṇa). Cf. Çūrasenarāj.

Çūrasena[2], a Kuru warrior. § 583 (Bhīshmavadh.): VI, **75**γ, 3294 (in the neck of Bhīshma's *krauñcavyūha*).

Çūrasena[3], a Pāñcāla warrior. § 608 (Karṇap.): VIII, **48**γ, 2248 (slain by Karṇa).

Çūrasena[4] = Vishṇu (1000 names).

Çūrasenarāj ("king of the Çūrasenas") = Sunāman: VII, 390 (*S*°).

Çūrasenī ("daughter of the Çūrasena king"). § 150 (Pūruv.): I, **94**, 3696 (wife of Pravīra and mother of Manasyu).

Çūrasūnu ("son of Çūra") = Vasudeva: XIV, 391.

Çūrasuta (do.) = Vasudeva: III, 831, 837, 838, 840; XIV, 1521.

Çūrātmaja (do.) = Vasudeva: XIV, 1850.

Çūrpaṇakhā, name of a female Rākshasa. § 526 (Rāmopākhyānap.): III, **275**, 15896 (daughter of Viçravas and Rākā), 15900 (*siddhavighnakarī*), 15907.—§ 528 (Rāvaṇāgamana): III, **277**, 15986, 15989 (when Rāma had slain Khara and Dūshaṇa, *Ç.* repaired to Rāvaṇa to instigate him to take revenge).

Çūrpāraka, name of a place. § 284 (Sahadeva): II, **31**, 1169 (in the south, conquered by Sahadeva on his digvijaya).—§ 370 (Tīrthayātrāp.): III, **85**, 8185 (*Jāmadagnyasevitaṃ*).—§ 377 (Dhaumyatīrthak.): III, **88**, 8337 (in *Ç.* are two sacrificial platforms (*vedī*) belonging to Jamadagni and named *Pāshāṇatīrthā* and *Punaçcandrā*).—§ 400 (Tīrthayātrāp.): III, **118**, 10221 (C. *Sū*°; near *Ç.* Yudhishṭhira saw the sacrificial platform (*vedīṃ*) of Ṛcīka's son, i.e. Jamadagni, etc.), 10227 (C. *Sū*°).—§ 638*b* (Rāmopākhy.): XII, **49**, 1781 (the Ocean created for Rāma Jāmadagnya the region *Ç.*).—§ 733*w* (Narmadā): XIII, **25**, 1736 (°*odake*, a tīrtha; C. has *Sū*°).

Çvaitya[1] = Sṛñjaya: VII, 2183, 2195, 2208, 2223, 2248, 2262, 2271, 2291, 2302, 2320, 2333, 2355, 2376, 2393, 2426; XII, 1052.

Çvaitya[2]: I, 224 (so B. for Çaivya, q.v.).

Çvāsā. § 116 (Vasu, pl.): I, **66**, 2583 (wife of Prajāpati and mother of Çvasana, i.e. Vāyu).

***Çvasana** = Vāyu (the Wind): I, 1489, 2583 (son of Çvāsā); III, 770; VIII, 1511.

Çvāvillomāpaha, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6031. Cf. next.

Çvāvillomāpanayana = Çvāvillomāpaha: III, 6032.

Çveta[1], one or more ancient kings. § 6 (Anukram.): I, **1***a*, 226 (in Sañjaya's enumeration of departed kings).—§ 653*b* (Gṛdhra-gomāyusaṃv.): XII, **153**, 5743 (*rājarsheḥ*, had revived his dead son).—§ 761 (Ānuçāsanik.): XIII, **115**δ, 5668 (among the kings who abstained from meat during the month of Kārttika).—§ 770 (do.): XIII, **151**μ, 7130 (*rājarshiṃ*; in C. and B. then follows the half-çloka *Sāgarasyātmajā* (C. °*jo*) *yena plāvitās tāritās tathā*, which would refer to *Ç.*, but PCR. inserts two çlokas, the first stating that *Ç.* gratified Çiva, who for his sake slew Andhaka, the second mentioning Bhagīratha, to whom then the half-çloka quoted above must refer (and so, as a matter of fact, it does, *vide* under the heading Bhagīratha, § 389)).—§ 775 (do.): XIII, **166**η, 7681 (*rājarshisattamaḥ*).

Çveta[2], a muni. § 22 (Pramadvarā): I, **8***a*, 962.

Çveta[3], one of the elephants of the quarters. § 127 (Aṃçāvat.): I, **66**, 2630 (*diçāṃ gajaṃ*, son of Çvetā[1]).

Çveta[4], a prince. § 290 (Çiçupālavadhap.): II, **44**, 1539.

Çveta[5], a mountain. § 418 (Tīrthayātrāp.): III, **139**, 10820 (*giriṃ*, passed by the Pāṇḍavas), 10824 (do.).—§ 436 (Yakshayuddhap.): III, **158**, 11527 (*parvatarājānaṃ*, description), 11540, 11554 (*parvataṃ*).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12917 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 496 (Skandotpatti): III, **225**, 14309 (*parvataṃ*; Svāhā deposited the seed of Agni in a golden lake near *Ç.*; from that seed Skanda was born), 14331 (*mahāgirau*), 14335 (*gireḥ*; Skanda cleft the peak of *Ç.* in twain, then the mountain fled).—§ 501 (Skandopākhyāna): III, 14429 (*Rudreṇa çukram utsṛshṭaṃ tac Çhvetaḥ parvato 'bhavat | Pāvakasyendriyaṃ Çvete Kṛttikābhiḥ kṛtaṃ nage*).—§ 541 (Indrajidvadha): III, **289**, 16473 (a Guhyaka came from *Ç.*).—§ 561 (Yānasandhip.): V, **48**, †1879 (*giriṃ* = Kailāsa, PCR.).—§ 574 (Jambūkh.): VI, **6**β, 198 (*çaçisannibhaḥ*, one of the *varshaparvatāḥ*).—§ 615 (Gadāyuddhap.): IX, **60**, 3349 (°*syeva mahāgireḥ*).—§ 619 (Strīvilāp.): XI, **19**, 567 (*bhāti . . . . agnineva Ç*°*o giriḥ*).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7657 (*rajatāncitaḥ*).—§ 782*g* (Guruçishyasaṃv.): XIV, **43**η, 1174 (among the foremost of mountains). Cf. Çvetācala, Çvetaparvata.

Çveta[6] = Çvetagraha. § 559 (Prajāgarap.): V, **37**, †1376

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(*Çveto grahas tiryag ivāpatan khe*, "like a comet," PCR.).—§ 574 (Jambūkh.): VI, **3**, 79 (*Çveto grahas tathā Citrāṃ samatikramya tishṭhati*, omens; [= Ketu, Nīl., and PCR.]), 83 (*Çveto grahaḥ prajvalitaḥ sadhūma iva pājvakaḥ | Aindraṃ tejasvi nakshatraṃ Jyeshṭhām ākramya tishṭhati*, omens; [= Ketu, Nīl., and PCR.]). Cf. Çvetagraha.

Çveta[7], a varsha. § 574 (Jambūkh.): VI, **6***γ*, 232 (north of the mountain Nīla).

Çveta[8], a Pāṇḍava warrior. § 578 (Bhīshmavadhap.): VI, **47**, 1850 (*Vairāṭiḥ* (!) [Nīl. takes *Vairāṭiḥ* = Çaṅkha, and is right, the whole episode of Çveta being an interpolation, cf. the note of PCR., p. 170, and the note in B. to **47**, 43]), 1852, 1855, 1860; **48**, 1868, 1870, 1892, 1895, 1896, 1905, 1907 (fights Bhīshma), 1908, 1909, 1911, 1914, 1916, 1917, 1918, 1921, 1923, 1927, 1932, 1933, 1935, 1938, 1940, 1947, 1954, 1958, 1961, 1965, 1968, 1969, 1973, 1977 (is slain by Bhīshma), 1980; **49**, 1985 (*nihate*), 1997, 2010.

Çveta[9], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2566.

Çveta[10], an island (= Çvetadvīpa). § 717*b* (Nārāyaṇīya): XII, **336**, †12703 (*Kshīrodadher yottarato hi dvīpaḥ Ç°ḥ sa nāmnā*, it is more than 32,000 yojanas distant from Meru, description of the inhabitants).—§ 717*c* (Upāricara): XII, **337**, 12783 (*mahādvīpaṃ*, had been visited by Ekata, Dvita, and Trita). — § 717*b* (Nārāyaṇīya): XII, **338**, 12859 (*dvīpaṃ*); **339**, 12861 (*mahādvīpaṃ*, Nārada saw there Nārāyaṇa); **340**, 12994 (*mahādvīpaṃ*); **344**, 13334 (do.). Cf. Çvetadvīpa.

Çveta[11] = Vishṇu: XII, 13516, 13612.

Çveta[12], pl. (°*āḥ*) = "the inhabitants of Çvetadvīpa" (?). § 717*b* (Nārāyaṇīya): XII, **349**, 13633 (*Çvetānāṃ Yatīnāñ cāha ekāntagatim avyayāṃ*).

Çvetā[1]. § 127 (Aṃçāvat.): I, **67**, 2625 (daughter of Krodhavaçā), 2630 (mother of Çveta[3]).

Çvetā[2] = Umā: VI, 801.

Çvetā[3], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2640.

Çvetabhadra, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **9**, 397 (among the Yakshas in the palace of Kubera).

Çvetācala, a mountain (= Çveta[5]). § 564*b* (Çesha): V, **103**, 3619 (°*nibhākāraḥ*, sc. Çesha). Cf. Çveta[5], Çvetaparvata.

Çvetāçva = Arjuna, q.v.

Çvetadvīpa, an island (= Çveta[10]). § 717*b* (Nārāyaṇīya): XII, **336**, †12709 (°*vāsināṃ*). — § 717*c* (Upāricara): XII, **337**, 12778 (*Kshīrodadher uttarataḥ*), 12781 (°*vāsinaḥ*, description).—§ 717*b* (Nārāyaṇīya): XII, **344***ββ*, 13313, 13327, 13330, 13331, 13344, 13350, 13360 (Nārada had seen Nārāyaṇa on *Ç.*); **345**, 13393. Cf. Cveta[10].

Çvetagraha = Çveta[6]. § 584 (Bhīshmavadhap.): VI, **82**, 3588 (*Çvetagraham ecoditaṃ* = Çukra, PCR.).

Çvetahaya = Arjuna, q.v.

Çvetaketu[1], a muni, son of Uddālaka. § 59 (Sarpasattra): I, **53***a*, 2047 (among the sadasyas at the snake sacrifice of Janamejaya).—§ 187*b* (Pāṇḍu): The muni *Ç.*, son of Uddālaka, established the present usage among men that the sin of violating matrimonial chastity is regarded like to that of killing an embryo; this *Ç.* established from anger, as one day, in the presence of his father, a brahman came and seized his mother by the hand and took her away; Uddālaka, however, excused the fact as it was the practice sanctioned by antiquity: I, **122**, 4721, 4725, 4726, 4728, 4730, 4735 (*Uddālakasya putreṇa*).—§ 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra). — § 412 (Ashṭāvakrīya): III, **132**, †10597 (*Auddālakiḥ*), †10598, †10599 (*Auddālakiḥ*), †10609, †10614, †10615, †10617 (*Ç.* was of the same age as Ashṭāvakra, the son of Uddālaka's daughter, who regarded *Ç.* as his brother; *Ç.* informed Ashṭāvakra that Uddālaka was not his father, then they both repaired to the sacrifice of Janaka).—§ 635 (Rājadharm.): XII, **34**, 1229 (Uddālaka caused his son *Ç.* to be begotten by a disciple).—§ 640 (do.): XII, **57**, 2056 (Uddālaka cast off *Ç.* because he deceived brahmans).—§ 775 (Ānuçāsanik.): XIII, **166***ζ*, 7671 (*Auddālakiḥ*, among the ṛshis of the north).

Çvetaketu[2] = Çvetaki: I, **223**, v. 69 (the çloka is wanting in C.).

Çvetaki, an ancient king. § 255 (Agniparābhava): I, **223**, 8098 (*Harihayopamaḥ*), 8116, 8119, 8127, 8129, 8137 (Çvetaki could not get any priests to assist him in his sacrifice; he then applied to Çiva, who caused Durvāsas to complete the sacrifice on the condition that *Ç.* poured libations of clarified butter into the fire for twelve years; from this Agni (fire) became sick; after the completion of the sacrifice *Ç.* ascended to heaven (only B.)). Cf. Çvetaketu[2].

Çvetaparvata, a mountain (= Çveta[5]). § 279 (Arjuna): II, **27**, 1037; **28**, 1038 (crossed by Arjuna on his digvijaya). —§ 506 (Skandayuddhap.): III, **231**, 14540.—§ 532 (Sītāsāntvana): III, **280**, 16158, 16159 (in a dream Vibhīshaṇa is seen to ascend *Ç.* together with his counsellors).—§ 555 (Indravijaya): V. **11***a*, 353. — § 574 (Jambūkh.): VI, **6***θ*, 247 (the abode of the gods and the Asuras).—§ 596 (Pratijñāp.): VII, **80**, 2845 (passed by Kṛshṇa and Arjuna on their way to the abode of Çiva).—§ 615*f* (Çaṅkhatīrtha) IX, **37**, 2138 (°*saṅkāçaṃ*, sc. Mahāçaṅkha).—§ 618 (Jalapradānikap.): XI, **10**, 278 (°*rūpebhyo gṛhebhyaḥ*). Cf. Çveta[5], Çvetācala.

Çvetapiṅgala = Çiva (1000 names[2]).

Çvetapiṅgalanetra = Çiva (1000 names[1]).

Çvetasiddhi, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2570.

Çvetavāha, Çvetavāhana = Arjuna, q.v.

Çvetavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2575.

Çvetopākhyāna. § 10 (Parvasaṅgrahap.): I, **2**, 333 (mentioned among the parvans of the fifth book, but it may perhaps refer to ch. **47**–**49** in the sixth book; B. has *Viçvopākhyānaṃ*, which may refer to ch. **65**–**68** in the sixth book).

Çyāma, a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 419 (*mahāgiriḥ*), 426.

Çyāmā = Draupadī: V, 3215, 4661.

Çyāmāyā āçrama(ḥ), a tīrtha. § 733*m* (Citrakūṭa): XIII, **25**, 1716.

Çyāmāyana, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 254.

Çyena, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 293 (in the palace of Indra).

***Çyena**, pl. (°*āḥ*) ("hawks"). § 126 (Aṃçāvat.): I, **66**, 2621 (the offspring of Çyenī).

Çyenacitra, an ancient king. § 761 (Ānuçāsanik.): XIII, **115***b*, 5665 (among the kings who abstained from meat during the month of *Kārttika*).

Çyenajit[1], son of Dala. § 461 (Vāmadevacar.): III, **192**, †13202.

Çyenajit[2], a prince. § 569 (Bhagavadyānap.): V, **141***γ*, 4781 (has sided with the Pāṇḍavas).

[Çyena-kapotākhyāna(ṃ)] ("the story of the hawk and the pigeon"). § 738*b* (Ānuçāsanik.): *Bhīshma* said: Once

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a pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the *Kāçi* king R.-ṛ. *Vṛshadarbha* (or *Uçīnara*), etc. [cf. Çyenakapotīya (§ 411 = III, **130** foll.), but here the birds are not *Indra* and *Agni*]. The three worlds together with *Indra* came to behold the king; he was bathed in a shower of nectar, etc.; D., G., and Aps. began to sing and dance around him, just as they do around *Brahmán*; he then ascended a celestial chariot and proceeded to the eternal heaven. Blessing upon the reader.

Çyenakapotīya(ṃ) ("the episode relating to the hawk and the pigeon"). § 11 (Parvasaṅgr.): I, **2**, 448 (°*m upākhyānam*). — § 411 (Plakshāv.): *Indra* in the shape of a hawk and *Agni* in that of a pigeon in fear of the hawk came to test king *Uçīnara's* merit (III, **130**). *Uçīnara* in vain offered the hawk another beast, and thereafter his kingdom, in order that he might spare the pigeon ("he who slays a *brahman*, he who slaughters a cow, the common mother of all the worlds, and he who forsakes one asking for protection, are equally sinful"); at last the hawk agreed upon receiving the pigeon's weight of *Uçīnara's* flesh; *Uçīnara* cut portion after portion of his flesh and placed it in the balance, and as it did not outweigh the pigeon he mounted the scale himself, utterly devoid of flesh. Then *Indra* said: "As long as man shall speak of thee, so long . . . . thou shalt inhabit the holy regions." Saying this *Indra* ascended to heaven, and so did king *Uçīnara* in a radiant shape, after having filled heaven and earth with his merits (III, **131**).

Çyenī. § 126 (Aṃçāvat.): I, **66**, 2620 (daughter of Tāmrā), 2621 (mother of the hawks). — § 127 (do.): I, **66**, 2632 (wife of Aruṇa and mother of Sampāti and Jaṭāyus).

D

Daçabāhu = Çiva (1000 names [1–2]).

Daçabhuja = Çiva: XIV, 209.

Daçāçva, a king of Māhishmatī. § 720*b* (Sudarçanop.): XIII, **2**, 89 (son of Ikshvāku), 90 (father of Madirāçva).

Daçāçvamedha, a tīrtha. § 362 (Tīrthayātrāp.): III, **83**, 5084.

Daçāçvamedhika, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6034.

Daçaçatāksha, Daçaçatanayana, Daçacatekshaṇa = Indra, q.v.

Daçagrīva [1], a Daitya. § 268 (Varuṇasabhāv.): II, **9**, 367 (in the palace of Varuṇa).

Daçagrīva [2] = Rāvaṇa, q.v.

Daçajyotis, son of Subhrāj. § 3 (Anukram.): I, 1*β*, 44, 45 (father of 10,000 sons).

Daçakandhara = Rāvaṇa, q.v.

Daçalakshaṇasamyukta = Çiva (1000 names [1]).

Daçamālika, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9*ξ*, 374 (among the peoples of the north).

Daçānana = Rāvaṇa, q.v.

Daçāpārçva, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9*n*, 363 (only B.; C. has *Daçārṇāḥ*).

Daçaratha, king of Ayodhyā and father of Rāma. § 383*b* (Paraçurāma): III, **99**, 8656 (*Daçarathasya putro Rāmaḥ*), 8660. — § 391 (Rshyaçṛṅga): III, **110**, 10008 (*Lomapādaḥ sakhā D°sya*). — § 525 (Rāmopākhyānap.): III, **273**, 15877 (son of Aja, husband of Kausalyā, Kaikeyī and Sumitrā, and father of four sons: Rāma on Kausalyā, Bharata on Kaikeyī, Lakshmaṇa and Çatrughna on Sumitrā). — § 527 (do.): III, **277**, 15947, 15949, 15957, 15974, 15976 (Kaikeyī prevailed upon *D.* to let Bharata be anointed and to banish Rāma; then *D.* died). — § 530 (Viçvāvasumokshaṇa): III, **279**, 16045 (*sakhā D°sya . . . . Jāṭāyuḥ*), 16064 (*sakhā D°sya*, i.e. Jaṭāyu). — § 543 (Rāmābhisheka): III, **291***a*, 16549, (16556) (*D.* appeared to Rāma and attested the innocence of Sītā, and commanded him to return to Ayodhyā and rule there). — § 548*e* (Vishṇu): III, **315**, 17467 (*Vishṇunā vasatā cāpi gṛhe D°sya vai*—i.e. incarnate as Rāma Dāçarathi—*Daçagrīvo hataḥ*). — § 746 (Ānuçāsanik.): XIII, **74**, 3616. — § 775 (do.): XIII, **166***η*, 7677.

Dāçaratha, adj. ("relating to Daçaratha"). § 621 (Rājadh.): XII, **8**, 242 (*panthāḥ*).

Daçarathātmaja = Rāma, q.v.

Dāçarathi [1] = Rāma, q.v.

Dāçarathi [2], dual (°*ī*) = Rāma and Lakshmaṇa: III, 15946 (*Rāma-Lakshmaṇau*).

Daçārdhahavirātmaka = Kṛshṇa: XII, 1630.

Daçārha, pl. (°*āḥ*), a people. § 320 (Saubhavadhop.): III, **19**, 769 (*sarva°*). — § 402 (Tīrthayātrāp.): III, **120**, †10263 (°*senā*, will assist the Pāṇḍavas in the battle), †10287 (°*vīrāḥ*). — § 451 (Mārkaṇḍeyas.): III, **183**, †12588 (°*yodhāḥ*, will assist Yudhishṭhira), †12591 (°*yodhaiḥ*). Cf. Dāçārha, pl.

Daçārha = Vishṇu (1000 names).

Dāçārha [1] = Kṛshṇa, q.v.

Dāçārha [2] = Sātyaki, q.v.

Dāçārha, pl. (°*āḥ*), a people (= Daçārha, pl.). § 243 (Vidurāgamanap.): I, **205**, 7513 (the followers of Kṛshṇa). — § 271 (Lokapālasabhākh.): II, **12**, 511 (°*nagarīṃ*, i.e. Dvārakā). — § 553 (Vaivāhikap.): IV, **72**, 2350 (many *D.* came from the Ānartta country to Upaplavya along with Kṛshṇa and Abhimanyu). — § 554 (Sainyodyogap.): V, **7**, 171 (°*pravaraiḥ*, follow Kṛshṇa). — § 569 (Bhagavadyānap.): V, **140***a*, 4749. — § 599 (Jayadrathavadhap.): VII, **110**, 4232 (*na hi D°ā raṇe rakshanti jīvitaṃ*, so B.; C. has *D°o . . . . rakshati*), 4233 (*bhīrūṇām asatāṃ mārgo naisha D°sevitaḥ*; C. reads *Dāçārha* (i.e. Sātyaki) *sevitaḥ* in two words). — § 608 (Karṇap.): VIII, **65**, 3299 (*sarva-Dā°-mukhyaḥ*, i.e. Kṛshṇa). — § 773*c* (Durvāsas): XIII, **160**, 7431 (*kecit*). Cf. Daçārha, pl.

Dāçārha, adj. ("belonging to Dāçārha, i.e. Kṛshṇa"). — § 263 (Sabhākriyāp.): II, **3**, 84 (°*ī Sudharmā*, i.e. Kṛshṇa's sabhā).

Daçārhabhartṛ = Kṛshṇa: III, †12579.

Daçārhādhipati = Kṛshṇa: III, †903.

Dāçārhakulavardhana = Kṛshṇa: XII, 1870.

Dāçārhanandana = Kṛshṇa: I, 8076.

Daçārhanātha = Kṛshṇa: VIII, †679.

Dāçārhaputraja = Dhṛshṭaketu: XI, 229 (*Cedirājaṃ*, Nil.: *atra putryām api putraçabdaḥ* (the mother of Dhṛshṭaketu must then have been a Daçārha princess)).

Daçārhasiṃha = Kṛshṇa: III, †12578.

Dāçārhavīra = Kṛshṇa: V, †3303.

Dāçārhī [1] ("daughter of the Daçārha king") = Vijayā, wife of Bhumanyu: I, 3786 (*V°*).

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Dāçārhī[2] ("do.") = Sudevā, wife of Vikuṇṭhana: I, 3789 (*S°*).
Dāçārhī[3] ("do.") = Çubhāṅgī, wife of Kuru: I, 3792 (*Ç°*).
Daçārṇa, pl. (*°āḥ*), a people. § 177 (Pāṇḍudigvijaya): I, **113**, 4449 (vanquished by Pāṇḍu on his digvijaya).—§ 280 (Bhīmasena): II, **29**, 1063 (in the east, vanquished by Bhīmasena on his digvijaya).—§ 285 (Nakula): II, **32**, 1189 (in the west, vanquished by Nakula on his digvijaya).—§ 350 (Nalopākhyānap.): III, **69**, 2708 (*tvam tu jātā mayā dṛshṭā* (C. *°tvā*) *D°eshu pitur gṛhe*, says Sunaṇḍā's mother, daughter of Sudāman, the king of the Daçārṇas, to Damayantī, the daughter of her sister). — § 549 (Pāṇḍavaprav.): IV, **1***a*, 12; **5**, 144 (*uttareṇa D°āṃs te Pañcālān dakshiṇena ca*).—§ 573 (Ambopākhyānap.): V, **189**, 7420 (ruled by Hiraṇyavarman). — § 574 (Jambūkh.): VI, **9***μ*, 348 (in Bhāratavarsha), 350 (do.), 363 (do., only C.; B. has *Daçāpārçva°*). — § 578 (Bhīshmavadhap.): VI, **51***τ*, 2103 (in the army of Duryodhana, followed Droṇa). — § 592 (Saṃçaptakavadhap.): VII, **26**, 1162 (*rājā D°ānāṃ*, fought Bhagadatta).—§ 605 (Karṇap.): VIII, **22***ζζ*, 864 (attacked the Pāñcālas).—§ 785 (Anugītāp.): XIV, **83**, 2470 (at the time of Yudhishṭhira's horse-sacrifice the *D.* were ruled by Citrāṅgada, who was vanquished by Arjuna).
Daçārṇa ("king of the Daçārṇas") = Hiraṇyavarman: V, 7493 (*pārthive*), 7519.
Dāçārṇa[1] (do.) = Hiraṇyavarman: V, 7445, 7468.
Dāçārṇa[2] (do.) = the king of the Daçārṇas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, **95**, 4276 (fought Bhagadatta).
Daçārṇādhipati[1] (do.) = Sudāman: III, 2707 (*S°*).
Daçārṇādhipati[2] (do.) = Hiraṇyavarman: V, 7417 (*°eḥ sutāṃ*, married to Çikhaṇḍin), 7425, 7459, 7483, 7498, 7500, 7512.
Daçārṇādhipati[3] (do.), the king of the Daçārṇas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, **95***ĉĉ*, 4255 (among the Pāṇḍava warriors) (*cc*), 4271 (attacked Bhagadatta).—§ 592 (Saṃçaptakavadhap.): VII, **26**, 1164 (attacked Bhagadatta).
Dāçārṇaka, adj. ("belonging to the Daçārṇas"). § 280 (Bhīmasena): II, **29**, 1063 (*°o rājā Sudharmā*).—§ 573 (Ambopākh.): V, **189**, 7418 (*°sya nṛpateḥ*, i.e. Hiraṇyavarman, Ç. has *Da°*), 7419 (*Hiraṇyavarmeti nṛpo yo 'sau D°ḥ smṛtaḥ*), 7428 (*°o rājā*, i.e. Hiraṇyavarman); **190**, 7454 (do.); **191**, †7462 (*°e nṛpatau* = do.); **192**, 7499 (*°o rājā* = do.).
Daçārṇanṛpa ("king of the Daçārṇas") = Hiraṇyavarman: V, 7503.
Daçārṇapati (do.) = Hiraṇyavarman: V, 7464, 7509.
Daçārṇarāja (do.) = Hiraṇyavarman: V, 7430.
Dāçārṇarāja (do.) = Hiraṇyavarman: V, 7515.
Dāçārṇeça (do.), the king of the Daçārṇas at the time of the great battle. § 578 (Bhīshmavadhap.): VI, **50***π*, 2080 (in the army of Yudhishṭhira).
Dāçārṇika, adj. ("belonging to the Daçārṇas"). § 573 (Ambopākh.): V, **189**, 7424 (*dhātryaḥ*). Cf. Dāçārṇaka.
Daçāsya = Rāvaṇa, q.v.
Daçāvara, an Asura. § 268 (Varuṇasabhāv.): III, **9**, 367 (among the Daityas and Dānavas in the palace of Varuṇa).
Daçeraka, pl. (*°āḥ*), a people. § 589 (Droṇābhishek.): VII, **11***ν*, 397 (had formerly been vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, **20***η*, 798 (in the army of Duryodhana). Cf. next.
Dāçeraka, pl. (*°āḥ*), a people. § 578 (Bhīshmavadhap.): **50***π*, 2080 (*°gaṇaiḥ*, in the army of Yudhishṭhira).—§ 580 (do.): VI, **56***δ*, 2409 (*°gaṇaiḥ*, in the army of Duryodhana; C. has *Dās°*).—§ 587 (do.): VI, **117***ρ*, 5483 (*°gaṇāḥ*, attacked Arjuna; C. has *Dās°*). Cf. prec.
Dāçeyī ("daughter of the fisherman") = Satyavatī: I, 4015; V, 5966 (C. *Dās°*).
Daçīvidarbha, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 372 (in the south; B. has *Ṛshīkā Vidabhāḥ*).
Dadhīca, an ancient ṛshi. § 208 (Astradarçana): I, **137**, 5430 (Indra's *vajra* had been made from the bones of *D.*).—§ 368 (Tīrthayātrāp.): III, **83**, 7057 (*°sya . . . tīrthaṃ*).—§ 378 (do.): III, **92**, 8437 (*°a iva Devendraṃ . . . tathā rakshasva*).—§ 384 (Agastyop.): III, **100**, 8695 (*mahān ṛshiḥ*), 8701 (*°syāçramaṃ*), 8706 (*°āçramaṃ*), 8707, †8709 (requested by the gods, *D.* gave up his life, then *Tvashṭṛ* made the *vajra* from his bones).—§ 615*gg* (Sārasvata): IX, **51**, 2929 (*muniḥ*; when *D.* saw the Apsaras *Alambushā* his vital seed came out; from that seed *Sārasvata* was born by the river *Sarasvatī*), 2952 (the weapons of Indra were made from *D.'s* bones; (§ 615*hh*: *D.* had been begotten by the *paramarshi Bhṛgu* (son of *Prajāpati*) by his penances; of stout limbs and great energy, *D.* was the strongest of the creatures in the world (*lokasāraḥ*) and became tall as the king of the mountains; Indra had always been afraid of his energy).—§ 717*b* (Nārāyaṇīya): XII, **343**, VII), ††13212 (*Bhārgavaḥ*), ††13213 (Dhātṛ made the *vajra* from *D.'s* bones). Cf. Dadhīci.
Dadhīci = Dadhīca. § 695*b* (Dakshayajñavināça): XII, **285**, 10283, 10288, (10293), (when Çiva had not been invited to Daksha's sacrifice, *D.* saw by his power of yoga what would happen, and warned Daksha).—§ 717*b* (Nārāyaṇīya): XII, **343**, 13268 (*D°vacanād Dakshayajñam apāharat*, sc. Rudra, all. to § 695*b*). Cf. Dadhīca.
Dadhimukha[1], a serpent. § 47 (Sarpanāmak.): I, **35**, 1553 (enumeration).—§ 564 (Mātalīyop.): V, **103***γ*, 3628 (enumeration).
Dadhimukha[2], a monkey. § 534 (Setubandhana): III, **283**, 16275 (*harivṛddhaḥ*, came to Rāma with a large army of monkeys).
Dadhivāhanapautra. § 638*b* (Rāmopākhy.): XII, **49**, 1796 (*Dadhivāhanapautras tu putro Divirathasya ca | guptas sa Gautamenāsīd Gaṅgākūle 'bhirakshitaḥ*. PCR. connects this çloka with the next (cf. Bṛhadratha[3]). According to Harivaṃça, v. 1693 foll., the grandson of Dadhivāhana and son of Diviratha is a king [of the Aṅgas?] named Dharmaratha).
Dagdharatha = Citraratha[1] (the king of the Gandharvas): I, 6475.
Dahadahā, a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2638.
Dahana[1], one of the eleven Rudras. § 108 (Aṃçāvat.): I, **66**, 2567 (son of Sthāṇu).—§ 191 (Arjuna): I, **123***a*, 4826 (present at the birth of Arjuna).
Dahana[2] = Agni, q.v.
Dahana[3], a companion of Skanda. § 615*u* (Skanda): IX, **45***ε*, 2536 (given to Skanda by Aṃça).
Dahati, a companion of Skanda. § 615*u* (Skanda): IX, **45***δ*, 2536 (given to Skanda by Aṃça).
Dāho jatugṛhasya. § 10 (Parvasaṅgr.): I, **2**, 313 (i.e. Jatugṛhaparvan).
Daiteya, pl. (*°āḥ*) ("sons or descendants of Diti"), a class of the enemies of the gods (= Daitya, pl.). § 28 (Amṛtamanthana): I, **18**, 1157 (*Dānava-Daiteyāḥ*, after the churning of the ocean Nārāyaṇa took away the *amṛta* from them).—§ 139 (Aṃçāvat.): I, **67**, 2663 (*Çarabho nāma yas teshāṃ*

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D°ānāṃ mahāsuraḥ). — § 320 (Saubhavadhop.): III, **17**, 695 (*Saubhavāsinaḥ*, i.e. the followers of Çālva[5]); **19**, 766 (*°āstraṃ*, employed by Çālva).—§ 334 (Kairātap.): III, **41**, 1694 (*ebhis* — i.e. the nooses of Varuṇa — *tadā mayā vīra saṃgrāme Tārakāmaye | D°ānāṃ sahasrāṇi saṃyatāni mahātmanāṃ*, says Varuṇa). — § 358 (Tīrthayātrāp.): III, **82**, 5017 (*hatvā D°-Dānavān*, sc. Vishṇu).—§ 378 (do.): III, **94**, 8491 (*°ā Dānavāç ca*), 8497 (*°ān Dānavāṃç ca Kalir apy āviçat*).—§ 445 (Nivātakavacayuddhap.): III, **173**, 12215, 12220, 12223, 12226 (i.e. the inhabitants of Hiraṇyapura).—§ 512 (Ghoshayātrāp.): III, **245**, 14996 (*dahyamānā . . . D°ā iva Çakreṇa*). — § 513 (do.): III, **251**, 15144 (*°-Dānavāḥ*, summoned Duryodhana into their presence). — § 564 (Mātalīyop.): V, **98**, 3536 (*hṛtarājyānāṃ*); **99**, 3557 (*atra*—i.e. in Pātāla—*te dharmaniratā baddhāḥ kālena pīḍitāḥ | D°ā nivasanti sma Vāsavena hṛtaçrayaḥ*); **105**, 3684 (*°vigrahe*).—§ 567 (Bhagavadyānap.): V, **128**, 4301, 4303, 4304 (Dharma bound the *D.* and the Dānavas and made them over to Varuṇa, who kept them within the depth of the ocean).—§ 581 (Bhīshmavadhap.): VI, **65**, 2965 (*°ānāṃ vadhāya ca*). — § 599 (Jayadrathavadhap.): VII, **122**, 4910 (*petuḥ . . . devāsure purā yuddhe yathā D°-Dānavāḥ*). — § 605 (Karṇap.): VIII, **31**, 1295 (*yathā*).—§ 608 (do.): VIII, **73**, 3690 (*purā Vishṇur iva hatvā D°-Dānavān*).—§ 611 (Çalyap.): IX, **25**, 1352 (*trailokyavijaye yuktā yathā D°-Dānavāḥ*). — § 615 (Baladevatīrthay.): IX, **43**, †2448 (*Dānavānaṃ D°ānāṃ Rākshasānāñ ca devaiḥ . . . yuddhaṃ Tārakākhyaṃ*).—§ 615*u* (Skanda): IX, **46**, 2685 (*sarva-D°ā Rākshasā Dānavāḥ*, defeated by the gods commanded by Skanda).—§ 632*b* (Shoḍaçarāj., cf. § 595, v. Yayāti): XII, **29**, 990 (*vyūḍhenāsurayuddhena hatvā D°-Dānavān*, sc. Yayāti). — § 650 (Āpaddh.): XII, **142**, 5442 (*°ān Uçanāḥ prāha saṃçayacchedanaṃ purā*). — § 671*b* (Bali-Vāsavas.): XII, **223**, 8074 (*°ā vyatishṭhaṃs tava*—i.e. Bali's—*çāsane*).—§ 673*b* (do.): XII, **227***a*, 8266 (*Daiteyā Dānavāç caiva*, enumeration of ancient rulers of the earth).—§ 674*b* (Çrī-Vāsavas.): XII, **229**, 8360 (*hitvā D°-Dānavān*, sc. Çrī).—§ 707 (Mokshadh.): XII, **319***β*, 11786.—§ 768 (Ānuçāsanik.): XIII, **148**, 6899 (*Daiteyā Dānavendrāç ca . . . cakrāgnau kshayam āpannāḥ*). Cf. Asura, pl.; Daitya, pl.; Dānava, pl.; Ditija, pl.

Daiteya, sg. (cf. Daiteya[1]). Names of single Daiteyas:—

Açvapati: I, 2651 (*A°*).
Bāṇa: IX, 2700 (*B°*).
Çibi: I, 2644 (*Ç°*).
Hiraṇyakaçipu: XII, 12942 (*H°*).
Ilvala: III, 8543 (*I°*), 8552 (*I°*).
Maya: II, 10, 16 (*M°*).
Prahlāda: XII, 8032 (*P°*).
Tāraka: XIII, 4012, 4019.
Vegavat: III, 675 (*V°*).
Vipracitti: XII, 3661 (*V°*).
Virocana: V, 1187 (*V°*).
Virūpāksha: I, 2658 (*V°*).

Cf. Asura, sg.; Daitya, sg.; Dānava, sg.

Daiteya, adj. ("belonging to Diti"). § 664 (Mokshadh.): XII, **207**, 7544 (*°i prajā*).
Daiteyāpasada = Çālva[5]: III, 796.
Daiteyī = Pulomā: III, 12203 (*P°*).

Daitya, pl. (*°āḥ*) ("sons of Diti"), a class of the enemies of the gods (= Daiteya, pl.). § 11 (Parvasaṅgr.): I, **2**, 369 (*°ānāṃ . . . samudbhavaḥ*). — § 28 (Amṛtamanthana): I, **19**, 1158 (*°-Dānavāḥ*, battled with the gods about the *amṛta*).—§ 32*b* (Garuḍa): I, **23**, 1247 (*ahito D°-Rakshasāṃ*, sc. Garuḍa).— § 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2482 (*Ādityaiḥ . . . nirjitā yudhi*). — § 121 (Aṃçāvat.): I, **66**, 2607 (Uçanas became their guru).—§ 146 (Devayānī): I, **78**, 3297, 3310 (*°ānāṃ asi gāyanaḥ*, sc. Uçanas); **80**, 3343 (*°endrānāṃ*); **81**, 3396. — § 147 (do.): I, **82**, 3410 (*°kanyāṃ*, i.e. Çarmishṭhā). — § 190*d* (Arjuna): I, **123**, 4801 (*Nivātakavacā nāma D°āḥ*, will be vanquished by Arjuna, cf. § 443 foll.).—§ 233 (Svayaṃvarap.): I, **187**, †7011 (came to see the svayaṃvara of Draupadī). — § 246 (Sundopasundop.): I, **209**, 7650 (*hṛshṭaṃ pramuditaṃ sarvaṃ D°ānām abhavat puraṃ*), 7651; **210**, 7653, 7654 (*°senayā*); **212**, 7730 (*°gaṇaḥ*). — § 257 (Khāṇḍavadah.): I, **225**, 8198 (armed with the discus Kṛshṇa is superior to the *D.*).—§ 258 (do.): I, **227**, 8259 (*°Dānavasaṅghānāṃ cakāra kadanaṃ mahat*, sc. Kṛshṇa); **228**, 8292 (*°āḥ Kṛshṇacakravidāritāḥ*). — § 268 (Varuṇasabhāv.): II, **9**, 368 (*°Dānavasaṅghāḥ*, in the palace of Varuṇa). — § 270 (Brahmasabhāv.): II, **11**, 472 (come as guests to the palace of Brahmán).—§ 271 (Lokapālas.): II, **12**, 480 (*°endrāḥ*, in the palace of Varuṇa). — § 290 (Çiçupālavadhap.): II, **45**, 1580 (*cakraṃ D°garvanisūdanam*, sc. Kṛshṇa's).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 478 (*avadhīs tvaṃ*—i.e. Kṛshṇa — *raṇe sarvān sametān D°Dānavān*). — § 334 (Kairātap.): III, **41**, 1669 (accompanied Varuṇa).—§ 345 (Nalopākh.): III, **56**, 2170 (*°Dānavamardanaṃ Mahendraṃ*). —§ 357 (Tīrthayātrāp.): III, **82**, 4065 (had performed austerities in Pushkara and attained to godhood). — § 378 (do.): III, **94**, 8499 (*niryaçaskās tathā D°āḥ kṛtsnaço vilayaṃ gatāḥ*), 8509 (*vinaṅkshyanti Daityā iva*). — § 384 (Agastyop.): III, **101**, 8729 (*°vare*, i.e. Vṛtra); **102**, 8744 (i.e. the Kāleyas), [8758 (*Ādidaityaḥ . . . Hiraṇyakaçipuḥ*)]. — § 432 (Saugandhikāh.): III, **154**, †11390 (*sa Çakravad Dānava-D°saṅghān vikramya*). — § 443 (Nivātakavacayuddhap.): III, **168**, 12074 (*sahasrāṇi prayutāny arbudāny api rathenānena D°ānāṃ jitavān Maghavā yudhi*).—§ 444 (do.): III, **169**, 12085 (*°puraṃ*); **171**, 12137 (i.e. the Nivātakavacas); **172**, 12162, 12165, 12186 (*°nāryaḥ*).—§ 445 (do.): III, **173**, 12202 (*°ānāṃ puraṃ*, i.e. Hiraṇyapura), 12222 (i.e. the inhabitants of Hiraṇyapura).—§ 453 (Mārkaṇḍeyas.): III, **183**, 12610.—§ 459 (do.): III, **188**, 12925 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa); **189**, 12977 (are slain when born among men, by the incarnate Nārāyaṇa [Vishṇu]). — § 474*b* (Dhundhumārop.): III, **201**, 13503 (*°endrāḥ parābhūtāḥ*, sc. by Vishṇu).—§ 476 (do.): III, **202**, 13534 (*avadhyo devatānāṃ hi D°ānām atha*, etc., sc. Dhundhu). — § 495 (Skandotpatti): III, **224**, 14264 (*jetā yo dushṭa-D°ānāṃ*). —§ 502 (Manushyagrahak.): III, **230**, 14483 (*°ānāṃ yā Ditir mātā*). — § 507 (Skandayuddha): III, **231**, 14588, 14589, 14595 (*°balāt*), 14603, 14605, 14608 (*°senā*), 14614 (*°gaṇāḥ*, battle with the gods). — § 513 (Ghoshayātrāp.): III, **251**, 15150 (summoned Duryodhana into their presence); **252**, 15172 (*°Rakshogaṇān*, re-born as warriors in the great battle), 15177 (re-born as the Saṃçaptakas), 15181. — § 514 (do.): III, **252**, 15198.—§ 522 (Draupadīharaṇap.): III, **265**, †15589 (Koṭika believes Draupadī to be a *Daityavarāṅganā*); **270**, †15710 (*°senāsu*). — § 524*d* (Vishṇu): III, **272**, 15854 (*°ānām ādipurushaḥ*, i.e. Hiraṇyakaçipu).—

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§ 526 (Rāmopākhyānap.): III, **275**, 15927 (*°ānāṃ devānāñ ca balotkaṭaḥ ākramya ratnāny aharat*, sc. Rāvaṇa).—§ 533 (Sītā-Rāvaṇas.): III, **281**, 16175 (*°ānāṃ . . . yoshitaḥ*, wives of Rāvaṇa). — § 542 (Rāvaṇavadha): III, **290**, 16510 (*°-Dānavān*, had been slain by Indra). — § 547 (Karṇa): III, **310**, 17201.—§ 548*c* (Viṣṇu): III, **315**, 17461 (*vadhārthaṃ D°ānāṃ*).—§ 552 (Goharaṇap.): IV, **58**, 1887 (*jetāraṃ deva-D°ānāṃ*, i.e. Arjuna).—§ 554*b* (Viṣṇu): V, **10**, 297 (had been slain by Viṣṇu).—§ 554 (Indravijaya): V, **14**, 445 (*°Dānavasūdana*, i.e. Indra, C. has by error *°aṃ.*).—§ 556 (Sañjayayānap.): V, **22**, †676 (*nirdahetāṃ Indrā-Viṣṇū* (*Indro Viṣṇur*, C.) *D°senāṃ yathaiva*). — § 561*d* (Nara-Nārāyaṇau): V, **49**, 1929 (*Çakro vijigye D°-Dānavān*).—§ 564 (Mātaliyop.): V, **98**, 3538 (*°jātyaḥ*); **99**, 3547 (*Pātālaṃ . . . D°-Dānavasevitaṃ*); **100**, 3567 (in Hiraṇyapura), 3580.—§ 565 (Gālavac.): V, **110**, 3805 (*atra*—i.e. in the west—*paçcāt kṛtā D°ā Vāyunā saṃyatās tadā | niçvasanto mahāvātair arditāḥ sushupur dvija*). —§ 574 (Jambūkh.): VI, **6**, 216 (only B.: *tasya*—i.e. Meru's—*mūrdhany Uçanāḥ Kāvyo D°aiḥ*—C.: *divi*).—§ 576 (Bhagavadgītāp.): VI, **20**, †745 (*°endraseneva*); **34**, 1234 (*Prahlādaç cāsmi D°ānāṃ*, says Kṛshṇa).—§ 579 (Bhīshma-vadhap.): VI, **54**, 2245 (*yathendrasya . . . D°senayā*). —§ 580 (do.): VI, **59**, 2576 (*Bhīshmo nāçayet D°-Dānavān*). § 581 (do.): VI, **66**, 2981 (*°-Danava-Rākshasāḥ*, were re-born among men).—§ 583 (do.): VI, **77**, †3381 (*yadvat*); **80**, †3522 (*sadeva-D°āṃl lokān*). — § 584 (do.): VI, **83**, 3695 (*abhidudrāvatuḥ . . . yathā D°camūṃ rājan Indropendrāv ivāmarau*); **85**, †3768 (*viddhāḥ . . . devā yathā D°gaṇaiḥ*). — § 585 (do.): VI, **87**, 3878 (*yathā D°-devasene*); **90**, 4063 (*?, saṅgrāme D°saṅkāçe*).—§ 586 (do.): VI, **107**, 4924 (*°-Dānavaiḥ*).—§ 587 (do.): VI, **118**, 5546 (*yathā D°camūṃ Çakras tāpayāṃ āsa*).—§ 589 (Droṇābhishek.): VII, **11**, 395 (*°puraṃ Saubhaṃ*). — § 592 (Saṃçaptakavadhap.): VII, **21**, 891 (*yathā D°gaṇe Vishnuḥ*, sc. *cakāra kadanaṃ*).—§ 596 (Pratijñāp.): VII, **79**, 2798 (*°-Dānavadarpahā*, i.e. Indra); **80**, 2838 (had been slain by Çiva with the Pāçupata weapon).—§ 599 (Jayadrathavadhap.): VII, **126**, 5125; **148**, †6444 (*Çatakratau . . . jaghnushi D°-Dānavān*); **149**, 6464 (*Çakro hatvā D°ān*). — § 600 (Ghaṭotkacavadhap.): VII, **158**, 7021; **159**, 7073 (*Çakraṃ D°ā yathā purā*), 7088 (*Çakraṃ D°camūṃ iva*); **160**, 7143 (*Indro D°vadhe yathā*); **162**, 7227 (*yathendraṃ . . . D°vadhodyataṃ*).—§ 601 (Droṇavadhap.): VII, **185**, 8434 (had been slain by Arjuna).—§ 603*d* (Tripura): VII, **202**, 9560.—§ 605 (Karṇap.): VIII, **16**, 621 (*trailokyavijaye yadvad D°ānāṃ saha Vajriṇā*); **19**, 716 (do.), 734 (*°ān Indra ivāvadhīt*); **25**, 1035 (*yathā D°camūṃ . . . Devarājo mamarda*). — § 605*c* (Vijaya): **31**, 1293 (*°gaṇān . . . jitavān vai Çatakratuḥ*).—§ 606 (Trīpurākhyāna): VIII, **33**, 1394 (*saṅgrāmas Tārakāmayaḥ | nirjitāç ca tato D°āḥ*), 1395, 1406 (*Mayaṃ . . . D°-Dānavapūjitaṃ*), 1412 (*trayas te D° rājānaḥ*, i.e. Tārakāksha, Kamalāksha, and Vidyunmālin), 1420; **34**, 1548, 1550 (*Tripuraṃ . . . D°-Dānava-rakshitaṃ*). — § 606*b* (Paraçu-Rāma): VIII, **34**, 1595, 1604, 1605, 1606 (were slain by Rāma Jāmadagnya).— § 608 (Karṇap.): VIII, **53**, 2588 (*yathendraḥ samare D°āṃs Tārakasya vadhe purā*); **60**, 2983 (*niruddhā . . . jihīrshavo 'mṛtaṃ D°āḥ Çakrāgnibhyāṃ ivāsakṛt*), 3009 (*Çakreṇa yathā D°ān hanyamānān*); **79**, †4054 (had been slain by Arjuna); **82**, †4204 (*yuyudhe . . . digīçvarair D°patir yathā*).—§ 611 (Çalyap.): IX, **14**, 752 (*Çatakrator yathā pūrvaṃ mahatyā D°senayā*, sc. *vimardaḥ*); **20**, †1071 (*yathā*); **24**, †1337 (*jaghāna D°ān iva Vajrapāṇiḥ*).—§ 612 (Hradapraveçap.): IX, **31**, 1750 (*Indreṇa nihatā D°-Dānavāḥ*), 1757 (*hatāḥ*). — § 615 (Baladevatīrthay.): IX, **39**, 2252 (*°-Dānavavigrahaṃ*); **43**, 2449 (*°āntakartā*, i.e. Skanda); **44**, 2452 (*°ānāṃ . . . kadanaṃ*).—§ 615*u* (Skanda): IX, **45**, 2529; **46**, 2673, 2681, 2692, 2697, 2707, 2712 (battle between the *D.* and the gods), 2722 (*°kulāntakaḥ*, i.e. Skanda). — § 615 (Baladevatīrthay.): IX, **47**, 2730. — § 615*gg* (Sārasvata): IX, **51**, 2960 (*°-Dānava-vīrāṇāṃ jaghāna navatīr nava*, sc. Indra).—§ 615 (Gadā-yuddhap.): IX, **55**, 3120 (*°āv iva*).—§ 616 (Sauptikap.): X, **4**, 156 (*°senām iva kruddhaḥ sarva-Dānavasūdanaḥ*).— § 623 (Rājadh.): XII, **12**, †369 (*Çakro yathā D°balāni saṅkhye*).—§ 635 (do.): XII, **33**, 1186 (*jaghnur D°āṃs tathā devāḥ*), †189 (*devair D°ā ivolvaṇāḥ*).—§ 637 (do.): XII, **47***θ*, 1662.—§ 656 (Khaḍgotpattik.): XII, **166***γ*, 6147 (*°-Dānavāḥ*, eight are enumerated).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **188***β*, 6937.—§ 666 (Mokshadh.): XII, **209**, 7620, 7625 (*°-Dānavān*, destroyed by Viṣhṇu when incarnate as a boar).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **225**, 8177 (*rājā D°ānāṃ Balih*).—§ 673*b* (do.): XII, **227**, 8218 (*°-Dānavasaṃkshaye*), 8267 (*°endraḥ*, had formerly ruled the earth).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8360 (*°-Dānavān*, deserted by Çrī).—§ 693*b* (Vṛtravadha): XII, **282**, 10119 (*°āsuranibarhaṇa*, i.e. Indra).—§ 717*b* (Nārāyaṇīya): XII, **344***γγ*, 13365; **350**, 13666 (*°-Dānava-Gandharva-Rākshasagaṇasamākulā . . . casumatī*), 13667 (*°-Dānava-Rākshasāḥ*). — § 723 (Ānuçāsanik.): XIII, **6***a*, 312.—§ 730*g* (Upamanyu): XIII, **14**, 734 (Çiva assumes the form of *D.* and Dānavas), 796 (*°-Dānavamukhyānāṃ*), 798 (do.): (*ν*), 820 (*°eçvarāḥ*). — § 736*b* (Vītahavyop.): XIII, **30**, 1998 (attacked Gṛtsamada, believing him to be Indra).—§ 746 (Ānuçāsanik.): XIII, **81**, 3842 (*parābhavāc ca D°ānāṃ*); **82**, 3856 (deserted by Çrī); **83**, 3885 (*parā-bhūteshu*).—§ 754 (do.): XIII, **98**, 4683 (*Brahmarshi-deva-D°ānāṃ*, sc. *kathāḥ*), 4717 (*°ānāṃ sallakīyaç ca kāṅkshitaḥ*).— § 766 (do.): XIII, **126**, 6015 (*cakreṇa nihatāḥ*).—§ 772*k* (Agastya): XIII, **156**, 7273 (burnt by Agastya).—§ 772*l* (Vasishṭha): XIII, **156**, 7289 (slain by Vasishṭha). — § 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, †7364 (*sa*—i.e. Kṛshṇa—*eva pūrvaṃ nijaghāna D°ān*), †7371. — § 773*d* (Çiva): XIII, **161**, 7485 (in Tripura).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **5**, 115 (*tvam*—i.e. Indra—*ājahartha D°ānām eko vīraçriyaṃ parāṃ*). — § 784*b* (Uttaṅka): XIV, **54**, 1566.—§ 785 (Anugītāp.): XIV, **60**, 1785 (*Kāvyo D°pater iva*, sc. *senāpatiḥ*).—§ 793 (Mausalap.): XIV, **6***κ*, 153. Cf. Asura, pl.; Daitya, pl.; Dānava, pl.; Ditija, pl.

Daitya, sg. (cf. Daitya, pl.). § 450 (Ājagarap.): III, **180**, 12458 (Yudhishṭhira asks the *ajagara* if he is a *D.*).—§ 730*d* (Sudarçana): XIII, **14**, 666 (Çiva slew a *D.* who lived in the water).—Names of single Daityas:—

Bali: XII, 8080, 8225.
Çambara: III, †10271 (*Ç°*).
Dhundhu: III, 13544, 13551, 13612, 13623 (*Dhundhur nāma mahā-D°aḥ*).
Ilvala: III, 8631.
Maya: III, 16237 (*M°*).
Namuci: VI, 3678 (*N°ir D°.sattamaḥ*).
Naraka: III, 10914 (*N°*), 10915.
Prahlāda: II, 2320; XII, 4568 (*P°*).
Rāhu: I, 1165.

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Tāraka: VII, 6718 (*T°aṃ D°-sattamaṃ*); IX, 1754 (*Tārakaç ca mahā-D°aḥ*); XIII, 4181 (*T°*).
Vātāpi: III, 8542.
Vṛshaparvan: I, 3337.
Vṛtra: VII, 3457 (*V°*); XII, 10002 (*V°*), 10031, 10046, †10055, †10059, †10061, †10066, 10138, 10148, 10151 (*V°*).
Cf. Asura, Daiteya, Dānava.

Daitya, adj. ("belonging to the Daityas"). § 743*b* (Vipulop.): XIII, **40***a*, 2281 (*vapuḥ*).
Daitya, dual (*°au*) = Sunda and Upasunda: I, 7622, 7656, 7678, 7711.
Daityadvīpa, a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3596 (enumeration).
Daityahan = Çiva (1000 names[2]).
Daityakanyā = Çarmishṭhā: I, 3410.
Daityanāçana = Kṛshṇa: XII, 1526.
Daityanibarhaṇa = Indra: XVII, 108.
Daityapa ("king of the Daityas") = Bali: XIII, 4698.
Daityapati[1] (do.) = Prahlāda: XII, 8056.
Daityapati[2] (do.) = Vṛtra: XII, 10128.
Daityasattama[1] = Namuci: VI, 3678 (*N°*).
Daityasattama[2] = Tāraka: VII, 6718 (*T°*).
Daityasenā ("the army of the Daityas"), daughter of Prajāpati and sister of Devasenā. § 495 (Skandotpatti): III, **224**, 14257, 14259 (robbed by the Asura Keçin).
Daityeçvara = Bali: XII, 8153.
Daityendra[1] = Bali: IX, 2708 (*°sya sutaṃ*, slain by Skanda); XII, 8182, 8185 (*D°*), 8224; XIII, 4690.
Daityendra[2] = Hiraṇyakaçipu: III, 15834, 15838.
Daityendra[3] = Ilvala: III, 8619 (*I°*).
Daityendra[4] = Naraka: III, 10923 (*N°*).
Daityendra[5] = Nikumbha: I, 7620 (*N°*).
Daityendra[6] = Prahlāda: II, 2315 (*P°*); III, 1030 (*P°*); XII, 4588, 4590, 4592, 4600, 4606, 8057.
Daityendra[7] = Tāraka: IX, 2691.
Daityendra[8] = Virocana: V, 1187.
Daityendra[9] = Vṛtra: XII, 10054.
Daityendra[10], dual (*°au*) = Sunda and Upasunda: I, 7641, 7645.
Daivakīnandana = Vishṇu, v. Devakīnandana.
Daivarāti = Janaka: XII, 11546 (*J°*), 11819.
Daivayāneya ("son of Devayānī") = Yadu: I, 3163.
Daksha[1] **(Prācetasa)**, a Prajāpati. § 3 (Anukram.): I, **1**, 33 (*Prācetasas tathā D°o D°putrāç ca sapta vai*, came out of the primordial egg). — § 87 (Aṃçāvat.): I, **65**, 2519 (thirteen daughters of *D.*, viz. Aditi, etc., married to Kaçyapa). — § 115 (Aṃçāvat.): I, **66**, 2574 (*D.* sprung from the right toe of Brahmán, and his wife from the left toe of Brahmán. *D.* had lost his sons (*nashṭaputraḥ*), (cf. § 138), but had 50 daughters, whom he made his *putrikāḥ*; 10 of them were married to Dharma, 27 to Indu, i.e. the Moon, 13 to Kaçyapa).—§ 136 (Yayātyup.): I, **75**, 3126 (*Prajāpateḥ*). — § 137 (Sambhavap.): Prācetas had 10 sons (*mukhajenāgninā yais te pūrvaṃ dagdhā mahaujasaḥ*, PCR. seems to have followed a different reading), from them sprang the muni *Daksha Prācetasa*, and from him the creatures (*sa hi Lokapitāmahaḥ*): I, **75**, 3130 (*Prācetasaḥ*). — § 138 (do.): *Daksha* had from his wife *Viriṇī* 1,000 sons, whom *Nārada* taught the *Sānkhya* as a means of salvation (*moksham adhyāpayām āsa Sānkhya-jñānam anuttamaṃ*). Then *Daksha* made his 50 daughters his *putrikāḥ*, and bestowed 10 of them to Dharma, etc. (cf. § 115); I, **75**, 3131 (*Prācetasaḥ*), 3132 (*°putrān*). — § 156 (Pūruv.): I, **95**, 3760 (father of Aditi).—§ 164 (Āpavop.): I, **99**, 3927 (*°sya duhitā . . . Surabhī*).— § 191 (Arjuna): I, **123***a*, 4808 (*Prajāpatiḥ*, came to see the birth of Arjuna). — § 270 (Brahmasabhāv.): II, **11**, 436 (*Pracetāḥ?*, in the palace of Brahmán).—§ 410 (Plakshāvataraṇag.): III, **130**, 10537 (performed a sacrifice at Sarasvatī and pronounced a blessing on the spot).—§ 439 (Yakshayuddhap.): III, **163**, 11854 (the seventh of Brahmán's spiritual sons). — § 496 (Skandotpatti): III, **224**, 14295 (Svāhā was daughter of *D.*).—§ 503 (Skandayuddha): III, **231**, 14516 (*°sya . . . kanyā Svāhā*). — § 508 (Kārttikeyastava): III, **232**, 14643 (Skanda is identified with *D.*).—§ 564 (Mātalīyop.): V, **105**, 3683 (Garuḍa says: *mamāpi D°sya sutā jananī*, i.e. Vinatā).— § 581 (Bhīshmavadhap.): VI, **68***ρ*, 3040 (*Prajāpatiṃ*, Kṛshṇa is identified with *D.*).—§ 603 (Nārāyaṇāstramoksh.): VII, **202**, 9544 (his sacrifice is destroyed by Çiva, cf. § 695*b*). — § 615 (Prabhāsotpattik.) : IX, **35**, 2013 (*°sya tanayāḥ*, twenty-seven in number, married to Soma, i.e. the Moon), 2020, 2021, 2025, 2026, 2042, 2053 (how Soma was cursed by *D.*).—§ 615*i* (Saptasārasvata): IX, **38**, 2213 (performed a sacrifice at Gaṅgādvāra).—§ 615*u* (Skanda): IX, **45***γ*, 2512.—§ 617 (Aishīkap.): X, **17***θ*, 744 (*sapta D°ādīn Prajāpatīn*, created by the second creator).—§ 628 (Rājadh.): XII, **23**, 666 (*°aḥ Prācetaso yathā*), 695 (do.).—§ 637 (do.): XII, **47***γ*, 1597 (among the ṛshis who surrounded Bhīshma, as he lay on his arrow-bed). — § 656*c* (Khaḍgotpattik.): *Daksha* begat sixty daughters, who were all taken as wives by Brahmarshis; from them sprung all creatures (*bhūtānī*): D., P.-gaṇāḥ, G., Aps., diverse kinds of Rā., birds and animals and fishes, etc., and vegetables, and all beings that are oviparous or viviparous or born of filth: XII, **166**, 6136 (*Prācetasaḥ*).—§ 664 (Mokshadh.): XII, **207***δ*, 7534 (the seventh of Brahmán's spiritual sons), 7536 (*Prajāpatiḥ*, sprung from the toe of Brahmán), 7539 (his daughters and their offspring). — § 665 (do.): XII, **208**, 7573 (son of the ten Prācetases, and also named Ka). — § 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8262 (among the ancient rulers of earth).—§ 694*b* (Jvarotpatti): XII, **284**, 10226 (*Prajāpatiḥ*, his sacrifice), 10232. — § 695 (Mokshadh.): XII, **285**, 10272 (*Prācetasasya*), 10273.—§ 695*b* (Dakshayajñavināça): XII, **285**, 10275, 10276, (10292), 10294, (†10295), 10303, 10304, 10309, 10323 (*Prajāpatiḥ*), 10329, 10331, 10340 (*Prajāpatiḥ*), 10345 (having not been invited, Çiva destroyed *D.'s* sacrifice, then *D.* praised Çiva).—§ 696 (Mokshadh.): XII, **285**, 10346 (*Prajāpatiḥ*). — § 696*b* (Dakshaprokta-Çiva-sahasranāmastotra): XII, **285**, 10461, 10462, 10465, 10470, 10472 (Daksha hymned Çiva by enumerating Çiva's 1,000 names, etc.).—§ 714*n* (Parāvaha): XII, **329**, 12415 (*yaṃ*—i.e. Parāvaha—*samāsādya vegena diço 'ntaṃ pratipedire | Dakshasya daça putrāṇāṃ sahasrāṇi Prajāpateḥ*). — § 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one *Prajāpatis*); **343**, IV), ††13206 (caused a third eye to appear on the forehead of Çiva); XI), ††13219 (repetition from IX, ch. **35**), (*ω*), 13267 (*°yajñaḥ*), 13268, 13269 (*°yajñaṃ*); **349**, VII), 13596 (*D.* had sixty daughters, the ten last of which were married to Manu).— § 730 (Ānuçāsanik.): XIII, **14***ββ*, 991 (in the abode of Çiva).—§ 746 (do.): XIII, **77**, 3706 (gave a bull to Çiva); **83**, 3906 (*°sya duhitā . . . Surabhī*).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6830 (*Prajāpatiḥ*, son of Pracetas).—

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§ 773*d* (Çiva): XIII, **161**, 7468 (*Prajāpateḥ*, his sacrifice is destroyed by Çiva, cf. § 603 and § 695*b*). — § 778*b* (Saṃvartta-Maruttīya): XIV, **5**, 94 (*Asurāç caiva devāç ca D°syāsan Prajāpateḥ | apatyaṃ*).—§ 785 (Anugītāp.): XIV, **88**, 2634 (*çuçubhe cayanaṃ tatra D°asyeva Prajāpateḥ*). Cf. Prajāpati, Prācetasa.

Daksha[2], a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3597 (enumeration).

Daksha[3] = Skanda: III, 14643.

Daksha[4] = Çiva (1000 names[2]).

Daksha[5], a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4360 (enumeration).

Daksha[6] = Vishṇu (1000 names).

Daksha[7], a king (perhaps = Daksha[1]). § 775 (Ānuçāsanik.): XIII, **166***η*, 7679.

Dakshaduhitṛ ("daughter of Daksha") = Svāhā: III, 14295 (*S°*).

Dakshakanyā (do.): Kadrū: I, 2521 (*K°*).

Dakshakratuhara ("destroyer of Daksha's sacrifice"): X, 253; XII, 13149; XIII, 6565.

Dakshaprokta-Çivasahasranāmastotra ("the 1008 names by which Çiva was praised by Daksha"). § 696*b* (Mokshadh.): Daksha praised Çiva by enumerating his 1008 names (i.e. Çivasahasranāmastotra), and adding some further praises. *Çiva* became gratified and granted *Daksha* some further boons (among those the benefits of the *Pāçupata* religion); then Çiva disappeared. Blessing to the reader.

Dakshayāgāpahārin = Çiva (1000 names[2]).

Dakshayajñanibarhana ("destroyer of Daksha's sacrifice") = Çiva: VII, 9529.

Dakshayajñavināça (do.) = Çiva: III, 1627.

[Daksha-yajña - vināça(ḥ)] ("the destruction of Daksha's sacrifice"). § 695*b* (Mokshadh.): Vaiçampāyana(!) said: In days of yore *Daksha* made arrangements for performing a sacrifice on the top of *Himavat* in that sacred region inhabited by Ṛ. and Si., G. and Aps., where the *Gaṅgā* issues out of the mountains. The gods, etc. (*α*), came there. Ṛ. *Dadhīca* in wrath and grief said that this was no sacrifice, since *Rudra* (Çiva) was not adored in it, etc.; he, the great *yogin*, saw into the future; he beheld *Çiva* seated with *Nārada* and *Umā*. *Daksha* said he knew the eleven *Rudras* with lances and matted locks, but he did not know who this *Maheçvara* was. *Daksha* said that he would perform the sacrifice unto Vishṇu. Umā felt grief. *Çiva* said that it is to him as the Lord of Sacrifices that the chanters utter their praises in sacrifices, etc. (*β*). Then he created from his mouth a terrible being (description), and *Umā* herself, assuming the terrible form of *Mahākālī*, proceeded in the company of that being, that was the living embodiment of *Çiva's* wrath and resembled *Çiva* himself, and came to be called *Vīrabhadra*. He then created from the pores of his body a large number of spirit-chiefs named *Raumyas*. These *Rudras* attacked the sacrifice (description; Ṛ., D., and men looked pale) and began to set fire to everything, and tore off the head of the sacrifice. D. and *Brahmán* and *Daksha*, informed by *Virabhadra*, hymned *Çiva* (*γ*), who, asked by *Daksha*, granted to him the boon that his sacrificial articles should be of use to him. Then Daksha knelt down and uttered his 1008 names (v. Daksha-prokta-Çiva-sahasranāmastotra).

Dakshayajñavināçana = Çiva: VII, 3464, 9593.

Dākshāyaṇī[1] ("daughter of Daksha") = Aditi: I, 3135 (mother of the Ādityas); III, 14261 (mother of Indra).

Dākshāyaṇī[2] (do.) = Surabhi: XII, 6432 (*S°*).

Dākshāyaṇī[3] (do.) = Vinatā: I, 1459 (*V°*).

Dākshāyaṇī[4] (do.) = the mother of Rājadharman (Naḍījaṅgha). § 658*b* (Kṛtaghnop.): XII, **170**, 6343.

Dākshāyaṇī[5], dual (°*yau*) = Kadrū and Vinatā: I, 1227 (*Kadrūçca Vinatā caiva*).

Dākshāyaṇī[6], pl. (°*yaḥ*). § 565 (Gālavac.): V, **108**, 3766 (*atra*—i.e. in the east—*pūrvaṃ prasūtā vai D°yaḥ prajāḥ striyaḥ*). — § 673*b* (Bali-Vāsavasamv.): XII, **227**, 8274 (°*putrāḥ Prājāpatyāḥ*).

Dākshāyanya ("son of the daughter of Daksha") = Āditya (the Sun): XIII, 6831.

Dāksheyī ("daughter of the daughter of Daksha") = Çukī: XIII, 227.

Dakshiṇa = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Dakshiṇāpatha, the land in south (Dekhan). § 281 (Sahadeva): II, **31**, 1121.—§ 347 (Nalopākhyānap.): III, **61**, 2317, 2319.—§ 555 (Sainyodyogap.): V, **19**, 593 (°*vāsibhiḥ*, i.e. the subjects of king Nīla).—§ 664 (Mokshadh.): XII, **207***η*, 7559 (°*gāminyaḥ*—so C.; B. has °*janmānaḥ*—i.e. the Āndhrakas, etc.).

Dakshiṇāpatha, pl. (°*āḥ*) ("the inhabitants of Dakshiṇāpatha"). § 576 (Bhagavadgītāp.): VI, **15**, 604 (in Duryodhana's army). Cf. Dākshiṇātya, pl.

Dākshiṇātya, pl. (°*āḥ*) ("the Southerners"). § 515 (Karṇadigvijaya): III, **254**, 15247 (i.e. the subjects of Rukmin).—§ 561 (Yānasandhip.): V, **57**, 2245 (assigned to Bhīmasena as his share of the foes).—§ 571 (Ulūkadūtāgamanap.): V, **160***γ*, †5510 (in Duryodhana's army); **161**, †5555 (do.). — § 585 (Bhīshmavadhap.): VI, **87***β*, 3852 (followed Bhīshma). — § 589 (Droṇābhishekap.): VI, **7***ζ*, 184 (followed Karṇa); **11***ν*, 397 (had formerly been vanquished by Kṛshṇa). — § 599 (Jayadrathavadhap.): VII, **113***χ*, 4412 (*Sūtaputrapurogamāḥ*).—§ 604 (Karṇap.): VIII, **5***ζ*, 138 (have been slain by Arjuna).—§ 605 (do.): VIII, **20***δδ*, 780 (slain by the Pāṇḍya king); **22***ζζ*, 863 (attacked the Pāñcālas).—§ 607 (do.): VIII, **45**, 2098 (*vṛshalāḥ*).—§ 608 (do.): VIII, **70***ππ*, †3511 (have been slain), (*ppp*), †3524 (do.).—§ 609 (Çalyap.): IX, **1***γ*, 28 (do.).—§ 641 (Rājadh.): XII, **101***π*, 3737 (*asipāṇayaḥ*). Cf. next.

Dākshiṇātya, adj. ("belonging to the Southerners"). § 186 (Vyushitāçvop.): I, **121**, 4690 (*nṛpatīn*, vanquished by Vyushitaçva).—§ 401 (Balarāma): XII, **119**, †10254 (*mahīpān*, had been vanquished by Sahadeva). — § 512 (Ghoshayātrāp.): III, **237**, 14774 (*rājānaḥ*, tributary to Yudhishṭhira).—§ 556 (Sañjayayānap.): V, **30**, †890 (sc. *rājānaḥ*, in Duryodhana's army).—§ 573 (Ambopākhyānap.): V, **195***ζ*, 7608 (*nṛpāḥ*, do.).—§ 599 (Jayadrathavadhap.): VII, **93**, 3369 (*nṛpāḥ*, attacked Arjuna); **111**, 4267 (*mahārathāḥ*); **113**, 4408 (*balaṃ*). Cf. prec.

Dākshiṇātya, sg. ("the king of the Southerners"). § 295 (Dyūtap.): II, **53**, 1914.

Dākshiṇātyapati (do.) = Bhīshmaka: V, 5351 (°*eḥ putro Rukmī*).

Dakshiṇāyanamṛtyu, pl. (*āvaḥ*) ("who have died during the sun's progress towards the south"). § 267 (Yamasabhāv.): II, **8**, 342.

Dala, son of king Parikshit of Ayodhyā, and Suçobhanā the daughter of the frog-king. § 461 (Vāmadevacarita): III, **192**, ††13178, †13197, †13198, †13199, †13203.

Dālbhya[1] = Baka: II, 106 (*B°*); III, 968 (*B°*), 984 (*B°*), (16874) (the same?); IX, 2317 (*B°*), 2318 (*B°*), 2322 (*B°*), 2325, 2330 (*B°*; C. has by error *Dambhyaḥ*).

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Dālbhya[2], a tīrtha. § 377 (Dhaumyatīrthak.): III, **90**, 8383 (in the north).

Dālbhya[3], a ṛshi named together with Baka. § 462 (Baka-Çakrasaṃv.): III, **193**, 13214 (*Baka-D°au*).

Dālbhyaghosha, a tīrtha. § 377 (Dhaumyatīrthak.): III, **90**, 8383 (in the north).

Dama[1], son of Bhīma, the Vidarbha king. § 344 (Nalopākhyānap.): III, **53**, 2080.

Dama[2], a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1762.

Dama[3] = Vishṇu (1000 names).

Dāmacandra, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**$_{\chi}$, 7009.

Damaghoshasuta = Çiçupāla, q.v.

Damaghoshātmaja = Çiçupāla, q.v.

Dāmagranthi, the name which Nakula assumed in the palace of Virāṭa. § 551 (Kīcakavadhap.): IV, **19**, 599.—§ 552 (Goharaṇap.): IV, **31**, 1020. Cf. Granthika.

Damana[1], an ancient king. § 5 (Anukram.): I, **1***a*, 224 (in Nārada's enumeration).

Damana[2], a Brahmarshi. § 344 (Nalopākhyānap.): III, **53**, 2077 (*Brahmarshiḥ*), 2079 (granted the Vidarbha king Bhīma that he should have three sons and a daughter).

Damana[3], son of the Vidarbha king Bhīma. § 344 (Nalopākhyānap.): III, **53**, 2080 (second son of Bhīma).

Damana[4], a Kuru warrior. § 581 (Bhīshmavadhap.): VI, **61**[4]$_{\epsilon}$, 2699 (*dāyādaṃ Pauravasya*, slain by Dhrshṭadyumna).

Damana[5] = Çiva (1000 names[2]).

Damana[6] = Vishṇu (1000 names).

Damayantī[1], daughter of the Vidarbha king Bhīma, wife of Nala and mother of Indrasena and Indrasenā. § 11 (Parvasaṅgr.): I, **2**, 436.—§ 240 (Vaivāhikap.): I, **199**, 7351 (*°ī yathā Nale*).—§ 344 (Nalop.): III, **53**, 2080 (her birth according to a boon granted by Damana), 2081, 2087, 2092, 2094, 2097, 2098, 2102.—§ 345 (do.): III, **54**, 2104, 2105, 2108, 2109, 2111, 2113, 2124 (*Vidarbharājño duhitā*), 2130; **55**, 2137, 2139, 2145, 2153; **56**, 2172, 2177, 2183, 2184; **57**, 2192, 2198, 2212, 2220, 2223, 2230, 2231, 2236, 2237 (married to Nala, and mother of Indrasena and Indrasenā).—§ 346 (do.): III, **58**, 2241, 2245; **59**, 2265; **60**, 2272, 2279, 2282, 2292.—§ 347 (do.): III, **61**, 2299, 2303, 2307, 2313, 2320, 2321, 2326, (2328); **62**, 2335, 2338, 2339, 2340, 2345, 2347, 2352; **63**, 2362, 2392, 2396, 2398; **64**, (2413), 2425, 2433 (*Vidarbharājatanayāṃ*), 2443, 2460, 2467, 2484, 2491, 2497 (*Virasenanṛpasnushā*), 2499 (*Bhīmasutā*), 2504, 2510, 2521; **65**, 2550, 2560, 2574, 2583, 2598, 2606, 2607.—§ 348 (do.): III, **66**, 2608.—§ 349 (do.): III, **67**, 2652.—§ 350 (do.): III, **68**, 2655, 2657, 2684, 2693; **69**, 2694, 2696, 2697, 2704, 2709, 2710, 2719, (2722), 2725, 2728, 2743.—§ 351 (do.): III, **70**, 2745, 2757, 2765, 2767; **71**, 2772, 2774.—§ 353 (do.): III, **73**, 2855, (2859), 2885, 2889; **74**, 2894, 2895, 2897, 2920; **75**, 2921, 2926, 2927, 2929, 2939, 2943; **76**, 2951, 2952, 2957, 2958, 2959, 2965, 2975, (2976), 2992, 2996, 3002, 3003, 3007; **77**, 3010, 3012, 3017.—§ 354 (do.): III, **78**, 3034, 3041, 3044; **79**, 3063, 3064.—§ 355 (do.): III, **79**, 3072.—§ 391 (Ṛshyaçṛṅga): III, **113**, 10092 (*yathā . . . Nalasya vai D°ī*).—§ 555 (Sainyodyogap.): V, **8**, 223 (*yathā*).—§ 565 (Gālavacarita): V, **117**, 3974 (*reme . . . yathā . . . D°yāṃ Nalaḥ*). Cf. Bhaimī, Bhīmanandinī, Bhīmaputrikā, Bhīmasutā (III, 2273, 2278, 2380, 2499, 2509, 2998), Vaidarbhī, Vidarbhādhipatinandinī, Vidarbharājatanayā, Vidarbhatanayā.

Damayantī[2]: XII, 8604 (error in C. instead of Madayantī, q.v.).

Damayitṛ = Vishṇu (1000 names).

Dambara, a companion of Skanda. § 615*u* (Skanda): IX, **45***ζ*, 2541 (given to Skanda by Dhātṛ).

Dambha = Çiva (1000 names[2]).

Dambhodbhava, an ancient king. § 6 (Anukram.): I, **1***a*, 227 (in Sañjaya's enumeration).—§ 11 (Parvasaṅgr.): I, **2**, 508 (*°sya cākhyānāṃ*, i.e. Dambhodbhavopākhyāna).—§ 61 (Sarpasattra): I, **51**, 2112 (*°enāsi samo balena*, sc. Janamejaya).—§ 277 (Jarāsandhavadhap.): II, **22**, 877 (*çreyaso hy avamanyeha vineçuḥ*, cf. § 563).—§ 563 (Dambhodbhavop.): V, **96**, 3452, 3473, (3476), 3477.

Dambhodbhavopākhyāna(ṃ) ("the episode relating to Dambhodbhava"). (Cf. Dambhodbhavasya ākhyānaṃ.) § 563 (Bhagavady.): There was a king of yore named *Dambhodbhava*, who was at the head of the earth; his sovereignty extended over the whole world. Every morning he used to ask if there were anyone superior or even equal to himself. Certain brahmans counselled him to curb his pride; and as he continued to ask the brahmans the same question day after day, some high-souled brahmans mentioned to him the ascetics *Nara* and *Nārāyaṇa*, "who have taken their birth in the race of men, and are now practising penances on *Gandhamādana*." The king marched to the spot with a large army, and found them emaciated with hunger and thirst, etc. He desired a battle with them. The *Ṛshis* declined; but as he repeatedly summoned them to fight, *Nara* took up a handful of grass-blades, and therewith baffled all their arrows and cut off the eyes and ears and noses of the warriors. The king fell at the feet of the *Ṛshis* and said, "Let me be blessed." *Nara* then told him to be obedient to the *brahmans* and be virtuous. The king returned to his city, and from that time began to practise righteousness.

Daṃça, an Asura. § 621 (Rājadh.): XII, **3**, 93 (*mahāsuraḥ*, cursed by Bhṛgu to become the worm Alarka, because he had ravished the wife of Bhṛgu).

Damin, a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 5014.

Dāmodara = Kṛshṇa, q.v.—Do.[2] = Vishṇu (1000 names).

Dāmoshṇīça (B. °*īsha*), a muni. § 264 (Sabhākriyāp.): II, **4***a*, 108 (among the munis who were present when Yudhishṭhira entered his palace).

Daṃshṭrin = Çiva: XII, 10371 (1000 names[1]); XIV, 205.

Dānapati = Akrūra: I, 7989 (*A°*).

Dānava, pl. (*°āḥ*) ("sons of Danu"), a class of the enemies of the gods. § 11 (Parvasaṅgr.): I, **2**, 369 (*°ānāṃ . . . samudbhavaḥ*), 460 (*Nivātakavacaiḥ*).—§ 28 (Amṛtamanthana): I, **18**, 1125 (*Asura-D°āḥ*, partake in the churning of the ocean), 1141, 1150, 1155, 1157 (*°Daiteyāḥ*); **19**, 1158 (*Daitya-D°āḥ*, battle with the gods about the *amṛta*), 1159 (*°endrebhyaḥ*), 1167, 1177 (*cakraṃ . . . D°sūdanaṃ*).—§ 43 (Garuḍa): I, **30**, 1396 (*ajeyañ ca deva-D°-Rākshasaiḥ*, i.e. Garuḍa).—§ 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2492 (re-born on earth).—§ 85 (Aṃçāvat.): I, **65**, 2513, 2514, 2515 (*deva-D°saṅghānāṃ . . . sambhavaḥ*).—§ 92 (do.): I, **65**, 2534 (*Danor vaṃçe*, enumeration), 2535 (*°mukhyānāṃ*).—§ 93 (do.): I, **65**, 2536 (*Danuputrāḥ . . . daça D°vaṃçajāḥ*).—§ 97 (do.): I, **65**, 2542 (i.e. the sons of Kālā).—§ 930 (do.): I, **67**, 2637, 2639, 2698, 2703 (various *D.* incarnate as kings on earth).—§ 133 (Çakuntalop.): I, **68**, 2799 (*deva-D°-Rakshasāṃ*).—§ 145 (Kaca): I, **76**, 3189, 3196, 3209, 3220, 3223, †3252, †3253, 3254.—§ 146 (Devayānī): I, **80**, 3358 (*sarva D°aiḥ*).—§ 208 (Astradarçana): I, **135**,

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5378 (*yathā D°saṃkshaye purā*); **137**, 5430 (*vajraṃ kṛtaṃ D°sūdanaṃ*).—§ 218 (Caitrarathap.): I, **167**, 6401 (*deva-D°-Yakshāṇām īpsitāṃ*, sc. Draupadī).—§ 221 (do.): I, **170**, 6496 (know the history of the Kuru race).—§ 257 (Arjuna): I, **225**, 8182 (*deva D°-Gandharvapūjitaṃ*, sc. the chariot which Varuṇa gave to Arjuna), 8186 (had been vanquished by Soma).—§ 258 (Khaṇḍavadah.): I, **227**, 8259 (*Daitya-D°saṅghānāṃ*, slain by Kṛshṇa in the battle at Khāṇḍava); **228**, 8285, 8291 (*sa-D°-niçācarāḥ*), 8318.—§ 261 (Sabhākriyāp.): II, **1**, 5 (*°ānāṃ Viçvakarmā*, i.e. Maya).—§ 263 (do.): II, **3**, 59 (performed a sacrifice at Bindusaras).—§ 268 (Varuṇasabhāv.): II, **9**, 365 (*Kālakhañjāḥ*, in the palace of Varuṇa), 368 (*Daitya-D°saṅghāḥ*, do.).—§ 270 (Brahmasabhāv.): II, **11**, 465 (worship Brahmán).—§ 275 (Rājasūyārambhap.): II, **18**, 731 (*°ānāṃ vināçāya sthāpitā divyarūpiṇī*, sc. Jarā).—§ 277 (Jarāsandhavadhap.): II, **24**, 941 (*Çakro Dānavānāṃ jaghāna navatīr nava*).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 478 (*Daitya-D°ān*, had been slain by Kṛshṇa).—§ 319 (Saubhavadhop.): III, **14**, 634 (i.e. the followers of Çālva).—§ 320 (do.): III, **17**, 710 (*°endrāḥ*, do.); **18**, 726; **20**, 804, 806; **22**, 852 (*°saṅghāḥ*), 854, 877 (*Āgneyam astraṃ . . . D°āntakaraṃ*, i.e. Kṛshṇa's discus Sudarçana), 878, 886.—§ 325 (Draupadīparitāpav.): III, **27**, 1014 (*pūjitaṃ deva-D°aiḥ*, sc. Arjuna).—§ 333*b* (Arjuna): III, **40**, 1638 (had been chastised by Nara, i.e. Arjuna).—§ 333*c* (Brahmaçiras): III, **40**, 1646.—§ 333 (Kairātap.): III, **40**, 1659 (*deva D°āḥ*).—§ 334 (do.): III, **41**, 1684 (*ye manushyatvam āgatāḥ | Nivātakavacāç caiva*), 1686 (*aṃçāḥ kshitisamprāptā deva-D°-Rakshasāṃ*).—§ 335 (Indralokābhigamanap.): III, **42**, 1729.—§ 345 (Nalopākhyānap.): III, **56**, 2170 (*Daitya-D°mardanaṃ | Mahendraṃ*).—§ 378 (Tīrthayātrāp.): III, **94**, 8491, 8497 (*°āṃç caiva Kalir apy āvicat*).—§ 384 (Agastyop.): III, **100**, 8691 (*Kālakeyāḥ*); **101**, 8716; **102**, 8742, 8751.—§ 386 (do.): III, **105**, †8811, 8813, 8817 (the Kāleyas were vanquished by the gods).—§ 426*b* (Kṛtayuga): III, **149**, 11236 (did not exist in the Kṛtayuga).—§ 432 (Saugandhikah.): III, **154**, †11390 (*sa Çakravad D°-Daityasaṅghān vikramya*).—§ 436 (Yakshayuddhap.): III, **159**, 11655 (on Kailāsa).—§ 438 (do.): III, **161**, 11744 (*nihatya . . . D°ān Maghavān iva*).—§ 439 (do.): III, **163**, 11859 (*deva-D°aiḥ*).—§ 442 (Nivātakavacayuddhap.): III, **167**, 11990.—§ 443 (do.): III, **168**, 12063 (*Nivātakavacāḥ*), 12075, 12078.—§ 444 (do.): III, **169**, 12085, 12087, 12089, 12097, 12099; **170**, 12105, 12130; **171**, 12140, 12142, 12153, 12161; **172**, 12165, 12169, 12177, 12178, 12195, 12196 (the Nivātakavacas were slain by Arjuna).—§ 445 (do.): III, **173**, 12208 (the inhabitants of Hiraṇyapura), 12217 (*°endrāḥ*), 12219, 12242 (*°endrānāṃ*), 12251, 12252, 12258, 12271 (Hiraṇyapura was destroyed by Arjuna).—§ 447 (do.): III, **175**, 12292 (*jitāḥ*).—§ 456 (Sarasvatī-Tārkshyasaṃv.): III, **186**, †12728 (*°saṃniruddhe . . . Narake*).—§ 458 (Mārkaṇḍeyas.): III, **188**, 12808, 12875.—§ 459 (do.): III, **188**, 12942.—§ 462 (Baka-Çakrasaṃv.): III, **193**, 13233.—§ 474 (Mārkaṇḍeyas.): III, **201**, 13483.—§ 478 (Dhundhumārop.): III, **204**, 13584.—§ 495 (Skandotpatti): III, **223**, 14243, 14245 (defeated the gods).—§ 496 (do.): III, **224**, 14264.—§ 501 (Skandopākh.): III, **229**, 14423 (*°ānāṃ vināçāya*).—§ 507 (Skandayuddha): III, **231**, 14580, 14583, 14584, 14586, 14593, 14594, 14595 (*°endrānāṃ*), 14599, 14613, 14615, 14620, 14621, 14626 (battle with the gods).—§ 513 (Ghoshayātrāp.): III, **251**, 15144 (*Daiteya-D°āḥ*), 15152, 15153 (summoned Duryodhana into their presence); **252**, (15155), 15164 (many D. were re-born on earth), 15167, 15182 (*°arshabhāḥ*), 15191.—§ 526 (Rāmopākhyānap.): III, **276**, 15936 (*deva-Gandharva-D°aḥ*, were born on earth in order to slay Rāvaṇa and his followers).—§ 533*b* (Rāvaṇa): III, **281**, 16168.—§ 533 (Sītā-Rāvaṇasaṃv.): III, **281**, 16175 (*°kanyāḥ*, wives of Rāvaṇa).—§ 542 (Rāvaṇavadha): III, **290**, 16510 (*Çakraḥ . . . Daitya-D°ān . . . jaghnivān*), 16525 (*deva-Dānava-Kinnarāḥ*).—§ 543 (Rāmābhisheka): III, **291**, 16561 (*çatruḥ . . . D°ānāṃ*, i.e. Rāvaṇa).—§ 547 (Karṇa): III, **310**, †17213.—§ 551 (Kīcakavadhap.): IV, **23**, 821 (*Vajrī D°ān iva*).—§ 552 (Goharaṇap.): IV, **36**, 1177 (*vitrāsayitvā . . . D°ān eva Vajrabhṛt*); **43**, 1346 (*deva-D°-Gandharvaiḥ pūjitaṃ*, sc. Gāṇḍīva); **44**, 1384 (*yudhyato D°arshabhaiḥ*, sc. Arjuna); **45**, 1430 (*deva-D°saṅkule*, all. to Khāṇḍavadahanap.); **49**, 1539 (*Kālakañjāḥ*), 1553 (*D°ā iva Vāsavaṃ*).—§ 554 (Sainyodyogap.): V, **7**, 151 (*purato deva-D°yor api*, sc. Kṛshṇa).—§ 555 (Indravijaya): V, **11**, 348; **14**, 445 (*Daitya-D°sūdana*, i.e. Indra, C. has by error *°aṃ*); **15**, 464; **16**, 499 (*°ān hatva*, sc. Indra).—§ 561 (Yānasandhip.): V, **49**, 1929 (*Çakro vijigye Daitya-D°ān*); **51**, 2059 (*Mahendra iva vajreṇa D°ān*).—§ 564 (Mātalīyop.): V, **99**, 3547 (*Pātālaṃ . . . Daitya-D°sevitaṃ*); **100**, 3567 (in Hiraṇyapura), 3569, 3573 (*Nivātakavacāḥ*), 3584 (*deva-D°āḥ*), 3585.—§ 567 (Bhagavadyānap.): V, **128**, 4301, 4303 (*Daiteya-D°ān*), 4304 (do.), 4305 (Dharma bound the Daiteyas and the *D.* and made them over to Varuṇa, who kept them within the depth of the ocean); **130**, 4408 (i.e. the followers of Naraka).—§ 569 (do.): V, **138**, 4683 (*Nivātakavacāḥ*).—§ 570 (Sainyaniryānap.): V, **158**, 5378 (all. to Khāṇḍavadahanap.), 5379 (*Kālakeyaiḥ*).—§ 572 (Rathātirathas.): V, **165**, 5739 (*hanishyati . . . Mahendro D°ān iva*); **169**, 5871 (*°ānāṃ sahasrāṇi Hiraṇyapuravāsināṃ*, all. to § 445); **172**, 5924 (*yotsyati . . . Maghavān iva D°aiḥ*).—§ 573 (Ambopākhyānap.): V, **173**, 5961 (*Devarāḍ iva D°ān*).—§ 576 (Bhagavadgītāp.): VI, **14**, 535 (*nighnan . . . D°ān iva Vajrabhṛt*), 549 (*vibudhaiḥ . . . D°ān ghnadbhiḥ*); **23**, 806 (*jayasi D°ān*, sc. Umā); **34**, 1218.—§ 580 (Bhīshmavadhap.): VI, **57**, 2455 (*Tridaçā D°ān iva*); **58**, 2467 (applauded Arjuna); **59**, 2576 (*Bhīshmo nāçayed Daitya-D°ān*).—§ 581 (do.): VI, **62**, 2753 (*Vṛtrahā D°eshv iva*); **66**, 2981 (*nihatā ye te Daitya-D°-Rākshasāḥ*); **67**, 3026.—§ 582 (do.): VI, **69**, 3089 (*yuddhaṃ . . devānāṃ D°air iva*).—§ 583 (do.): VI, **77**, 3348 (*yathā Devāsure yuddhe Mahendraḥ prāpya D°ān*), 3367 (*nighnantaṃ . . . D°ān iva Vāsavaṃ*).—§ 584 (do.): VI, **83**, 3666 (*yathā*).—§ 585 (do.): VI, **92**, 4096; **97**, 4442 (*jahi . . . Mahendra iva D°ān*).—§ 586 (do.): VI, **102**, 4660 (witness the battle); **107**, 4924 (*Daitya-D°aiḥ*).—§ 587 (do.): VI, **119**, 5589 (*saṅgrāme . . . devānāṃ D°air iva*), 5624.—§ 589 (Droṇābhishekap.): VII, **3**, 113 (*deva-D°pūjitaḥ*, sc. Rāma Jāmadagnya); **6**, 162 (*jahīndro D°ān iva*); **7**, 215 (*badhyamānā . . . Vāsaveneva D°āḥ*), 219 (*iva*).—§ 590 (do.): VII, **16**, 630 (*yuddhaṃ . . . devānām iva D°aiḥ*), 634 (*yuddhaṃ . . . D°ānāṃ yathā suraiḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **21**, 919 (*D°ā ivendreṇa badhyamānāḥ*).—§ 594 (Abhimanyuvadhap.): VII, **52**, 2013.—§ 596 (Pratijñāp.): VII, **75**, 2669 (*Hiraṇyapuravāsināṃ*, all. to § 445); **79**, 2798 (*Daitya-D°darpahā*, i.e. Indra); **80**, 2854 (*deva-D°-Yakshāṇām . . . sādhanaṃ*, i.e. Çiva).—§ 599 (Jayadrathavadhap.): VII, **119**, 4728 (*hanishyāmi D°ān iva Vāsavaḥ*); **122**, 4910 (*petuḥ . . . devāsure purā yuddhe yathā Daiteya-D°āḥ*); **124**, 4973 (*Mahendro*

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D°eshv iva); **144**, 6046; **147**, 6352 (witness the battle); **148**, †6444 (*Çatakratau . . . jaghnushi Daitya-D°ān*); **149**, 6459 (*yathā . . . Dānavān Pākaçāsanaḥ*); **151**, 6536.—§ 600 (Ghaṭotkacavadhap.): VII, **159**, 7075 (*yuddhaṃ . . . yathā devāsure yuddhe Çakrasya saha D°aiḥ*), 7132; **168**, 7540 (*yathendrabhayavitrastā D°ās Tārakāmaye*); **170**, 7620; **181**, 8231. — § 601 (Droṇavadhap.): VII, **185**, 8437 (*Hiraṇyapuravāsināṃ*, all. to § 445). — § 602 (do.): VII, **186**, 8483 (*D°ā Vāsavaṃ yathā*); **190**, 8694 (*yathā . . . Çakro D°ānāṃ kshayaṃ purā*).—§ 603 (Nārāyaṇāstramokshap.): VII, **196**, 9033.—§ 603*d* (Tripura): VII, **202**, 9574 (in Tripura). — § 603 (Nārāyaṇāstramokshap.): VII, **202**, 9638 (*tvayā*—i.e. by Arjuna—*D°ā hatāḥ*). — § 605 (Karṇap.): VIII, **10**, 377 (*jahi . . . Mahendro D°ān iva*), 378 (*dravishyanti . . . Vishṇuṃ dṛshṭveva D°āḥ*); **18**, †691 (*°nāgasannibhaṃ*, sc. the elephant of king Daṇḍadhāra); **19**, 726 (*jaghnivān . . . Mahendra iva D°ān*).—§ 606 (Tripurākhyāna): VIII, **33**, 1406 (*Mayaṃ . . . Daitya-D°pūjitaṃ*), 1413 (*°mukhyānāṃ*, in Tripura), 1426; **34**, 1455, 1457, 1476, 1523, 1550, 1569 (Çiva destroyed Tripura, cf. § 603*d*).—§ 606*b* (Paraçurāma): VIII, **34**, 1601, 1603, 1607 (had been slain by Rāma Jāmadagnya).—§ 606 (Karṇap.): VIII, **35**, 1653 (*jahi . . . Mahendra iva D°ān*).—§ 608 (do.): VIII, **50**, 2439 (*vyadrāvayat . . . yathendro D°ān purā*); **56**, 2759 (*yādṛk purā vṛttaṃ devānāṃ D°aiḥ saha*), 2799 (*pramamātha . . . D°ān iva Vāsavaḥ*); **73**, 3690 (*purā Vishṇur iva hatvā Daiteya-D°ān*); **87**, 4409, 4426, 4460 (present at the encounter between Karṇa and Arjuna). — § 610 (Çalyap.): IX, **6**, 320 (*jahi . . . Mahendro D°ān iva*). — § 611 (do.): IX, **13**, 701 (*deva-Gandharva-D°āḥ*, witness the battle); **25**, 1352 (*yathā Daiteya-D°āḥ*). — § 612 (Hradapraveçap.): IX, **31**, 1750 (*Indreṇa nihatā Daitya-D°āḥ*), 1757 (*nihatāḥ*).—§ 615 (Baladevatīrthay.): IX, **39**, 2252 (*Daitya-D°vigrahaṃ*); **43**, †2448 (*°ānāṃ Daiteyānāṃ Rākshasānāñ ca devaiḥ . . . yuddhaṃ Tārakākhyaṃ*).—§ 615*u* (Skanda): IX, **44**, 2479, 2491; **46**, 2685 (battle with the gods).—§ 615*dd* (Yamunātīrtha): IX, **49**, 2843 (*saṃgrāmaḥ . . . devānāṃ D°ānāñ ca*).—§ 615*gg* (Sārasvata): IX, **51**, 2949, 2960 (*Daitya-D°vīrāṇāṃ jaghāna navatīr nava*, sc. Indra).—§ 616 (Sauptikap.): X, **3**, 132 (*sūdayishyāmi . . . Maghavān iva D°ān*); **4**, 156 (*sarva-D°sūdanaḥ*, i.e. Indra). — § 617*b* (Brahmaçiras): X, **12**, 622, 642 (*cakraṃ deva-D°pūjitaṃ*).—§ 617 (Aishīkap.): X, **14**, 684 (*deva-D°sammatau*, sc. Nārada and Vyāsa); **15**, 715.—§ 619 (Strivilāpap.): XI, **25**, 754.—§ 621 (Rājadh.): XII, **2**, 63. — § 632*b* (Shoḍaçarāj.; cf. § 595, v. Yayāti): XII, **29**, 990 (*Daiteya-D°ān*, had been slain by Yayāti). — § 635 (Rājadh.): XII, **33**, 1187 (*Çalavṛkāḥ?*). — § 637 (do.): XII, **47***θ*, 1608, 1662. — § 641 (do.): XII, **64**, 2396.—§ 656 (Khaḍgotpattik.): XII, **166**, 6145 (*°endrāḥ*, sc. Hiraṇyakaçipu, etc. (*η*)), 6147 (*Daitya-D°āḥ*), 6173, 6175, 6179, 6182, 6183, 6185 (battled with the gods; Çiva slew the *D.* with the sword).—§ 660 (Mokshadh.): XII, **188***β*, 6932.—§ 664*b* (Madhu): XII, **207**, 7533.—§ 664 (Mokshadh.): XII, **207***ε*, 7544, 7545 (*Vipracittipradhānān*, are the offspring of Danu).—§ 666 (do.): XII, **209**, 7610 (*°mukhyā . . . Narakādyā mahāsurāḥ*), 7611, 7612, 7613, 7615, 7617, 7622 (*°endrāḥ*), 7623 (do.), 7625 (*Daitya-D°ān*), 7628, 7633, 7635 (*°patīn*; the *D.* were destroyed by Vishṇu when incarnate as a boar). —§ 671*b* (Bali-Vāsavas.): XII, **224**, 8127 (*°eçvarapūjitaṃ*, i.e. Bali). — § 673*b* (do.): XII, **227**, 8218 (*Daitya-D°saṃkshaye*), 8266, 8267 (*°endrāḥ*, have left the earth).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8360 (*Daiteya-D°ān*, deserted by Çrī), 8381, 8394, 8413.—§ 695*b* (Dakshayajñavināça): XII, **285***a*, 10278 (came to the sacrifice of Daksha). — § 696*b* (Daksha-prokta-Çiva-sahasranāmastotra): XII, **285**, 10467.—§ 701 (Mokshadh.): XII, **290**, 10661 (*nityaṃ vairanibaddhāç ca D°āḥ surasattamaiḥ*).—§ 702 (do.): XII, **291**, 10709.—§ 705 (do.): XII, **303***a*, 11243.—§ 714*b* (Himavat): XII, **328**, 12333. — § 716 (Çukābhipatana): XII, **332**, 12570.—§ 717*c* (Uparicara): XII, **337**, 12811 (worship Nārāyaṇa).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12954 (will be slain by Nārāyaṇa in his incarnation as Kṛshṇa); **344***γγ*, 13365; **348**, 13478 (*°çreshṭhau*, i.e. Madhu and Kaiṭabha); **350**, 13666 (*Daitya-D°-Gandharva-Rakshogaṇasamākulā . . . vasumatī*), 13667. — § 730*g* (Upamanyu): XIII, **14***η*, 734 (Çiva assumes the forms of Daityas and Dānavas), (*θ*), 796 (*Daitya-D°mukhyānāṃ*), 798 (do.).—§ 730 (Ānuçāsanik.): XIII, **14***ĉδ*, 996 (worship Çiva); **17**, 1294 (*nāsya vighnaṃ vikurvanti Dānavā Yaksha-Rākshasāḥ*, etc.); **18***λλ*, 1373.—§ 743*b* (Vipulop.): XIII, **40**, 2263 (*deva-Gandharva-D°āḥ*).—§ 746 (Ānuçāsanik.): XIII, **82**, 3865 (do.). — § 747*b* (Suvarṇotpatti): XIII, **85**, 4023 (*deva-D°-Rākshasān*). — § 754 (Ānuçāsanik.): XIII, **98**, 4719 (*deva-D°-Bhūtānāṃ*).—§ 759 (do.): XIII, **107**, 5258 (*Rudraṃ . . . deva-D°sammataṃ* (C.°*aḥ*)).—§ 768 (do.): XIII, **148**, 6899 (*°endrāḥ*, had been slain by Kṛshṇa with his discus).—§ 770 (do.): XIII, **151**, 7158 (*jitāḥ*, sc. by Indra and the Vasus). — § 772*k* (Agastya): XIII, **156**, 7267, 7270, 7272, 7277 (burnt by Agastya). — § 772*l* (Vasishṭha): XIII, **156**, 7281 (*Khalino nāma*), 7282.—§ 772*m* (Atri): XIII, **157**, 7292 (battled with the gods), 7293. — § 772*p* (Kapa, pl.): XIII, **158**, 7345. — § 778 (Açvamedhikap.): XIV, **3**, 47 (*devāḥ kriyāvanto D°ān abhyadarshayan*).—§ 778*b* (Samvartta-Maruttīya): XIV, **9**, †248 (*apākarshaṃ D°ān antarikshāt*, says Indra). — § 782*b* (Brāhmaṇagītā): XIV, **26**, 756.—§ 782*g* (Guruçishyasaṃv.): XIV, **43**, 1183 (*deva-D°-Nāgānāṃ . . . īçvaraḥ*, i.e. Vishṇu); **44**, 1226 (*deva-D°-Bhūtānāṃ . . . īçvaraḥ*, i.e. Vishṇu).—§ 785 (Anugītāp.): XIV, **59**, 1768 (*kṛtvā nasukaraṃ karma D°eshv iva Vāsavaḥ*). — § 789 (Putradarçanap.): XV, **31***ζ*, 849 (had been incarnate and thus slain in the battle). Cf. Asura, pl.; Daiteya, pl.; Daitya, pl.; Dānaveya, pl.; Danuja, pl.; Danuputra, pl.

Dānava, sg. (cf. Dānava[1]). § 435 (Jaṭāsuravadhap.): III, **157**, 11507 (*saṃkhye deva-D°yor iva*).—§ 551 (Kīcakavadhap.): IV, **23**, 795 (*pothitaṃ . . . Indreṇeva D°ṃ*).—§ 552 (Goharaṇap.): IV, **58**, 1876 (*prahāraḥ . . . deva-D°yor iva*).—§ 578 (Bhīshmavadhap.): VI, **45**^{5}, 1706 (*yuddhaṃ . . . deva-D°yor iva*), 1733 (*vyadārayata . . . Maghavā iva D°ṃ*).—§ 586 (do.): VI, **101**, 4594 (*samīyatuḥ saṅkhye . . . yathā deva-D°au*). — § 589 (Droṇābhishek.): VII, **11**, 385 (Kṛshṇa slew a Dānava who had assumed the form of a bull).—§ 590 (do.): VII, **13**, 492 (*Mahendram iva D°aḥ*). —§ 599 (Jayadrathavadhap.): VII, **135**, 5548 (*Mahendrasyeva D°ḥ*); **139**, 5773 (*saṅkhye deva-D°yor iva*). — § 608 (Karṇap.): VIII, **60**, 3024 (*devāsure . . . mṛdhe deva-D°yor iva*).—Names of single Dānavas:—

Bali: XII, 8071, 12947 (*B°*).
Çālva: III, 858.
Dīrghajihva: I, 2538 (*D°*).
Durjaya: I, 2531 (*D°*), 2698 (*D°*).
Hara: I, 2659 (*Haraḥ . . . D°ottamaḥ*).
Hiraṇyakaçipu: XIII, 662 (*H°*).

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Ilvala: III, 8613 (*I°*).
Kaiṭabha: XII, 8265 (*K°*).
Mada: XIV, †252.
Mahisha: III, 14596 (*M°*).
Maya: I, 8332 (*M°*), 8478 (*M°*); II, **7**, 1709 (*M°*).
Naraka: XII, 12957 (*°ottamaṃ*).
Piṭha: XII, 12956 (*P°*).
Prahlāda: XII, 6668 (*°ottama*).
Puloman: I, 895, 896 (*°ottama*).
Rāhu: I, 1161 (*R°*), 1162, 1164.
Tāraka: XIII, 4214 (*T°*).
Vipracitti: VI, 4212 (*VI°*).
Vivindhya: III, 680 (*V°*).
Vṛtra: XII, 10004, 10026 (*°sattama*), 10041, 10047 (*°sattama*), 10048, 10136.

Dānava, dual (*°au*): Madhu and Kaiṭabha: III, 498 (*Madhu-Kaiṭabhau*), 13561, 13566; XII, 13482, 13509 (*Madhu-Kaiṭabhau*), 13523.

Dānava, adj. ("belonging to the Dānavas"). § 445 (Nivātakavacayuddhap.): III, **173**, 12221 (*māyāṃ*).—§ 507 (Skandayuddha): III, **231**, 14590 (*sainyaṃ*). — § 608 (Karṇap.): VIII, **87**, 4442 (*pakshaḥ*).

Dānavaçatru = Indra: I, †2164 (*Vajrī*).

Dānavaghna = Indra: XIV, †254.

Dānavanandana = Puloman: I, 893 (*P°*).

Dānavapati = Bali: III, 15844 (*B°*).

Dānavapuṅgava = Arka: I, 2668 (*A°*).

Dānavapura = Hiraṇyapura: III, 12262.

Dānavāri = Indra: XII, 10152 (*Maghavān*).

Dānavarshabha[1] = Dīrghajihva: I, 2675 (*D°*).

Dānavarshabha[2] = Vipracitti: I, 2640 (*V°*).

Dānavarshi, pl. (*°ayaḥ*). § 444 (Nivātakavacayuddhap.): III, **169**, 12101.

Dānavasūdana = Indra: I, 1533; III, 14279, 16989.

Dānaveçvara = Bali: XII, 8078.

Dānavendra[1] = Bali: III, 15841.

Dānavendra[2] = Çambara: XIII, 2183.

Dānavendra[3] = Dhundhu: III, 13531.

Dānavendra[4] = Vṛshaparvan: I, 3368 (*V°*), 3455.

Dānavendra[5] = Vṛtra: XII, 10029, 10030, †10059.

Dānavendra, dual (*°au*) = Madhu and Kaiṭabha: XII, 13515.

Dānavendrāntakaraṇa = Kṛshṇa: XII, 1662.

Dānaveya, pl. (*°āḥ*) = Dānava, pl. § 608 (Karṇap.): VIII, **73**, 3692.

Dānavī (a "female Dānava"). § 162 (Çāntanūp.): I, **97**, 3894 (Çāntanu asks Gaṅgā if she is a *D.*).—§ 522 (Draupadiharaṇap.): III, **265**, †15589 (Koṭika asks Draupadī if she is a *D.*).

Danāyus, daughter of Daksha and wife of Kaçyapa. § 87 (Aṃçāvat.): I, **65**, 2520.—§ 96 (do.): I, **65**, 2541 (mother of four sons, Vikshara, etc.).—§ 130 (do.): I, **67**, 2677 (her sons became incarnate. C. has *Anāyus*).

Daṇḍa[1], brother of the Magadha king Daṇḍadhāra. § 11 (Parvasaṅgr.): I, **2**, 544.—§ 130 (Aṃçāvat.): I, **67**, 2681 (incarnation of the Asura Krodhahantṛ).—§ 232 (Svayaṃvarap.): I, **186**, 6992 (the same (?), son of Vidaṇḍa, present at the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1091 (*°ñ ca Daṇḍadhāraṅ ca*, vanquished by Bhīmasena on his digvijaya).—§ 605 (Karṇap.): VIII, **18**, †701 (his brother Daṇḍadhāra slain by Arjuna), †704 (slain by Arjuna).

Daṇḍa[2], a follower of Sūrya (the Sun). § 310*b* (Sūrya): III, **3**, 198 (*Mātharāruṇa-D°ādyāḥ*).

Daṇḍa[3], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***vv*, 2740 (slain by Karṇa).

Daṇḍa[4] = Çiva (1000 names[1]).

Daṇḍa[5] = Vishṇu (1000 names).

Daṇḍabāhu, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2575.

Daṇḍadhāra[1], king of the Magadhas. § 130 (Aṃçāvat.): I, **67**, 2682 (incarnation of the Asura Krodhavardhana).—§ 232 (Svayaṃvarap.): I, **186**, 6987 (the same (?), present at the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1091 (coming to the country of the Magadhas, Bhīmasena vanquished Daṇḍa and Daṇḍadhāra).—§ 554 (Sainyodyogap.): V, **4***γ*, 84.—§ 572 (Rathātirathasaṅkhyānap.): V, **166**, 5764 (a ratha in the army of Duryodhana).—§ 605 (Karṇap.): VIII, **18**, 687, 689, †695 (king of the Magadhas, brother of Daṇḍa, is slain by Arjuna; cf. Daṇḍasena). Cf. Girivrajeçvara (VIII, †696), Māgadha.

Daṇḍadhāra[2], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2738.—§ 608 (Karṇap.): VIII, **56**, 2727 (rescued Duryodhana); **83***ξ′*, 4262 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Daṇḍadhāra[3], various Pāṇḍava warriors. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 1000 (proceeded against Droṇa, description of his horses).—§ 604 (Karṇap.): VIII, **6**, 163 (has been slain by Droṇa).—§ 608 (Karṇap.): VIII, **49**, 2327 (a Pāñcālya, slain by Karṇa).

Daṇḍadhāra[4] = Çiva (1000 names[1]).

Daṇḍagaurī, an Apsaras. § 336 (Indralokābhig.): III, **43***a*, 1784 (among the Apsarases who danced in the palace of Indra).

Daṇḍaka[1], pl. (*°āḥ*), a people. § 284 (Sahadeva): II, **31**, 1169 (in the south, vanquished by Sahadeva on his digvijaya).—§ 772*b* (Pavanārjunasaṃv.): XIII, **154**, 7223 (their kingdom had been destroyed by a brahman).

Daṇḍaka[2], a forest. § 479 (Pativratop.): III, **206**, 13678 (*munīnāṃ . . . yeshāṃ krodhāgnir adyāpi D°e nopaçāmyati*). —§ 771 (Ānuçāsanik.): XIII, **152**, 7178 (*yeshāṃ kopāgnir adyāpi D°e nopaçāmyati*). Cf. next.

Daṇḍakāraṇya = Daṇḍaka[2]. § 370 (Tīrthayātrāp.): III, **85**, 8183.—§ 425 (Hanūmad-Bhīmasaṃv.): III, **147**, 11198. — § 527 (Rāmopākhyānap.): III, **277**, 15985. — § 530 (Viçvāvasumokshaṇa): III, **279**, 16070. — § 615*k* (Mahodara): IX, **39**, 2255. Cf. the prec.

Daṇḍaketu, a prince. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 1015 (proceeded against Droṇa, description of his horses).

Daṇḍākhya, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8157 (in Campā). Cf. Daṇḍārtta.

Daṇḍapāṇi[1] = Antaka: V, 5779 (*iva*); VI, 1952 (*°r ivāparaḥ*).

Daṇḍapāṇi[2] = Çiva: VII, 9455.

Daṇḍārt(t)a, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8141 (in Campā, PCR. has Daṇḍaparṇa). Cf. Daṇḍākhya.

Daṇḍasena, a prince. § 11 (Parvasaṅgr.): I, **2**, 544 (*°sya vadhaḥ*, seems to allude to VIII, ch. **18**, where is read Daṇḍadhāra; v. Daṇḍadhāra[1]).

Daṇḍimuṇḍa = Çiva (1000 names[1]).

Daṇḍin[1], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2738.

Daṇḍin[2] = Yama: I, 7077 (*Pitṛrājaḥ*).

Daṇḍin[3] = Çiva: XII, 10358 (1000 names[1]), 10420 (do.), 10445; XIII, 1244 (1000 names[2]); XIV, 204.

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Dānta[1], a son of the Vidarbha king Bhīma. § 344 (Nalopākhyānap.): III, **53**, 2080.

Dānta[2] = Çiva (1000 names[1]).

Dāntā, an Apsaras. § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19***β*, 1425 (among the Apsarases who danced in the palace of Kubera).

Dantakrūra. § 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**, 2431 (°*ṃ jaghāna ha.* Nīl. *deçādhipatiṃ*, but cf. BR. s.v. *dantakrūram*).

Dantakūra. § 556*d* (Sahadeva): V, **23**, †708 (*Kaliṅgān samāgatān ajayad D°e. D.* seems to be the name of a place (so also BR.), but Nīl. takes it = *saṃgrāme*).—§ 561*c* (Kṛshṇa Vāsudeva): V, **48**, †1883 (*Kaliṅgān D°e mamarda*, Nīl. as above).

Dantavakra, a king. § 130 (Aṃçāvat.): I, **67**, 2698 (so B.; C. has °*vaktra*, incarnation of the Dānava Durjaya?).—§ 273 (Rājasūyārambhap.): II, **14**, 577 (*Karūshaḥ?*, among the princes who wait upon Jarāsandha).—§ 281 (Sahadeva): II, **31**, 1107 (*Adhirājādhipaṃ?*, vanquished by Sahadeva on his digvijaya).—§ 290 (Çiçupālavadhap.): II, **44**, 1537.—§ 554 (Sainyodyogap.): V, **4***γ*, 79.

Dantavaktra, v. Dantavakra.

Dantin. § 269 (Vaiçravaṇasabhāv.): II, **10**, 415 (a being in the palace of Kubera).

Dantolūkhalikāḥ, a kind of ascetics: IX, 2182; XII, 521, 8895; XIII, 647.

Dantolūkhalinaḥ (= the prec.): IX, 2166.

Danu, daughter of Daksha and wife of Kaçyapa, mother of the Dānavas. § 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2486 (°*oḥ putrāḥ*, i.e. the Dānavas, became incarnate on earth).—§ 87 (Aṃçāvat.): I, **65**, 2520 (daughter of Daksha and wife of Kaçyapa).—§ 92 (do.): I, **65**, 2529 (mother of 40 sons, of whom 32 (?) are enumerated), 2534.—[§ 93 (do.): I, **65**, 2536 (v. Danuputra, pl.).]—§ 270 (Brahmasabhāv.): II, **11**, 456 (in the palace of Brahmán).—§ 331 (Kairātap.): III, **39**, 1557 (*Mūkaṃ nāma D°oḥ putraṃ*).—§ 349 (Indralokābhig.): III, **47**, 1895 (*Pātālavāsinaḥ . . . D°oḥ putrāḥ*).—§ 641 (Rājadh.): XII, **98***ξ*, 3661 (°*oḥ putrān*).—§ 664 (Mokshadh.): XII, **207**, 7545 (mother of the Dānavas).

Danuja, pl. (°*āḥ*) ("sons of Danu") = Dānava, pl. § 28 (Amṛtamanthana): I, **19**, 1180.

Danuputra, pl. (°*āḥ*) ("sons of Danu") = Dānava, pl. § 93 (Aṃçāvat.): I, **65**, 2536 (°*āḥ, mahārajan, daça Dānavavaṃçajāḥ*, i.e. Ekāksha, etc.).

Darada, pl. (°*āḥ*), a people. § 279 (Arjuna): II, **27**, 1031 (vanquished by Arjuna on his digvijaya).—§ 295 (Dyūtap.): II, **52**, 1869 (among the peoples who brought tribute to Yudhishṭhira).—§ 342 (Indralokābh.): III, **51**, 1990 (had been present at the rājasūya of Yudhishṭhira).—§ 449 (Ājagarap.): III, **177**, 12350 (*Cināṃs Tushārān D°ān*, their country crossed by the Pāṇḍavas on their way from Badarī to the capital of Subāhu).—§ 554 (Sainyodyogap.): V, **4***γ*, 78 (the king of the *D.* mentioned among the princes to whom the Pāṇḍavas ought to send messengers).—§ 574 (Jambūkh.): VI, **9***ο*, 375 (among the peoples in the east and the north).—§ 578 (Bhīshmavadhap.): VI, **51***ν*, 2106 (in the army of Duryodhana).—§ 587 (do.): VI, **117***ρ*, 5484 (attacked Arjuna).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 398 (had formerly been vanquished by Kṛshṇa).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70***β*, 2435 (*Kāçmīra-Daradān*, had been slain by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, **93***δ*, 3380 (attacked Arjuna); **119***ββ*, 4716, 4722 (vanquished by Sātyaki); **121***οο*, 4847 (attacked Sātyaki).—§ 608 (Karṇap.): VIII, **73**, 3652 (among the allies of Duryodhana).—§ 739 (Ānuçāsanik.): XIII, **35***ϵ*, 2158 (have from being kshatriyas been degraded to çūdras).

Darada, a Bālhīka king. § 130 (Aṃçāvat.): I, **67**, 2694 (*Vāhlīkaḥ*, incarnation of the Asura Sūrya).—§ 290*b* (Çiçupālavadhap.): *D.* rent the earth as soon as he was born: II, **44**, 1526 (*Vāhlīkaṃ*).

Dārada, pl. (°*āḥ*), a people = Darada, pl. § 578 (Bhīshmavadhap.): VI, **50***π*, 2083 (*Piçācā Dāradāç caiva*, in the army of Yudhishṭhira).

Darbhi(n), an ancient ṛshi. § 368 (Tīrthayātrāp.): III, **83**, 7024, 7027 (made the tīrtha Ardhakīla and brought the four oceans thither).

Darçaka, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 361 (in Bhāratavarsha).

Darçapa, pl. (°*āḥ*), a class of gods. § 730 (Ānuçāsanik.): XIII, **18**λλ, 1372.

Dardura, a mountain. § 269 (Vaiçravaṇasabhāv.): II, **10**, 412 (among the mountains in the palace of Kubera).—§ 295 (Dyūtap.): II, **52**, 1892 (precious gifts from the Malaya and Dardura mountains brought to Yudhishṭhira).—§ 534 (Hanumatpratyāg.): III, **282**, 16239 (in the south).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7658 (only B.; *C.* has by error *Durdardaḥ*).

Dari, a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Darpa, son of Adharma and Çrī. § 641 (Rājadh.): XII, **90**, 3388 (*D°o nāma Çriyaḥ putro jajñe 'dharmād*), 3390.

Darpada = Vishṇu (1000 names).

Darpahan = Vishṇu (1000 names).

Darpaṇa = Çiva (1000 names[2]).

Dāruka, the charioteer of Kṛshṇa. § 262 (Bhagavadyāna): II, **2**, 36, 50.—§ 292 (Rājasūyikap.): II, **45**, 1620.—§ 320 (Saubhavadhop.): III, **19**, 755 (°*eṇāham utpannaḥ*, says Dāruki), 762 (°*sya sutaḥ*, i.e. Dāruki); **20**, 799, 800; **21**, 821, 822; **22**, 876.—§ 552 (Goharaṇap.): IV, **45**, 1412 (°*o Vāsudevasya yathā*, sc. *sārathiḥ*).—§ 562 (Bhagavadyānap.): V, **83**, 2978; **84**, 3014; **94**, 3341.—§ 567 (do.): V, **131**, 4446.—§ 568 (do.): V, **137**, 4674.—§ 596 (Pratijñāp.): VII, **79**, 2781, 2795, 2796, 2801, 2804, 2805, 2813, 2815, (2818).—§ 597 (do.): VII, **82**, 2911.—§ 599 (Jayadrathavadhap.): VII, **112**, 4350 (°*syānujo bhrātā*, i.e. the charioteer of Sātyaki); **147**, 6338, 6342, 6343 (Sātyaki rode upon the chariot of Kṛshṇa, guided by *D.*), 6351, 6376, 6378 (°*syānujaḥ*, i.e. the charioteer of Sātyaki), 6381.—§ 608 (Karṇap.): VIII, **72**, 3597, 3598, 3599.—§ 615 (Gadāyuddhap.): IX, **62**, 3500; **63**, 3533, 3578.—§ 637 (Rājadh.): XII, **46**, 1584, 1587.—§ 639 (do.): XII, **53**, 1917, 1918.—§ 783 (Anugītāp.): XIV, **52**, 1478, 1534.—§ 793 (Mausalap.): XVI, **3**, 61, 103; **4**, †105, †106, †107, †108; **5**, 133, 136; **7**, 182.

Dārukanandana ("son of Dāruka") = Dāruki: III, 746.

Dārukātmaja (do.) = Dāruki: III, 728, 748.

Dāruki (do.), the charioteer of Pradyumna. § 320 (Saubhavadhop.): III, **18**, 719, 731; **19**, 759. Cf. prec.

Dāruṇa[1], a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3594.

Dāruṇa[2], pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***ξ*, 373 (in the north).

Dāruṇa[3] = Vishṇu (1000 names).

Darva, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1869

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(among the peoples who brought tribute to Yudhishṭhira).—§ 574 (Jambūkh.): VI, 9μ, 362.—§ 739 (Ānuçāsanik.): XIII, 35ϵ, 2158 (have from being kshatriyas become degraded to çūdras). Cf. next.

Dārva, pl. (°*āḥ*), a people. § 279 (Arjuna): II, **27**, 1026 (in the north, vanquished by Arjuna on his digvijaya).—§ 599 (Jayadrathavadhap.): VII, **93**δ, 3380 (°*ātisārāḥ* (B. °*ābhi*°), attacked Arjuna).—§ 608 (Karṇap.): VIII, **73**, 3652 (°*ābhisārāḥ*, had been vanquished by Arjuna in the battle). Cf. prec.

Darvī (B. *Dā*°), a country (?). § 574 (Jambūkh.): VI, 9μ, 362.

Darvīsaṃkramaṇa, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8023.

Dāsamīya, pl. (°*āḥ*), a people (?). § 607 (Karṇap.): VIII, **44**, 2056 (*vrātyānāṃ Dāsamīyānāṃ Bāhīkānām ayajvanāṃ | na devāḥ pratigṛhṇanti*, etc. PCR. translates "begotten by Çūdras on the girls of other castes" (agreeable to Nīl., who, however, also gives another explanation: *Dasamadeçodbhāvānāṃ*)), 2069 (*vrātyānāṃ D°ānām annaṃ devā na bhuñjate*, PCR. as above); **45**, 2090 (*vrātyānāṃ D°ānāṃ*, PCR. as above).—§ 608 (do.): VIII, **73**, 3650 (*Govāsa-D°ānāṃ*). Cf. next.

Dāsanīya, a people (?). § 295 (Dyūtap.): II, **51**, 1825 (*Govāsanā brāhmaṇāç ca Dāsanīyāç ca*, Nīl. = *dāsyayogyāḥ çūdrādayaḥ*. BR. compares the preceding).

Dāsarha, v. Dāç°.

Dāseraka, v. Dāç°.

Dāseyī, v. Dāç°.

Dāsī, a river. § 574 (Jambūkh.): VI, 9λ, 338 (in Bhāratavarsha).

Dasra, one of the Açvins. § 15 (Upamanyu): I, **3**, ††723 (*Nāsatya-D°au*).—§ 608 (Karṇap.): VIII, **89**, †4594 (among the surgeons of Indra, not in B.).—§ 665 (Mokshadh.): XII, **208**γ, 7583 (*Nāsatyaç caiva Dasraç ca smṛtau dvāv Açvināv api*).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12917 (*Nāsatyañ caiva D°ñ ca bhishajau*).—§ 770 (Ānuçāsanik.): XIII, **151**, 7095 (*Nāsatyaç cāpi D°aç ca smṛtau dvāv Açvināv api*).

Dasyu, pl. (°*avaḥ*) ("impious men"): I, 3153 (°*saṅghātān*), 3503, 4308, 4309, 4312, 4315, 4341; II, 1025, 1032; III, 362, 13111 (°*vadhe rataḥ*); IV, 199, 482, 704, 839; V, †1873 (°*saṅghān*), †1889 (°*vadhāya*); VII, 2443 (*nirdasyuṃ pṛthivīṃ kṛtvā*), 4749, 4825, 6730 (°*dharme*); VIII, 3450; XII, 360, 708, †723, 789, 2281 (°*vadhe*), 2284 (°*nibarhaṇāt*), 2431 (°*jīvinaḥ*), 2433 (*sarva*°), 2434, 2437, 2439, 2496, 2554, †2782, †2784, 2835, 2934, 2952 (°*bale*), 2953, 2956, 3255, 3288, 3325, 3342, 3436, 3588, 3684, 3832, 4793, 4825, 4826, 4829, 4831 (sg.), 4833, 4852 (sg.), 4854 (°*tvāt*), 4860 (°*taḥ*), 4861, (4862), 4873, 4875, 4879, 5247, 5324, 5421 (°*maryādā*), 5449 (°*gaṇāḥ*), 6295 (sg.), 6298 (sg.), 6301, 6302, 6305, 6306, 6310, 6411 (sg.), 6422, 6425, 6426, 6573, 6621, 7807, 7808 (sg.), 9563, 9568, 9580 (sg.), 10925, †13204; XIII, 2543, 3047 (°*vat*); XVI, †108, 222, 225, 236, 238.

Dasyumat, a fire. § 493 (Āṅgirasa): III, **221**, 14203 (only C.; B. has Vasumat).

Datta, a ṛshi. § 702 (Mokshadh.): XII, **297**δ, 10875 (among the ṛshis who have obtained their position by way of penances). Cf. Dattātreya.

Dattāmitra = Sumitra: I, 5537.

Dattātman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**γ, 4359 (enumeration).

Dattātreya, a ṛshi. § 393 (Arjuna Kārtavīrya): III, **115**, 10136 (Arjuna Kārtavīrya, who had 1,000 arms, obtained by the favour of *D.* a celestial chariot (*vimāna*) of gold).—§ 638*b* (Rāmopākhy.): XII, **49**, 1751 (by the favour of *D.* Arjuna Kārtavīrya got 1,000 arms).—§ 749 (Ānuçāsanik.): XIII, **91**, 4329, 4330 (father of Nimi and grandfather of Çrīmat).—§ 772*b* (Pavanārjunasaṃv.): XIII, **153**, 7189 (granted four boons to Arjuna Kārtavīrya: 1,000 arms, etc.; C. has by error °*etāya* instead of °*eyāya*); **154**, 7224 (°*prasādena*); **158**, 7351 (do.).

Dauḥçāsana[1], patron., v. Dauḥçāsani.

Dauḥçāsana[2], adj. ("belonging to Duḥçāsana"). § 608 (Karṇap.): VIII, **83**, †4242 (*rudhiraṃ*, drunk by Bhīmasena).

Dauḥçāsani, patron., the son of Duḥçāsana Dhārtarāshṭra. § 592 (Saṃçaptakavadhap.): VII, **25**, 1096 (fought with Çrutakīrti).—§ 593 (Abhimanyuvadhap.): VII, **33**, 1472; **48**, 1893, 1894; **49**, 1935, 1938 (slew Abhimanyu); **51**, 1988 (had slain Abhimanyu).—§ 596 (Pratijñāp.): VII, **73**, 2577 (do.).—§ 604 (Karṇap.): VIII, 5ζ, 103 (had been slain by a son of Draupadī); **6**, 160 (all. to § 593).—§ 615 (Gadāyuddhap.): IX, **64**$\epsilon\epsilon$, 3615 (among the slain).—§ 620 (Çrāddhap.): XI, **26**β, 787 (his body is burnt; C. has °*naṃ*).—§ 785 (Anugītāp.): XIV, **61**, 1825, 1828 (all. to § 593).

Daurmukhi, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**χ, 7008 (*Janamejayaḥ ?*).—§ 601 (Droṇavadhap.): VII, **184***a*, 8366.

Dauryodhana, adj. ("belonging to Duryodhana"). § 552 (Goharaṇap.): IV, **55**, 1712 (*bale*).—§ 591 (Saṃçaptakavadhap.): VII, **17**, 720 (*sainyaṃ*).—§ 592 (do.): VII, **18**, 744 (*balaṃ*), 749 (*sainyaṃ*).—§ 608 (Karṇap.): VIII, **93**, 4864 (*balaṃ*).—§ 611 (Çalyap.): IX, **16**, 860 (*sainyaṃ*).—§ 785 (Anugītāp.): XIV, **60**, 1791 (*bale*).

Dauryodhani, patron. ("son of Duryodhana") = Lakshmaṇa: VI, 2367.

Daushmanta, v. Daushyanti.

Daushmanti, v. Daushyanti.

Daushyanta, adj. ("originating from Dushyanta"). § 157 (Pūruvaṃç.): I, **95**, ††3805 (*vaṃçaḥ*).

Daushyanti, patron. ("son of Dushyanta") = Bharata: I, 2989, 3105; VII, 2377 (*Bh*°; C. has *Daushmantaḥ*); XII, 938 (*Bh*°; C. has *Daushmantiṃ*), 940 (*Bh*°; C. has *Daushmantiḥ*), 6195 (*Bh*°; C. has *Daushmantiḥ*); XIV, 50 (*Bh*°; C. has *Daushmantiḥ*); XVIII, 107 (*Bh*°; C. has *Daushmantiḥ*).

Dauvālika, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1874 (among the people who brought tribute to Yudhishṭhira).

Dayāvāsa = Mahāpurusha (Mahāpurushastava).

Deçarakshin = Çiva: X, 260.

Deha = Çiva (1000 names[2]).

Dehakartṛ = Sūrya (the Sun): III, 157.

Deva[1] = Çiva (1000 names[1–2]).

Deva[2] = Vishṇu (1000 names).

Devabhishagvara, dual (°*au*) = Açvinau: III, 10356.

Devabhishaj, dual (°*au*) = Açvinau: I, 721 (*A*°).

Devabhrāj. § 3 (Anukram.): I, **1**, 43 (son of Mahya (so C., B. Sahya) and father of Subhrāj).

Devabhṛt = Vishṇu (1000 names).

Devācārya ("teacher of the gods") = Bṛhaspati: XIV, 134 (*B*°).

Devaçarman, a ṛshi. § 59 (Sarpasattra): I, **53***a*, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya).—

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§ 743*b* (Vipulop.): XIII, **40**, 2262 (*ṛshiḥ*), 2264, (2269), (2275), 2287; **41**, 2335, 2341, 2343; **42**, 2355; **43**, 2377, (2378), (2380), 2393 (Vipula, the disciple of *D.*, protected Ruci, the wife of *D.*, against Indra).—§ 775 (Ānuçāsanik.): XIII, **166***ζ*, 7672 (one of the ṛshis of the north).

Devaçunī ("the bitch of the gods") = Saramā: I, 671 (*S°*).

Deva-Dānavapūjita = Çiva (1000 names[1]).

Devadāruvana, a tīrtha. § 733*k* (Vaimānika): XIII, **25**, 1713.

Devadatta, the conch-shell of Arjuna. § 263 (Sabhākriyāp.): II, **3**, 65 (*mahāçaṅkhaḥ*, belonged to Varuṇa (*Vāruṇaḥ*) and was placed in Bindusaras), 78 (Maya fetched *D.* from Bindusaras and gave it to Arjuna).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12076 (*jalodbhavaṃ*, was given to Arjuna by the gods).—§ 444 (do.): III, **169**, 12090.—§ 446 (do.): III, **174**, 12278.—§ 447 (do.): III, **175**, 12296 (*vārijaṃ*).—§ 552 (Goharaṇap.): IV, **57**, 1785 (*çaṅkhavaraṃ*); **66**, †2133.—§ 561 (Yānasandhip.): V, **48**, †1872.—§ 574 (Jambūkh.): VI, **1**, 19.—§ 576 (Bhagavadgītāp.): VI, **25***κ*, 844.—§ 578 (Bhīshmavadhap.): VI, **51***aa*, 2115.—§ 592 (Saṃçaptakavadhap.): VII, **18**, 729; **19**, 762.—§ 596 (Pratijñāp.): VII, **73**, 2610.—§ 599 (Jayadrathavadhap.): VII, **90**, 3197; **104**, 3902.—§ 608 (Karṇap.): VIII, **53**, 2584; **76**, †3852; **79**, †4054 (all. to § 443); **94**, 4955.

Devadeva[1] ("the god of the gods") = Brahmán (Prajāpati): I, 1628; III, 4062 (*°sya tīrthaṃ . . . Pushkaraṃ*); XII, 7341 (*Prajāpatiḥ*), 9213; XIII, 298 (*Pitāmahaḥ*).

Devadeva[2] = Bṛhaspati: XIII, 3693 (*°opadishṭaṃ dharmaṃ*, so C., but B. has *vedadevo°*).

Devadeva[3] = Çiva: I, 160 (*Tryambakaṃ*), 7324, 7831 (*Pināk adhṛk*), 7832; III, 1525, 1526 (*Çaṅkaraṃ*), 1612, 1625, (1636), 8057 (?), 11992 (*Tryambakasya*), 12237 (*Rudrāya*); V, 1994 (*Umāpatiṃ*), 7393; VII, 9523, 9564 (*Pināk adhṛk*), 9627, 9639; VIII, 1589 (*Çūlinā*), 1605, 1609, 4362 (*Çūlinaḥ*); IX, 2472 (*Umāpatiṃ*); X, 248 (*Umāpatiṃ*); XII, †612 (*hūtvātmānaṃ D°o babhūva*), 4521, 5795, 6184, 10214 (*Pināk adhṛk*), 10328 (*Umāpatiṃ*), 10347, 10679, 10760, 13150 (*Maheçvare*, identified with Nārāyaṇa), 13300 (*Kapardinaṃ*), 13301; XIII, 594 (*Brahmāṇam asṛjat tasmād D°aḥ Prajāpatiḥ*), 603, 698, 700, 726, 800, 818 (*Rudreṇa*), 836, 841, 957, 960, 1035, 1222 (1000 names[2]), 6483, (6627), 6651, (6671), 6766 (*Kapardinaḥ*), 6877; XIV, 195, 1922.

Devadeva[4] = Dharma: III, 17441; XV, 756.

Devadeva[5] = Indra: III, 12001 (?).

Devadeva[6] = Varuṇa: I, 8176.

Devadeva[7] = Vāyu: XII, 9226 (*V°*).

Devadeva[8] = Vishṇu (Kṛshṇa): I, 1533 (*Hariṃ*, not identified with Kṛshṇa), 2785 (*Nārāyaṇaḥ*, a portion of him incarnate as Kṛshṇa), †3594 (?, *°sya niveçane*); III, 8352 (= Kṛshṇa, in Dvāravatī), 10139 (*Vishṇuṃ*), 10934 (*Ādidevaṃ*), 11865, 12948, 13015, 15537 (= Kṛshṇa), 15808 (*Vishṇuḥ*, = do.); V, 410 (*Vishṇunā*), 2954 (= Kṛshṇa); VI, 1219 (= do.), 1259 (= do.), 3040 (= do.), 4462 (= do.), 4864 (= do.); VII, 6467 (= do.); XII, 7653 (*Vishṇoḥ*, = do.), 12716 (*Janārdanaṃ* = do.), 12763 (= do.), 12775 (*Nārāyaṇātmakaṃ*, = do.), 13060 (= do.), ††13205 (= do.?), 13395 (= do.), 13421 (*Vṛshākapiḥ*, = do.); XIII, 6939 (Vishṇu's 1000 names); XIV, 1569 (= Kṛshṇa); XVIII, 170 (*Nārāyaṇaḥ*, Kṛshṇa entered into that god).

Devadeva, dual (*°au*) = Brahmán and Çiva: VIII, 4456.

Devadeveça[1] ("lord of the chiefs of the gods") = Çiva: I, 8123; II, 416 (*Ç°*); VII, 9560; IX, 2812; X, 632 (*Çitikaṇṭhaṃ*); XII, 10338, 10348 (1000 names[1]), 10396 (do.); XIII, 930; XIV, 1884 (*Kapardinaṃ*).

Devadeveça[2] = Indra: III, 17191.

Devadeveça[3] = Mahāpurusha (Mahāpurushastava).

Devadeveça[4] = Vishṇu (Kṛshṇa): III, 8762; VII, 2963 (= Kṛshṇa), 8860; XII, 7742 (= Kṛshṇa).

Devadeveçvara (do.) = Vishṇu (Kṛshṇa): VI, 3038 (= Kṛshṇa).

Devādhideva[1] = Brahmán: XIII, 5285 (?, *°sya kumāryaḥ*).

Devādhideva[2] = Çiva: VIII, 1445; XIII, 880, 962.

Devādhideva[3] = Vishṇu: XII, 7624.

Devādhipa[1], a prince. § 130 (Aṃçāvat.): I, **67**, 2663 (incarnation of the Asura Nikumbha).

Devādhipa[2] = Indra, q.v.

Devādhipati = Çiva (1000 names[2]).

***Devadūta**[1] ("messenger of the gods"): I, 636, 969, (969), (973), 975, 977, 3108; III, 2156, 15434, 15437, (15441), 15477, 15478, (15482), 15485; VI, 1966; XIII, 7640; XVIII, 40, 41, 42, 52, 54, 77.—Do.[2] (pl.): XIV, 2774.

***Devadūtaka** (= the prec.): III, 15438.

***Devagaṇa**, pl. (*°āḥ*) ("troops of gods"). § 120 *bis* (Aṃçāvat.): I, **66**, 2604 (the text of this section (vv. 2601–2605) is not clear, and Nīl. is silent, but cf. the translation of PCR.).

Devagandharva, pl. (*°āḥ*) ("celestial Gandharvas"). § 101 (Aṃçāvat.): I, **66**, 2552 (enumeration of 16 *D.*, sons of Muni—*Mauneyāḥ*).—§ 102 (do.): I, **66**, 2556 (enumeration of 10 *D.*, sons of Prādhā—*Prādheyāḥ*).—§ 191 (Arjuna): I, **123**, 4815 (present at the birth of Arjuna; the enumeration is somewhat different from that of §§ 101–102). Cf. Gandharva, pl.

Devagaṇeçvara[1] ("the lord of the divine hosts") = Indra: I, 4788; XIV, 116.

Devagaṇeçvara[2] (do.) = Vishṇu: III, 10921 (*V°*).

Devagaṇeçvara[3] (do.) = Çiva (1000 names[1]).

Devagiri = Himavat (?): XIII, 6872.

Devagraha, a demon of disease. § 502 (Manushyagrahak.): III, **230**, 14501.

Devaguru[1] ("the preceptor of the gods") = Bṛhaspati: V, 480; XII, 1353, 5667 (*B°*).

Devaguru[2] = Çiva: XIII, 696.

Devahavya, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 300 (in the palace of Indra).

Devahotra, a ṛshi. § 717*c* (Uparicara): XII, **337***c*, 12760 (among the sadasyas at the sacrifice of king Vasu Uparicara).

Devahrada, name of various tīrthas. § 370 (Tīrthayātrāp.): III, **85**, 8162, 8180 (*Kṛshṇaveṇājalodbhave*).—§ 372 (do.): III, **85**, 8199.—§ 730*l* (Viçālā): XIII, **25**, 1730.

Devāhvaya, an ancient king. § 6 (Anukram.): I, **1***a*, 228 (in Sañjaya's enumeration).

Devaka[1], a Gandharva king. § 130 (Aṃçāvat.): I, **67**, 2704 (*Gandharvapatiḥ*, re-born on earth, presumably as one of the princes mentioned under the heading Devaka[2]).

Devaka[2], one or more princes. § 179 (Viduraparipaya): I, **114**, 4480 (*mahīpateḥ*, Vidura married his daughter, who was a *pāraçavī*).—§ 554 (Sainyodyogap.): V, **4***γ*, 80 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 599*e* (Çini): VII, **144**, 6033 (father of Devakī, the wife of Vasudeva).

***Devakanyā** ("a celestial maiden"): III, 10004 (sg., transformed into a hind she became the mother of Rshyaçṛṅga); IV, 258 (sg.); IX, 2468 (pl.); XI, 564 (pl.); XIII, 626 (pl.), 5238 (pl.). Cf. Apsaras.

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Devakī, daughter of Devaka, wife of Vasudeva, and mother of Kṛshṇa. § 82 (Kṛshṇa Vāsudeva): I, **63**, 2428 (*Vishṇuḥ . . . Vasudevāt tu D°yāṃ prādurbhūtaḥ*). — § 238 (Pañcendrop.): I, **197**, †7308 (the black hair of Vishṇu entered *D.* and was born as Kṛshṇa).—§ 599*e* (Çini): VII, **144**, 6034 (*Devakasya . . . duhituḥ*), 6035 (won at a svayaṃvara by Çini for Vasudeva).—§ 637 (Rājadh.): XII, **47***θ*, 1616 (*yaṃ devaṃ D°ī ajījanat*, i.e. Kṛshṇa).—§ 746 (Ānuçāsanik.): XIII, **64**, 3253 (*°yāç caiva saṃvādaṃ maharsher Nāradasya ca*), 3254.—§ 783 (Anugītāp.): XIV, **52***δ*, 1522.—§ 785 (do.): XIV, **66**, 1950; **71**, 2074.—§ 793 (Mausalap.): XVI, **7**, 194 (among the widows of Vasudeva).

Devakīmātṛ, Devakinandana, Devakīnandana[1] = Kṛshṇa, q.v.

Devakīnandana[2] (Dai°, C.) = Vishṇu (1000 names).

Devakīputra, Devakīsuta, Devakītanaya = Kṛshṇa, q.v.

Devakūṭa, a sacred mountain. § 370 (Tīrthayātrāp.): III, **84**, 8119.

Devala, v. Asita Devala.

***Devaloka** ("the world of the gods"): I, 1352, 2866 (*°pratikāçaṃ*), 3552, †7302; III, 925, 1727, 11163, 11533, †12719, †12723, ††13342, 16957; VI, 260, 299, 3986; VIII, †4921; IX, 2990, 3085; XII, †725, †726, †727, †729, †730, †764, †765, †766, 1047, 1866, †10068, 10096 (pl.), 12958; XIII, 1714, 1739, 2994, 7562; XIV, †235, 436, 1765 (*iva*); XV, 895, 902; XVII, †85; XVIII, 197, 237.

Devamata, a ṛshi. § 782*b* (Brāhmaṇagītā): XIV, **24**, 711 (*Nāradasya ca saṃvādam ṛsher Devamatasya ca*), (712).

Devamātṛ[1] ("the mother of the gods") = Aditi: IX, 2515 (*A°*).

Devamātṛ[2], pl. (*°āraḥ*): XIII, 626.

Devamīḍha, a Yādava prince. § 599*e* (Çini): VII, **144**, 6030 (father of Çūra and grandfather of Vasudeva).

Devamitrā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2632.

***Devanadī** ("celestial river"): I, 6458 (i.e. Gaṅgā); II, 372; III, 9948 (i.e. Gaṅgā), 9989 (*Kauçikī*), 11622 (i.e. Gaṅgā), 15548, 15557; XIII, 101 (*Narmadā*), 7655.

Devanagara ("the city of the gods"). § 444 (Nivātakavacayuddhap.): III, **172**, 12187. Cf. Devapura.

Devapatha, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8187.

Devapati = Indra, q.v.

Devāpi, son of Pratīpa. § 155 (Pūruvaṃç.): I, **94**, 3750 (eldest son of Pratīpa), 3751 (renounced the world—*pravavrāja*). — § 156 (do.): I, **95**, ††3797, ††3798 (being yet a child *D.* retired to the woods, and Çāntanu therefore became king).—§ 569 (Bhagavadyānap.): V, **149**, 5055, 5056, 5057, 5062, 5066 (on account of a skin disease *D.'s* installation on the throne was forbidden by the brahmans; *D.* then retired to the woods).—§ 615 (Baladevatīrthayātrāp.): IX, **39**, 2282; **40**, 2286, 2294 (had become a brahman).—§ 619 (Strīvilāpap.): XI, **23**, 651 (*°inā samaṃ*, sc. Bhīshma).

Devaprastha, a city. § 279 (Arjuna): II, **27**, 1022 (the capital of Senābindu, conquered by Arjuna on his digvijaya).

Devapura ("the city of the gods"). § 596 (Pratijñāp.): VII, **73**, 2608 (in Arjuna's oath). Cf. Devanagara.

Devapurohita ("the priest of the gods") = Bṛhaspati: II, 2458 (*B°*); IX, 2102 (*B°*); XII, 12752.

Devarāj[1] = Indra, q.v.

Devarāj[2] = Nahusha, q.v.

Devarāja[1] = Indra, q.v.

Devarāja[2] = Nahusha, q.v.

Devarāja[3] = Vasishṭha: XIII, 6256 (*V°*).

Devarāja[4], an ancient king. § 267 (Yamasabhāv.): II, **8**, 337 (in the palace of Yama).

Devarājābhinandana = Arjuna: III, 1858.

Devarājan[1] = Indra, q.v.

Devarājan[2] = Nahusha, q.v.

***Devāraṇya**, pl. (*°āni*) ("the forests of the gods"): I, 6069, 7853 (*°vihāriṇī*, sc. Vargā); V, 433, 7354; VII, 2297.

Devarāta[1], a prince. § 264 (Sabhākriyāp.): II, **4***β*, 121 (waited upon Yudhishṭhira).

Devarāta[2], a muni, son of Viçvāmitra. § 637 (Rājadh.): XII, **47***η*, 1593 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 721 (Ānuçāsanik.): XIII, **3***a*, 188 (fifty sons of Viçvāmitra were cursed to become *çvapacas* because they did not honour their eldest brother *D.*).—§ 721*b* (Viçvāmitrop.): XIII, **4***β*, 249 (enumeration of the sons of Viçvāmitra).

Devāribalasūdana = Çiva (1000 names[1]).

Devarshi[1], pl. ("celestial ṛshis," or "gods and ṛshis"). § 7 (Anukram.): I, **1**, 248.—§ 20*b* (Agni): I, **7**, 936.—§ 70 (Ādivaṃçāvatāraṇap.): I, **60**, 2219 (*°gaṇapūjitaṃ*, sc. Vyāsa).—§ 155 (Pūruv.): I, **94**, 3752 (*°kalpāḥ . . . rājasattamāḥ*).—§ 164 (Āpavop.): I, **99**, 3930 (*°sevitaṃ*, sc. *vanaṃ*).—§ 165 (Satyavatīlābhop.): I, **100**, 3983.—§ 171 (Vicitravīryasutotpatti): I, **105**, 4273.—§ 173 (Pāṇḍurājyābhisheka): I, **109**, 4346 (*°-Cāraṇaiḥ*).—§ 186*b* (Vyushitāçvop.): I, **121**, 4687.—§ 221 (Caitrarathap.): I, **170**, 6497 (*Nāradaprabhṛtīnāṃ*).—§ 233 (Svayaṃvarap.): I, **187**, †7011, †7017 (*°Gandharvasamākulaṃ*).—§ 246 (Sundopasundop.): I, **211**, 7679.—§ 266 (Çakrasabhāv.): II, **7**, 289 (in the palace of Indra), 291 (do.), 307 (do.).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 401 (in the palace of Kubera).—§ 270 (Brahmasabhāv.): II, **11**, 468.—§ 289 (Arghāharaṇap.): II, **36**, 1309.—§ 336 (Indralokābhigamanap.): III, **43**, 1775 (*Çakrāsane D°gaṇasevite*).—§ 356 (Tīrthayātrāp.): III, **81**, 4034 (*deçe . . . D°sevite*).—§ 358 (do.): III, **82**, 4082 (*Jambūmārgaṃ . . . D°-Pitṛ-sevitaṃ*).—§ 360 (do.): III, **82**, 5049 (*Devikā . . . D°sevitā*).—§ 370 (do.): III, **84**, 8119 (*Devakūṭaṃ . . . D°gaṇasevitaṃ*).—§ 377 (Dhaumyatīrthak.): III, **87**, 8302 (*°jushṭāyāṃ*, sc. *diçi prācyāṃ*), 8303 (*Gomatī . . . D°sevitā*); **88**, 8347 (*°vīreṇa Nāradena*); **89**, 8361 (*°sevite*, sc. the mountain Vaidūryaçikhara); **90**, 8402 (in Badarī).—§ 378 (Tīrthayātrāp.): III, **94**, 8487 (*°sattama*, i.e. Lomaça), 8508.—§ 383 (Paraçurāma): III, **99**, 8675.—§ 412 (Ashṭāvakrīya): III, **134**, 10659 (*deva devarshī Nārada-Parvatau*).—§ 421 (Gandhamādanapr.): III, **142**, 10902 (*mahānadī Badariprabhavā . . . D°gaṇasevitā*).—§ 423 (do.): III, **143**, 10966 (*deçān D°gaṇasevitān*); **145**, 11054 (*deva-D°pūjitaṃ Nara-Nārāyaṇasthānaṃ*), 11065 (*°carite deçe*).—§ 432 (Saugandhikāharaṇap.): III, **154**, 11371.—§ 434 (do.): III, **156**, 11439 (*divyapushkariṇī . . . siddha-D°pūjitā*).—§ 436 (Yakshayuddhap.): III, **159**, 11651 (*parama-siddhānāṃ*).—§ 439 (do.): III, **163**, 11855 (*sapta Devarshayaḥ . . . Vaçishṭhapramukhāḥ*, on Mahāmeru).—§ 444 (Nivātakavacayuddhap.): III, **169**, 12101 (*°ayaç caiva Dānavarshayaḥ*).—§ 447 (do.): III, **175**, 12303.—§ 450 (Ājagarap.): III, **178**, 12368 (*deçān girer Himavataḥ . . . D°-Siddhacāritān*).—§ 462 (Baka-Çakrasaṃv.): III, **193**, 13236 (*°gaṇasevita*, sc. Baka).—§ 496 (Skandotpatti): III, **224**, 14281 (*Vaçishṭhapramukhāḥ*).—§ 505 (Skandayuddha): III, **231**, 14538.—§ 525 (Rāmopākhyānap.): III, **273**, 15862 (*°rṣiṇāṃ tvaṃ khyāto bhūtabhavishyavit*, sc. Mārkaṇḍeya).—§ 526 (do.): III, **276**, 15929.—§ 547 (Karṇa): III,

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310, †17219 (°*īṇāṃ caritaṃ*, told by Mārkāṇḍeya to the Pāṇḍavas).—§ 555 (Indravijaya): V, **10**, 341; **12**, 378 (°*sattama*, i.e. Bṛhaspati), 382 (do.); **16**, 496 (°-*Gandharvaiḥ*), 498, 505 (°*gaṇatejasā*); **17**, 528.—§ 562 (Bhagavadyānap.): V, **83**, 2985.—§ 564 (Mātalīyop.): V, **98**, 3528 (°*sadṛçīṃ pūjāṃ*).—§ 565 (Gālavacarita): V, **109**, 3783 (in the east).—§ 576 (Bhagavadgītāp.): VI, **34**, 1230 (°*īṇāṃ Nāradaḥ*, sc. *asmi*, says Kṛshṇa).—§ 578 (Bhīshmavadhap.): VI, **45**, 1753 (came to see the battle).—§ 584 (do.): VI, **81**, 3571.—§ 596 (Pratijñāp.): VII, **73**, 2607 (*Brahma-devarshayaḥ*).—§ 599 (Jayadrathavadhap.): VII, **139**, 5746 (applauded the combatants).—§ 600 (Ghaṭotkacavadhap.): VII, **163**, †7292 (°-*Gandharva-surarshisaṅghāḥ*).—§ 605 (Karṇap.): VIII, **16**, 626 (°*saṅghāḥ*).—§ 608 (do.): VIII, **87**, 4423 (*Deva-Brahma-nṛparshīṇāṃ gaṇāḥ*), 4433 (*saha-D°-Cāraṇāḥ*), 4452 (*saha-D°-Cāraṇaiḥ*).—§ 615*u* (Skanda): IX, **44**, 2481; **45**γ, 2509.—§ 615*z* (Arundhatī): IX, **48**, 2812 (*siddha-D°dayitaṃ . . . Badarapācanaṃ*).—§ 615*aa* (Çrutāvatī): IX, **48**, 2829 (°*gaṇasaṃsadi*).—§ 618 (Jalapradānikap.): XI, **8**ζ, 214 (*Nāradapramukhāç ca sarva-D°ayaḥ*).—§ 621 (Rājadh.): XII, **10**, 298.—§ 624 (do.): XII, **18**, 543.—§ 635 (do.): XII, **37**, 1352 (*Bṛhaspatipurogān*).—§ 637 (do.): XII, **47**θ, 1607 (surrounded Bhīshma as he lay on his arrow-bed).—§ 641 (do.): XII, **91**, 3460 (°-*Pitṛ-Gandharvāḥ*); **122**, 4473 (°*sadṛçaḥ*, sc. Vasuhoma).—§ 663 (Mokshadh.): XII, **201**, †7367 (°*saṅghapravaro maharshiḥ | Bṛhaspatiḥ*).—§ 666 (Mokshadh.): XII, **209**, 7612.—§ 667 (do.): XII, **210**, 7663 (°*caritaṃ Gārgyaḥ*, sc. *veda*).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8339 (°*jushṭāyāḥ*, sc. *Gaṅgāyāḥ*), 8341 (°*kathitāḥ kathāḥ*).—§ 677 (Mokshadh.): XII, **233**, 8523 (°*Pitṛmānavān*); **235**, 8587 (°*Pitṛgurvartham*).—§ 694*b* (Jvarotpatti): XII, **284**, 10218 (*Aṅgiraḥ-pramukhāḥ*).—§ 704 (Mokshadh.): XII, **302**β, 11106 (°*vishayān*).—§ 712 (Çukotpatti): XII, **324**, 12178 (*vane . . . deva-D°saṅkule*); **325**, 12203.—§ 714 (Çukakṛtya): XII, **329**, 12378 (°*gaṇajushṭaḥ*, sc. *parvataḥ*; C. has by error °*guṇa*°).—§ 717*b* (Nārāyaṇīya): XII, **341**, 13062, 13093.—§ 718*b* (Uñchavṛttyup.): XII, **362**, 13866.—§ 721 (Ānuçāsanik.): XIII, **3**, 190 (°*sevitā*, sc. *Kauçikī*).—§ 730 (do.): XIII, **14***aa*, 987.—§ 751*b* (Çapathavidhi): XIII, **94**, †4589 (*Brahmarshi-D°-nṛparshimadhye*).—§ 759 (Ānuçāsanik.): XIII, **107**, 5319 (°*caritaṃ*), 5322 (do.), 5335 (*Rudra-D°kanyābhiḥ*).—§ 760 (do.): XIII, **112**, 5543 (°*Pitṛ-mānavāḥ*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **140***a*, 6347 (°*gaṇasevitaṃ*, sc. *sado Vṛshabhāṅkasya*, on Himavat).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **148**, 6817 (°*çaraṇasya*, i.e. Kṛshṇa).—§ 775 (Ānuçāsanik.): XIII, **166**, 7686.—§ 778*b* (Saṃvartta-Maruttīya): XIV, **7**, 157 (°*sattamaḥ*, i.e. Nārada).—§ 778*f* (Muñjavat): XIV, **8**, 184 (on Muñjavat).—§ 782*b* (Brāhmaṇagītā): XIV, **26**, 751 (*Prajāpatau pannagānāṃ D°iṇāñ ca saṃvidaṃ*), 752, 756 (*sarpa-D°-Dānavāḥ*).—§ 785 (Anugītāp.): XIV, **77**, 2237, 2244; **88**, 2638 (°*saṅkulaḥ*, sc. the açvamedha of Yudhishṭhira).—§ 787 (Āçramavāsap.): XV, **1**, 14 (*kathāḥ . . . purāṇarshi-D°-Pitṛ-Rakshasām*).—§ 788 (do.): XV, **27**, 736 (*Vyāsaḥ . . . D°gaṇasevitaḥ*).—§ 789 (Putradarçanap.): XV, **31**ζ, 848, 849 (have been incarnate as warriors in the battle).—§ 794 (Mahāprasthānikap.): XVII, **3**, 95, 106.

Devarshi[2], sg. Names of single Devarshis:—

Asita: I, 4045 (*A°*).

Bhūrbhuva: XIII, 5285 (read with B. *Bhūrbhuvaṃ cāpi*).

Bṛhaspati: I, 2705 (*B°*); II, 1793 (*B°*); V, 378 (°*sattama*), 382 (do.).

Kaçyapa: I, 2557.

Lomaça: III, 8471 (*L°*), 8487 (°*sattama*); XI, 775 (*L°*).

Nārada: I, 7342 (?), 7604 (*N°*), 7605, 7609, 7740 (*N°*), 7874 (*N°*), 7875; II, 145, 268, 2654; III, 4022, 8261 (°*caritaṃ*), 8347 (°*vīreṇa*), 12603 (*N°*), 12605 (do.), 16662; V, 3583, 3637; VI, 1217 (*N°*); VII, 2034 (*N°*), 2035, 2127, 2144, 2168 (*N°*); IX, 3056; XI, 14 (*N°*); XII, 144 (*N°*), 1074 (*N°*), 3029, 5829, 7038 (*N°*), 7520 (*N°*), 7564 (*N°*), 8348 (*N°*), 8418 (*N°*), 10555 (*N°*), 11510, 12314 (*N°*), 12423 (*N°*), 12583 (*N°*), 12647 (*N°*), 12893, 13772; XIII, 2204 (*N°*), 2208, 2209, 2210, 2222, 2227, 3255 (*N°*), 6337 (*N°*); XIV, 130 (*N°*), 157 (°*sattamaḥ*), 364 (*N°*); XV, 542 (*N°*), 562, 574, 1011 (*N°*).

Parvata: III, 8483 (*P°*).

Tanu: XII, 4679.

Uçanas: XII, 10660 (*Uçanāḥ*).

Vasishṭha: III, 16600; XIII, 3968 (*V°*).

Devarshi[3] = Çiva (1000 names[2]).

Devasārathi = Mātali: III, 12254.

Devasenā ("the army of the gods"), the wife of Skanda. § 495 (Skandotpatti): III, **224**, 14257 (*Prajāpateḥ* (i.e. Kaçyapa's) *kanyā*, sister of Daityasenā; Indra liberated her from Keçin), 14278 (Brahmán selected the son whom Agni would beget (i.e. Skanda) to become her husband).—§ 501 (Skandop.): III, **229**, 14446, 14447 (Skanda married *D.*), 14450, 14452.

Devasenāpati ("general of the army of the gods," or "husband of Devasenā") = Skanda: III, 14454, 14455, 14568.

Devasenāpriya = Skanda: III, 14635.

Devasiṃha = Çiva (1000 names[2]).

Devasthāna, a Brahmarshi. § 621 (Rājadharm.): XII, **1**β, 4.—§ 626 (do.): XII, **20**, 601, (602); **21**, (615).—§ 637 (do.): XII, **37**γ, 1370; **47**η, 1592.—§ 640 (do.): XII, **58**γ, 2116.—§ 780 (Açvamedhikap.): XIV, **14**β, 355, 364.

Devāsura, adj. ("concerning the gods and the Asuras"): I, 1418 (*abhūtapūrvaṃ saṃgrāme tadā D°e 'pi ca*), 4104 (*yuddhaṃ . . . D°opamaṃ*); III, 12269 (*atidevāsuraṃ karma*), 13216 (*saṃgrāme*), 14268 (*saṃgrāmaṃ*), 16374 (sc. *yuddhe*); IV, 1040 (°*samaḥ*, sc. *samāgamaḥ*), 1902 (°*samaḥ sannipātaḥ*); V, 1927 (*yuddhe*), 2986 (°*sya drashṭāraḥ*, sc. *yuddhasya*), 3645 (*yuddheshu*), 4299 (*yuddhe*); VI, 768 (*yuddhe*), 1754 (*raṇaṃ . . . D°opamaṃ*), 2073 (sc. *yuddhe*), 2474 (*yathā D°ṃ yuddhaṃ*), 3474 (*yathā D°e yuddhe*), 3649 (°*opamaṃ*, sc. *janakshayaṃ*), 4493 (*yathā D°e yuddhe*), 4583 (do.), 5411 (do.), 5567 (*yuddhe D°opame*); VII, 542 (*yathā D°e yuddhe*), 583 (*yuddhaṃ D°opamaṃ*), 758 (*yathā . . . yuddhe D°e*), 1084 (*yuddhaṃ . . . D°opamaṃ*), 2295 (*yuddhe*), 3821 (*mṛdhe*), 3947 (*yathā D°e yuddhe*), 3968 (*saṅgrāmaḥ . . . D°opamaḥ*), 4495 (*yuddhaṃ . . . D°opamaṃ*), 4601 (°*opamaṃ*), 4910 (*yuddhe*), 5231 (*yuddhaṃ D°opamaṃ*), 5886 (*yuddhe . . . yathā*), 7075 (*yathā D°e yuddhe*), 7582 (do.), 8819 (*yuddhe . . . D°opame*); VIII, 516 (*yathā D°e yuddhe*), 565 (do.), 1205 (*saṅgrāmaṃ . . . D°opamaṃ*), 1391 (*yathā . . . yuddhe D°e*), 2233 (*saṃgrāmaḥ . . . D°opamaḥ*), 2273 (*yuddhaṃ . . . Devāsuropamaṃ*), 3024 (°*e . . . mṛdhe . . . iva*); IX, 2529 (*yuddhe*), 3519 (*yuddhe*); XIII, 2175 (sc. *yuddhaṃ*).

Devāsuragaṇāçraya = Çiva (1000 names[2]).

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Devāsuraganādhyaksha = Çiva: VIII, 1574; XIII, 1259 (1000 names[2]).
Devāsuraganāgranī = Çiva (1000 names[2]).
Devāsuraguru[1] = Brahmán: XIII, 7634.
Devāsuraguru[2] = Çiva (1000 names[2]).
Devāsuramahāmātra = Çiva (1000 names[2]).
Devāsuramaheçvara = Çiva (1000 names[2]).
Devāsuranamaskṛta = Çiva (1000 names[2]).
Devāsuraparāyaṇa = Çiva (1000 names[2]).
Devāsurapati = Çiva (1000 names[2]).
Devāsuravaraprada = Çiva (1000 names[2]).
Devāsuravinirmātṛ = Çiva (1000 names[2]).
Devāsureçvara = Çiva (1000 names[2]).
Devasya tīrtham = Brahmasaras: XIII, 4553.
Devatātman = Çiva (1000 names[2]).
Devātideva[1] = Brahmán: XII, 10681 (*B°*).
Devātideva[2] = Çiva (1000 names[2]).
Devātithi, a prince. § 156 (Pūruvaṃç.): I, **95**, ††3775 (son of Akrodhana and Karambhā), ††3776 (husband of Maryādā and father of Ariha).
Devavana, name of a sacred place. § 377 (Dhaumyatīrthak.): III, **87**, 8322 (*rāmyaṃ tāpasair upaçobhitaṃ*, in the east).
Devavara[1] = Sūrya: III, 161.
Devavara[2] = Vishṇu: III, 13580.
Devavara[3] = Brahmán: XIII, 4949.
Devavara[4] = Çiva: XII, 10805 (*Ç°*).
Devavrata = Bhīshma, q.v.
Devāvṛdha, a prince. § 6 (Anukram.): I, **1***a*, 228 (in Sañjaya's enumeration of departed kings).—§ 608 (Karṇap.): VIII, **85***ρ'*, †4307 (*Kṛātha-D°au*, among the *Kuru* warriors; but should we not read *Daivāvṛdha*? cf. *Devāvṛdhasūnuḥ*, v. 4322).—§ 677 (Mokshadh.): XII, **235**, 8595 (by having given a costly umbrella to a brahman *D.* attained to heaven). — § 767 (Ānuçās.): XIII, **137***a*, 6251 (do.).
Devāvṛdhasūnu = Babhru: VIII, †4322.
Devayājin, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2572.
***Devayāna**, subst. (or adj., sc. *pathin*) ("the way that leads to the gods"): I, 3681; III, 123 (sc. *caturvargaḥ* ?), 10100, 10104, 10106, 15442 (*°caraḥ*); V, †793; XII, 525, 9609 (pl.), 12394 (*°caraḥ*); XIII, 1081 (*°ānām āditya dvāram ucyate*), †4312, †4318; XIV, 980 (pl.); XV, 930 (pl.).
Devayānī, daughter of Uçanas (Çukra) and wife of Yayāti. § 143 (Nahusha): I, **75**, 3159 (mother of Yadu and Turvasu). — § 145 (Kaca): I, **76**, 3186, 3197, 3198, 3205, 3206, 3207, 3208, 3212, (3213), 3222, 3226, †3229, (†3231), †3233, †3239, (†3240), †3241 (prevailed upon *Uçanas* to revive *Kaca*); **77**, (3256), 3263, (3264), (3271), 3273, 3276 (*Kaca* would not accept her as his wife, because he, being a disciple of Uçanas, regarded her as his sister; *D.* then cursed *Kaca*).—§ 146: When *Kaca* had imparted to the gods the *Sañjīvanī* they set out with *Indra* at their head to defeat the *Asuras*. In a wood like *Caitraratha*, *Indra* transformed himself into wind and mixed up the clothes of some bathing maidens. A quarrel about the clothes resulted in *D.'s* being thrown into a well by *Çarmishṭhā*, the daughter of *Vṛshaparvan*. *Yayāti* found her and drew her up by her right hand, and then returned to his capital. *Devayānī* sent *Ghūrṇikā* to inform *Çukra* of what had passed (I, **78-79**). *Çukra* threatened *Vṛshaparvan* that he would leave the Asuras, until *Çarmishṭhā*, together with 1,000 maidens, was given to *D.* (I, **80**). Surrounded by *Çarmishṭhā* and 2,000 maidens, *Devayānī* one day again met *Yayāti*, who at her request received her in marriage from *Çukra*, and promised that he would never invite *Çarmishṭhā* to share his bed (I, **81**): I, **78**, 3284, 3285, (3285), 3290, (3297), 3302, (3303), 3307, (3309), 3314; **79**, 3319, 3321, (3326); **80**, 3341, 3343, 3344, (3345), 3346, (3347), 3348, 3350, 3351, (3354), 3356, (3357); **81**, 3359, 3363, 3364, (3367), (3370), (3373), (3375), 3376, (3377), (3379), (3382), (3385), 3386, (3388), 3392, 3395.—§ 147: *Devayānī* gave birth to a son. After 1,000 years had elapsed, *Çarmishṭhā* attained to puberty and prevailed upon Yayāti to beget a son also with her (I, **82**); to *Devayānī* she said that she had born the child to a *ṛshi* whose name she had not dared to ask. The sons of *Devayānī* were *Yadu* and *Turvasu*, those of *Çarmishṭhā* were *Druhyu*, *Anu*, and *Pūru*. One day, when *Devayānī* was walking in the wood together with *Yayāti*, she met the children of *Çarmishṭhā* and asked them: "Who is your father?" They then pointed to *Yayāti*. *Devayānī* in anger withdrew to *Uçanas*, followed by *Yayāti*. *Uçanas* cursed *Yayāti* to be overcome by decrepitude, yet with the permission of transferring it to someone else, and he added that that son of *Yayāti* who would give him his own youth should succeed *Yayāti* on the throne, etc. (I, **83**): I, **82**, 3397, 3398, 3400, 3401, 3404, 3411, 3419; **83**, 3424, 3425, (3425), (3428), (3430), 3432, 3434, (3436), (3437), 3439, (3442), 3446, (3451), 3461.—§ 148 (Yayāti): I, **85**, 3519 (*°yāḥ sutaṃ . . . Yaduṃ*). — § 156 (Pūruvaṃç.): I, **95**, ††3761 (*Uçanaso duhitā*), 3762 (*Yaduñ ca Turvasuñ caiva D°ī vyajāyata*).—§ 569 (Bhagavadyānap.): V, **149**, 5045 (*Yaduḥ . . . D°yāḥ sutaḥ*).—§ 595 (Shoḍaçarāj., v. Yayāti): VII, **63**, 2297 (wife of Yayāti).—§ 599*e* (Çini): VII, **144**, 6030 (*Yayāter D°yān tu Yadur jyeshṭo 'bhavat sutaḥ*). Cf. Auçanasī, Bhārgavī, Çukratanayā.
Devayuga = Kṛtayuga. I, 1073; II, 421; III, 8492, 8686; X, 786; XII, 93; XIII, 3903.
Deveça[1] ("lord of the gods") = Brahmán: I, 1647; III, 10949 (*B°*); VI, 5770 (*Pitāmahaṃ*); VII, 2081; IX, 1964 (*B°*), 2494; XII, 9218, 10187, 10195; XIII, 1113 (*B°*), 2256, 3890, 4925, 4943, 6845 (*Pitāmahaḥ*).
Deveça[2] (do.) = Çiva: I, 1932 (*Çūlapāṇiḥ*), 2315, 7322; III, 1545, 1631, 7034 (*Sthāṇuḥ*); VII, 1758, 1759 (all. to Jayadrathavimokshaṇaparvan); VIII, 1457, 1465, 1512, 1516, 1536, 1541, 1544, 1545, 1590, 1601, 1612; IX, 2050 (?), 2483 (*Çūlahastaṃ*); X, 251; XII, 10675, 12172; XIII, 744, 794, 796, 876, 922, 923, 6665, 6760, 6804 (read *Deveçaḥ* with B.).
Deveça[3] (do.) = Daksha: IX, 2044.
Deveça[4] (do.) = Indra: I, 3844 (?), 4409, 8225 (*Çatakratuṃ Sahasrākshaṃ*); III, 1771 (*Pākaçāsanaṃ*), 8413, 12010 (*Maghavān*), 14374, 14376, 16990 (*Purandaraṃ*); V, 525, 3664, 3682; VII, 37, 3861; VIII, 1670; IX, 2832; XII, 8414; XIII, 2307, 5972 (*Çacīpate*).
Deveça[5] (do.) = Kṛshṇa or Vishṇu: III, 10120 (not = Kṛshṇa?), 12947 (do.?), 15535; V, 411 (not = Kṛshṇa); VI, †1271, †1283, †1291, †2604, 2963; XII, 12714, 12804, 12874, 13001, 13363, 13415, 13581 (*Hariṃ Nārāyaṇaṃ*), 13657, 13658; XIII, 1113 (according to the reading of C.; B. has *Deveçaḥ* = Brahmán), 6887 (*Yādavaṃ*), 7801 (Vishṇu's 1000 names).
Deveça[6] (do.) = Yama: III, 16757.
Deveça[7], dual (*°au*) = Brahmán and Çiva: III, 499.
Deveçaya = Mahāpurusha (Mahāpurushastava).
Deveçī = Umā: XII, 10301.
Deveçvara[1] = Çiva: VIII, 1469.

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Deveçvara[2] = Indra: II, 286, 1800 (?, *yathā*); III, †10257, 17192; VII, 9053 (*yathā*); XII, 12205 (*Çakraḥ*).
Devendra[1] = Indra, q.v.
Devendra[2] = Nahusha, q.v.
Devendra[3] = Çiva (1000 names[1–2]).
Devendratanaya = Arjuna: VII, 7716.
Devī[1], an Apsaras. § 191 (Arjuna): I, **123**, 4818 (among the Apsarases who danced at the birth of Arjuna).
Devī[2] = Umā (Durgā), q.v.
Devī[3], the wife of Varuṇa. § 124 (Aṃçāvat.): I, **66**, 2616 (the eldest daughter of Çukra; mother of Bala and Surā).
Devī[4] = Sāvitrī (the wife of Brahmán): V, 3969 (*reme . . . yathā D°yāṃ Pitāmahaḥ*); XII, 7204, 7205 (*Vedamātā*), 7206, 7207, 7209, 7210, 7211, 7335.
Devikā[1], wife of Yudhishṭhira. § 159 (Pūruvaṃç.): I, **95**, ††3828 (daughter of Govāsana Çaibya, wife of Yudhishṭhira, and mother of Yaudheya).
Devikā[2], a river. § 360 (Tīrthayātrāp.): III, **82**, 5044 (a tīrtha), 5045, 5049. — § 494 (Āṅgirasa): III, **222**, 14229 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, **9**λ, 324 (in Bhāratavarsha). — § 733*c* (Pushkara): XIII, **25**, 1696 (a tīrtha).—§ 733*i* (Ānuçāsanik.): By bathing in *D.* and in Sundarīkāhrada, as also in the tīrtha Açvinī, one acquires great beauty after death: XIII, **25**, 1707.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***c*, 6764 (among the rivers who are present with Umā).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7645.
Devyās tīrtha(ṃ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6064, 6072 (the same?).
Dhāma, pl. (*°āḥ*), a class of celestial beings, mostly mentioned together with the Yāmas. § 520 (Mudgala): III, **261**, 15446 (*Yāmā Dh°āç ca*).—§ 565 (Gālavacarita): V, **111**, 3837 (*munayaḥ*, only in B.).—§ 615*u* (Skanda): IX, **44**, 2482 (*Yāmā Dh°āç ca*).
Dhamadhamā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2638.
Dhāmakeçin = Sūrya (the Sun): III, 193.
Dhāman[1] = Kṛshṇa: XII, 1513.
Dhāman[2] = Vishṇu (1000 names).
Dhāmavid = Kṛshṇa: XII, 1513.
Dhanada[1] = Kubera, q.v.
Dhanada[2], a follower of Kubera. § 269 (Vaiçravaṇasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).
Dhanada[3], a mountain (?). § 731*b* (Ashṭāvakra-Diksamvāda): XIII, **19**, 1396 ("the dominions of the Lord of Treasures," PCR.).
Dhanada[4] = Çiva (1000 names[1]).
Dhanadā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2631.
Dhanadeçvara, Dhanādhigoptṛ, Dhanādhipa, Dhanādhipati = Kubera, q.v.
Dhanādhyaksha[1] = Kubera, q.v.
Dhanādhyaksha[2] = Çiva: X, 258.
Dhanadodyāna ("the garden of Kubera"). § 430 (Hanūmad-Bhīmasaṃv.): III, **150**, 11287 (*rakshitaṃ Yaksha-Rākshasaiḥ*, in the north).
Dhanānām īçvara(ḥ) = Kubera, q.v.
Dhanañjaya[1] = Arjuna, q.v.
Dhanañjaya[2], a serpent. § 47 (Sarpanāmak.): I, **35**, 1550 (enumeration).—§ 268 (Varuṇasabhāv.): II, **9**, 361 (in the palace of Varuṇa).—§ 564 (Mātalīyop.): V, **103***γ*, 3625 (enumeration). — § 606 (Tripurākhyāna): VIII, **34**, 1483 (among the serpents who became the cords with which the manes of the steeds of Çiva were bound).
Dhanañjaya[3] = Vishṇu (1000 names).
Dhanañjaya[4], pl. (*°āḥ*), a family of brahmans. § 286 (Rājasūyikap.): II, **33**, 1238 (*°ānām ṛshabhaḥ Susāmā*).
Dhanañjayā, name of an army. § 615*u* (Skanda): IX, **46**, 2665 (given to Skanda by Çiva).
Dhanañjayāgraja ("elder brother of Arjuna") = Bhīmasena: IX, 3238.
Dhanañjayasuta ("son of Arjuna") = Babhruvāhana: XIV, 2380.
Dhanapati = Kubera, q.v.
Dhanaprada = Mahāpurusha (Mahāpurushastava).
Dhaneça = Kubera, q.v.
Dhaneçvara[1] = Kubera, q.v.
Dhaneçvara[2] = Vishṇu (1000 names).
Dhaneçvarākrīḍa ("the sporting place of Kubera"). § 448 (Ājagarap.): III, **176**, 12317 (on Gandhamādana?).
Dhanin, the messenger of the Kapas. § 772*p* (Kapa, pl.): XIII, **158**, 7333, 7341, 7342.
Dhanishṭhā, sg. or pl., a nakshatra = Çravishṭhā, BR. (v. Su. Si.). § 502 (Manushyagrahak.): III, **230**, 14463 (*°ādis tato kālo Brahmaṇā parikalpitaḥ*, cf. Nīl.). — § 746 (Ānuçāsanik.): XIII, **64**, 3280 (pl., merit of making gifts under the constellation *Dh.*).—§ 749 (do.): XIII, **89***a*, 4266 (sg., merit of performing a çrāddha under the constellation *Dh.*).—§ 759 (do.): XIII, **110**, 5391 (pl., description of the candravrata).
Dhanurdhara[1], a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putran.): I, **117**, 4550. Cf. Dhanurgraha.
Dhanurdhara[2] = Çiva: VII, 9536.
Dhanurdhara[3] = Vishṇu (1000 names).
Dhanurgraha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2738.—§ 608 (Karṇap.): VIII, **84**ξ′, 4262 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena). Cf. next.
Dhanurgrāha, a son of Dhṛtarāshṭra. § 608 (Karṇap.): VIII, **51***δδ*, 2447 (attacked Bhīmasena). Cf. prec.
Dhanurvaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2564.
Dhanurveda[1] ("the science of arms"). § 56 (Parikshit): I, **49**, 1945 (*°e tu çishyo 'bhūn nṛpaḥ Çāradvatasya*, sc. Parikshit). — [§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2236 (*vidvāṃso Vede dhanushi ca*).]—§ 130 (Aṃçāvat.): I, **67**, 2707 (*°e ca Vede ca . . . varishṭhaṃ Droṇaṃ*).—§ 173 (Pāṇḍurājyābhisheka): I, **109**, 4355 (*°e ca Vede ca . . . pāragāḥ*, sc. Dhṛtarāshṭra, Pāṇḍu, and Vidura). — § 198 (Çāradvat): I, **130**, 5073 (mastered by Çāradvat), 5075, 5085, 5088, 5091 (*caturvidhaṃ*, Çāradvat taught it to Kṛpa), 5092 (Kṛpa taught it to his disciples).—§ 199 (Droṇa): I, **130**, 5099 (Droṇa taught it to Dhṛtarāshṭra's and Pāṇḍu's sons).—§ 201 (do.): I, **130**, 5117 (*°paraḥ*, sc. Droṇa), 5119, 5132 (Droṇa learnt the *Dh.* from Rāma Jāmadagnya).—§ 202 (do.): I, **131**, 5172 (*°eikīrshayā*).—§ 203 (do.): I, **132**, 5223 (do.).—§ 204 (Ekalavya): I, 5240, 5255 (*°kṛtaçramaṃ*, sc. Ekalavya).—§ 210 (Sambhavap.): I, **139**, 5524 (Agniveça was the disciple of Agastya in the *Dh.*).—§ 233 (Svayaṃvarap.): I, **188**, 7051 (*°paraiḥ*).—§ 234 (do.): I, **190**, 7101 (*sākshāt*), 7104.—§ 253*b* (Haraṇāharaṇap.): The *Dh.* is both celestial and human, and consists of four branches (*catushpādaṃ*) and ten divisions (*daçavidhaṃ*): I, **221**, 8032 (acquired by Abhimanyu from Arjuna).—§ 264 (Sabhākriyāp.): II, **4**, 128 (Arjuna instructed the young princes in the *Dh.*).—§ 265 (Lokapālasabhākhyānap.): II, **5**, 256 (*°sya sūtraṃ*).—§ 329 (Kāmyakavanapr.): III, **36**, 1454 (*°parāḥ*).—§ 330 (Indradarçana): III, **37**, 1459 (*catushpādaḥ*). — § 383

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(Paraçurāma): III, **99**, 8676 (visible in the body of Rāma Dāçarathi).—§ 395 (Jamadagni): III, **115**, 10169 (*tan*— i.e. Jamadagni — *tu kṛtsno Dh°aḥ pratyabhāt*). — § 407 (Māndhātrup.): III, **126**, 10455 (*Vedāḥ sa-Dh°āḥ*, learnt by Māndhātṛ).—§ 449 (Ājagarap.): III, **177**, †12359 (*sadā-Dh°ratipradhānāḥ*). — § 453 (Mārkaṇḍeyas.): III, **183**, †12580 (*°ratipradhānāḥ*), †12582 (do.).—§ 487 (Pativratop.): III, **215**, 14054 (*°parāyaṇaḥ*). — § 515 (Karṇadigvijaya): III, **253**, 15216.—§ 527 (Rāmop.): III, **277**, 15948 (pl.). —§ 552 (Goharaṇap.): IV, **58**, 1830 (*°aç ca kārtsnena yasmin* —i.e. in Droṇa—*nityaṃ pratishṭhitaḥ*).—§ 570*d* (Rukmin): V, **158**, 5352 (*kṛtsnaṃ Dh°ṃ catushpādam avāptavān*, sc. Rukmin). — § 573 (Ambop.): V, **192**, 7548 (*pratipede catushpādaṃ Dh°ṃ*, sc. Çikhaṇḍin). — § 581 (Bhīshmavadhap.): VI, **61**, 2692 (*°vidaḥ*).—§ 582 (do.): VI, **74**, 3271 (*°viçāradāḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **23**o, 988 (*astrāṇāñ ca Dh°e Brāhme Vede ca pāragaṃ . . . Satyadhṛtiṃ*).—§ 599 (Jayadrathavadhap.): VII, **112**, 4311 (*°e gatāḥ pāraṃ*, sc. the Rukmarathas), 4333 (*°e ca nishṭhitaḥ*); **130**, 5318 (*°sya pāragaḥ*, sc. Droṇa).—§ 603 (Nārāyaṇāstramoksh.): VII, **194**, 8967 (*yena* — i.e. by Droṇa — *Rāmād avāpyeha Dh°ṃ mahātmanā proktāny astrāṇi divyāni putrāya guṇakāṅkshiṇā*), 8975 (*°e ca pāragaḥ*, sc. Açvatthāman).— § 604 (Karṇap.): VIII, **2**, 37 (*sākshād Rāmeṇa yo bālye Dh°e upākṛtaḥ*, sc. Bhīshma); **9**, 328 (*yasya çikshām upāsate Dh°ṃ cikīrshantaḥ*, i.e. Açvatthāman's), 329 (*ācāryo yo Dh°e Gautamo rathasattamaḥ | Kṛpaḥ*). — § 606*b* (Paraçu-Rāma): VIII, **34**, 1613 (*Bhārgavo*—i.e. Rāma Jāmadagnya—*'pi dadau divyaṃ Dh°ṃ mahātmane Karṇāya*).—§ 608 (Karṇap.): VIII, **74**, †3799.—§ 615*u* (Skanda): IX, **44**, 2471 (*catushpādaḥ*, came in bodily form to Skanda).—§ 621 (Rājadh.): XII, **2**, 50 (*cakārāṅgirasāṃ çreshṭhād* — i.e. from Droṇa — *Dh°ṃ*, sc. Karṇa), 54; **3**, 77.— § 638*b* (Rāmop.): XII, **49**, 1747 (*°sya pāragaṃ Rāmaṃ kshatriyahantāraṃ*).—§ 639 (Rājadh.): XII, **50**, 1828 (*°e Vede ca*).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2220 (*°e ca pāragaḥ*, sc. Pṛthu Vainya). —§ 656 (Khaḍgotpatti): XII, **166**, 6128 (*°sya pāragaḥ . . . Bhīshmaḥ*).—§ 720*b* (Sudarçanop.): XIII, **2**, 91 (*°e ca Vede ca tirato yo 'bhavat sadā*, sc. Madirāçva) —§ 736*b* (Vītahavyop.): XIII, **30**, 1948 (*°e ca Vede ca sarvatraiva kṛtaçramāḥ*, sc. the sons of Haihaya), 1970 (*Vedāñ cāpi jagau kṛtsnaṃ Dh°ñ ca*, sc. Pratardana).—§ 745*c* (Cyavana-Kuçikasaṃv.): XIII, **56**, 2910 (*sākshāt kṛtsno Dh°aḥ samupasthāsyate*, sc. to Ṛcīka). — § 759 (Ānuçāsanik.): XIII, **104**, 5100 (*°e ca Vede ca*).—§ 785 (Anugītāp.): XIV, **66**, 1959 (*°ṃ grahīshyati*, sc. Parikshit).

Dhanurveda[2] = Vishṇu (1000 names).

Dhanur yantrāṇāṃ = Çiva (1000 names[1]).

Dhanus = Çiva: VII, 9536.

Dhanushākhya, a ṛshi. § 717*c* (Uparicarā): XII, **337***c*, 12758. Cf. next.

Dhanushāksha, a ṛshi. § 415 (Medhāvin): III, **135**, 10741, 10743, 10746. Cf. prec.

Dhanvācārya = Çiva: VII, 9536.

Dhanvantara[1] = Çiva: VII, 9536.

Dhanvantara[2], v. Dhanvantari.

Dhanvantari[1], the celestial physician. § 28 (Amṛtamanthana): I, **18**, 1149 (when the gods churned the ocean, *Dh.* arose having a white vessel of amṛta in his hand) — § 753 (Ānuçāsanik.): XIII, **97**, 4662 (B. *Dh°eḥ*, but C. reads *Dh°re* (from *Dhanvantara*), the bali sacrifice to *Dh.* shall be performed in the north-eastern region).

Dhanvantari[2] = Sūrya: III, 155.

Dhanvantari[3] = Çiva (1000 names[2]).

Dhānvantarya, a sacrifice. § 753 (Ānuçās.): XIII, **97**, 4660.

Dhanvin[1] = Çiva, q.v.

Dhanvin[2] = Vishṇu (1000 names).

Dhara[1], one of the Vasus. § 116 (Vasu, pl.): I, **66**, 2582, 2583 (son of Prajāpati(?) and Dhūmrā), 2585 (father of Draviṇa and Hutahavyavaha).—§ 164 (Āpavop.): I, **99**, 3956 (*°ādayaḥ*, sc. the Vasus).—§ 770 (Ānuçāsanik.): XIII, **151***δ*, 7094 (enumeration of the Vasus). Cf. Pṛthu.

Dhara[2], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**$_{\chi}$, 7009.

Dhara[3] = Çiva (1000 names[1–2]).

Dhara[4] = Vishṇu (1000 names).

Dhara[5], v. Tvashṭādhara.

***Dharā** ("the Earth," personif.): I, 1584, 2485.

Dhārā, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8003.

Dharādhara[1] ("supporter of the earth") = Balarāma (Çesha): XIII, 6860, 6867.

Dharādhara[2] = Vishṇu (1000 names).

Dhāraṇa[1], a prince. § 562 (Bhagavadyānap.): V, **74**$_{\gamma}$, 2732 (*Candravatsānāṃ*, among eighteen vile kings who annihilated their kinsmen, etc.).

Dhāraṇa[2], a serpent. § 564 (Mātalīyop.): V, **103**$_{\gamma}$, 3632.

Dhāraṇa[3] = Çiva: XII, 10424 (1000 names[1]); XIV, 208.

Dharaṇī = Skanda: III, 14641.

Dharaṇīdhara, pl. (*°aḥ*) ("supporters of the earth"). § 770 (Ānuçāsanik.): XIII, **151***κ*, 7119 (*sapta*, i.e. Dharma, etc.).

Dharaṇīdhara[1] = Çiva: XIV, 208.

Dharaṇīdhara[2] = Vishṇu (1000 names).

Dharāputra ("the son of the Earth") = Aṅgāraka (the planet Mars). § 611 (Çalyap.): IX, **11**, 545 (*Bhṛgusūnu-Dharāputrau Çaçijena samanvitau*, omens).

Dharma[1], the god of justice (sometimes co-ordinate to Yama). § 4 (Anukram.): I, **1**, 112, †166.—§ 11 (Parvasaṅgr.): I, **2**, 375, 448, 477, 635, 638. — § 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2291 (*suto Dh°sya . . . Yudhishṭhiraḥ*).— § 80 (Aṇīmāṇḍavya): I, **63**, 2422, 2423, 2425 (cursed by Aṇīmāṇḍavya to be born by a çūdra-woman, cf. § 172).— § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2444 (father of Yudhishṭhira, cf. § 190).—§ 115 (Aṃçāvat.): I, **66**, 2577 (married ten daughters of Daksha), 2578 (*°patnyaḥ*, the ten wives of *Dh.* are enumerated), 2579 (?, *dvārāṇy etāni Dharmasya vihitāni Svayambhuvā*).—[§ 116 (Vasu, pl.): I, **66**, 2582 (according to Nīl., *Dh.* here, as in other passages, is stated to be the father of the Vasus).]—§ 117 (Aṃçāvat.): I, **66**, 2595 (sprang in human form out from the right breast of Brahmán; he has three sons, *Çama*, *Kāma*, and *Harsha*).— § 130 (do.): I, **67**, [2721 (*Atreḥ . . . putraṃ*, incarnate as Vidura)], 2745 (a part of *Dh.* incarnate as Yudhishṭhira). —§ 135 (Çakuntalop.): I, **74**, †3017 (*°aç ca jānati narasya vṛttaṃ*).—§ 138 (Daksha Prācetasa): I, **75**, 3133 (married ten daughters of Daksha).—§ 157 (Pūruvaṃç.): I, **95**, 3814 (father of Yudhishṭhira, cf. § 190).—§ 171 (Vicitravīryasutotpatti): I, **106**, 4302 (reborn as Vidura).—§ 172 (Aṇīmāṇḍavyop.): I, **107**, 4305; **108**, 4329 (*sadanaṃ . . . Dh°sya*), 4330, (4332), 4333, 4335 (Aṇīmāṇḍavya regarded the punishment which *Dh.* had inflicted on him as too severe, and cursed *Dh.* to be born by a çūdra-woman. Then *Dh.* was born as Vidura).—§ 189 (Pāṇḍu): I, **122**, 4754, 4755, 4756, 4757 (Pāṇḍu prevailed upon Kuntī to summon *Dh.*).—§ 190 (Pāṇḍavotpatti): I, **123**, 4759 (read *Dharmaṃ acyutaṃ* with B.), 4760, 4761, 4762 (*Dh.* then begat

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Yudhishṭhira on Kuntī).—§ 213 (Jatugṛhap.): I, **151,** 5908 (*°ād Indrāc ca Vātāc ca sushuve yā sutān imān*, i.e. Kuntī).—§ 286 (Rājasūyikap.): II, **33,** 1250 (*°o vigrahavān iva*, sc. Yudhishṭhira).—§ 299 (Dyūtap.): II, **68,** 2295, 2297 (when the attire of Draupadī was torn away, *Dh.* repeatedly covered her with another).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12,** 480 (Kṛshṇa became *Dh.*, etc.).—§ 370 (Tīrthayātrāp.): III, **84,** 7079 (performed austerities in Dharmatīrtha), 8077 (present in Dharmaprastha), 8080 (i.e. an image of *Dh.*).—§ 377 (Dhaumyatīrthak.): III, **88,** 8350, 8351 (Kṛshṇa identified with *Dh.*).—§ 392 (Tīrthayātrāp.): III, **114,** 10098 (performed a sacrifice on the Vaitaraṇī).—§ 401 (Balarāma): III, **119,** †10258 (*°sya sute*, i.e. Yudhishṭhira).—§ 408 (Jantūpākhyāna): III, **128,** (10504).—§ 438 (Yakshayuddhap.): III, **162,** 11818 (*°sya . . . sutaḥ*, i.e. Yudhishṭhira).—§ 448 (Ājagarap.): III, **176,** †12332 (*°sya sutaḥ*, i.e. Yudhishṭhira).—§ 455 (Brāhmaṇamāhātmyak.): III, **185,** 12703 (?, among the honorific appellations of a king).—§ 548 (Āraṇeyap.): III, **312,** 17242 (*°s tu vibhajaty artham ubhayoḥ puṇyapāpayoḥ*); **313,** 17331 (Dharma causes the sun to set); **314,** 17424 (*e:* Dharma says: Fame, truth, self-restraint, purity, candour, etc., are my body; abstention from injury, etc., are the doors (through which I am accessible)), 17428, (17443), 17444; **315,** 17448 (in the shape of a Yaksha *Dh.* put Yudhishṭhira, etc., to test; then he granted him some boons, among those that the Pāṇḍavas might live unrecognized during the thirteenth year).—§ 549 (Pāṇḍavaprav.): IV, **1,** 4, 9 (all. to § 548).—§ 550 (Samayapālanap.): IV, **13,** 327 (*prasādāc ca Dh°sya*, all. to § 548).—§ 551 (Kīcakavadhap.): IV, **16,** 477 (*°pāçaº*).—§ 561 (Yānasandhip.): V, **60,** 2367 (*Dh.*, etc., will from parental affection assist the Pāṇḍavas); **61,** 2387, 2399.—§ 562 (Bhagavadyānap.): V, **90,** 3196 (*dhārayati prajāḥ*), 3197.—§ 564 (Mātalīyop.): V, **105***c*, 3708.—§ 565 (Gālavac.): V, **106,** 3721, 3728, 3730, 3731 (in the shape of Vasishṭha *Dh.* put Viçvāmitra to test, who then from a kshatriya became a brahman); **108,** 3764 (*cakshushī . . . Dh°sya*, in the east); **109,** 3782 (*etad dvitīyaṃ Dh°sya dvāraṃ*, sc. the south); **112,** 3850 (*°sya cakshushī*, in the east); **113,** 3881; **117,** 3974 (Dhṛti is his wife).—§ 567 (Bhagavadyānap.): V, **128,** 4303, 4304, 4305 (*Dh.* bound the Asuras with his nooses and made them over to Varuṇa).—§ 592 (Saṃçaptakavadhap.): VII, **23,** 1035 (*°-Māruta-Çakrāṇām Açvinoḥ*, their images on the standards of the five Draupadeyas).—§ 593 (Abhimanyuvadhap.): VII, **40***o*, 1694 (do.).—§ 603*b* (Nārāyaṇa): VII, **201,** 9447 (Nārāyaṇa took birth as the son of *Dh.*).—§ 603 (Nārāyaṇāstramoksh.): VII, **202,** 9627 (*°aç ca Vṛsha ucyate*).—§ 608 (Karṇap.): VIII, **69,** 3460 (?, *dhāranād Dharmam ity āhur, Dharmo dhārayati prajāḥ*).—§ 615*u* (Skanda): IX, **45***γ*, 2519 (different from Yama, came to the investiture of Skanda), (*κ*) 2682 (?).—§ 617 (Aishīkap.): X, **10,** 569 (*dharmena Dh°pratimasya rājñaḥ*, i.e. Yudhishṭhira).—§ 641 (Rājadharm.): XII, **59,** 2253 (married to Çrī, and father of Artha), 2254; **72,** 2773 (the king is *Dh.*); **90,** 3377 (*Vṛsho hi bhagavān Dh°ḥ*), 3379 (etymology: *dhanāt sravati Dh°o hi dhāranād veti niçcayaḥ*); **122,** 4512 (*vinayātmakaḥ*); **128,** 4710 (assumed the shape of a muni named Tanu).—§ 661 (Mokshadh.): XII, **198,** 7188 (Yudhishṭhira had sprung from a portion of Dharma).—§ 662*b* (Jāpakop.): XII, **199***a*, 7213 (different from Yama), 7217, (7218), 7218, 7221, (7222), 7223, (7224), (7226), 7231, 7251, 7265, (7276), 7276, 7316; **200***a*, 7332, 7363.—§ 664 (Mokshadh.): XII, **207,** 7539 (married ten daughters of Daksha, cf. § 115), 7540 (father of the Vasus, cf. § 116).—§ 680*b* (Tulādhāra-Jājalisaṃv.): XII, **265,** 9446 (?, *°sya vacanāt*).—§ 686 (Mokshadh.): XII, **273,** 9827, 9829 (in the shape of a deer *Dh.* put the brahman Satya to the test).—§ 704 (do.): XII, **301***a*, 11094.—§ 717*b* (Nārāyaṇīya): XII, **335,** 12666 (Nārāyaṇa took birth as *Dh.'s* son in a quadruple form), (*a*) 12685 (among the twenty-one Prajāpatis; different from Yama); **343,** XI), ††13219 (married ten daughters of Daksha, cf. § 115), 13266 (Nārāyaṇa took birth as Dharma's son in a double form, viz. as Nara and Nārāyaṇa), 13286 (*Naro Nārāyaṇaç caiva jātau Dh°kulodvahau*); **348***cc*, 13449 (*janma Dh°gṛhe caiva Nara-Nārāyaṇātmakaṃ*).—§ 720*b* (Sudarçanop.): XIII, **2,** 162 (in the shape of a brahman *Dh.* put Sudarçana to the test).—§ 721*b* (Viçvāmitrop.): XIII, **4,** 204 (*sākshād Dh°a ivāparaḥ*).—§ 736*b* (Vītahavyop.): XIII, **30,** 1952 (do.).—§ 766 (Ānuçāsanik.): XIII, **126,** (6028).—§ 770 (Ānuçāsanik.): XIII, **151***κ*, 7119 (among the seven *dharaṇīdharāḥ*).—§ 782*f* (Janaka): XIV, **32,** 911 (in the shape of a brahman *Dh.* examined Janaka).—§ 784 (Uttaṅka): XIV, **54,** 1573 (the eldest son of Kṛshṇa (Vishṇu)).—§ 786*b* (Nakulākhyana): XIV, **90,** 2771, 2788, 2795, 2797 (in the shape of a brahman *Dh.* put a brahman family to the test).—§ 786*e* (Agastya): XIV, **91,** 2872.—§ 786*f* (Jamadagni): XIV, **91,** 2888, 2889, 2897, 2899 (in order to put Jamadagni to test *Dh.* assumed the form of Krodha; at last Krodha was cursed to become a mungoose).—§ 787 (Āçramavāsap.): XV, **20,** 556 (Yudhishṭhira is identified with *Dh.*).—§ 788 (do.): XV, **28,** 751, 752, 754, 756, 758, 759, 761 (has been born as Vidura through the curse of Māṇḍavya, cf. § 172).—§ 789 (Putradarçanap.): XV, **30,** 824 (*°sya jananī*, i.e. Kuntī, *Dh.* = Yudhishṭhira); **31***η*, 851 (Vidura and Yudhishṭhira had been born from portions of *Dh.*).—§ 794 (Mahāprasthānikap.): XVII, **3,** 89 (followed the Pāṇḍavas on their mahāprasthāna in the shape of a dog), (90), 95.—§ 795 (Svargārohaṇap.): XVIII, **2,** 76; **3,** 82, 110, 120, 123; **5,** 169 (after death Vidura and Yudhishṭhira entered *Dh.*). Cf. Dharmarāja, Vṛsha, Yama.

Dharma[2] = Sūrya: III, 191.

Dharma[3] = Skanda: III, 14643.

Dharma[4] = Kṛshṇa: XII, 1996, 2273.

Dharma[5] = Çiva (1000 names[1]).

Dharma[6] = Vishṇu (1000 names).

Dharmada, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2574.

Dharmadeva = Çesha: I, 1586.

Dharmadhvaja[1] = Sūrya: III, 149.

Dharmadhvaja[2] = Janaka: XII, 11855.

Dharmādhyaksha = Vishṇu (1000 names).

Dharmagupta = Vishṇu (1000 names).

Dharmaja[1] ("son of Dharma") = Yudhishṭhira: VII, 6955 (only B.); VIII, 3555; XII, 1813; XIV, 2114, 2556, 2560; XV, 58, 346, 711; XVIII, 58.

Dharmaja[2] (do.) = Kṛshṇa (Nārāyaṇa): XII, 13266.

Dharmajā ("daughter of Dharma") = Satyā, the wife of Çamyu: III, 14133.

Dharmakāmārthamokshānām kathanīyakathaḥ = Çiva (1000 names[1]).

Dharmakṛt = Vishṇu (1000 names).

Dharmakshetra = Kurukshetra: VI, 830 (*K°*); XIV, 2712 (*K°*).

Dharmanandana ("son of Dharma") = Yudhishṭhira: VIII, 3578, 4987.

Dharmanetra, grandson of the elder Dhṛtarāshṭra. § 155

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(Pūruvaṃç.): I, **94**, 3749 (according to B. a son of Dhṛtarāshṭra; cf. Dhārtarāshṭrasuta, pl.).

Dharmaprabhava ("son of Dharma") = Yudhishṭhira: III, †14745.

Dharmaprastha, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8077 (there Dharma is always present).

Dharmaputra = Yudhishṭhira, q.v.

Dharmarāj[1] = Dharma or Yama: I, 4163 (*dharmaṃ jahyāc ca Dh°*).

Dharmarāj[2] = Yudhishṭhira: I, 634, 639, 6095; II, 53, 1659; III, 2053, 4023, 15728, 15730; IV, 330; V, 2830; X, 759; XII, 12998; XIII, 7720; XIV, 2113, 2530; XV, 401.

Dharmarāj[3] = Rājadharman (Naḍījaṅgha): XII, 6350 (*Kāçyapaḥ*).

Dharmarāja[1] = Dharma or Yama: I, 976, (977), 2107 (*Yamaḥ*); **107**, v. 13 (only B., the verse omitted in C.), 8338; II, 344; III, 1442, 1674 (*Vaivasvataḥ*), 8521 (*sanātanaḥ*), 10506, (10507), 16788 (°*tā*, etymology), 16802, 16808; XII, 4723, 5747; XIII, 3405, 3419, 3420, 3471, 3475, †3501, †3512, 3526, †3529, †3541, 7113 (°*rtvijaḥ sapta*, i.e. Unmucu, etc., in the south).

Dharmarāja[2] = Yudhishṭhira: I, †159, †166, †204, †205, 350, 378, 430, 471, 530 (*Pāṇḍuputrasya*), 545, 552, 555, 593, 616, 627, 2270, 5043, 5067, 5747, 5771, 5881, †7206, †7333, 7365, 7754, 7767, 7769, 7796, 7930, 8018, 8058, 8066; II, 10, 14, 22, 43, 44, 52, 95, 115, 264, 273, 278, 542, 544, 556, 558, 976, 978, 987, 991, 993, 1021, 1051, 1058, 1059, 1069, 1073, 1104, 1105, 1123, 1182, 1204, 1216, 1236, 1248, 1251, 1256, 1262, 1263 (*Pāṇḍavaṃ*), 1279, 1284, 1296, 1297, 1315, 1326, 1327, 1337, 1422, 1603, 1612, 1621, 1630, 1633, 1658, 1680, †2008, 2180, 2217, 2350, †2364, 2372, 2377, †2400 (*Kuntīsutaḥ*), 2450, 2629; III, 39, 163, 356, 406, 410 (*Pāṇḍavaḥ*), 454, 464, 467, 893, †908, †911, †913, †914, 922, †951, 968, 990, 1449, 1456, 1458, 1471, 1913 (*Kaunteyaṃ*), 1963, 2000, 2008, 2048, 2052, 4021, 4027, 8456, 10211, †10280, †10289, 10977, 11000, 11006, 11019, 11051, 11074, 11076, 11367, 11374 (°*sya bhrātāraṃ*, i.e. Bhīmasena), 11422, 11427, 11430, 11462, 11917, 11923, 12291, †12326, †12329, †12333, 12398, 12441, 12452, 12464, 12528, †12574, †12588, †12593, 12597, 12805, 13213, 14100, †14749, 14806, 14828, 14878 (°*niveçanaṃ*), 14974, 15018, 15019, 15020, 15041, 15312, 15360, 15643, 15665 (°*purogamān*, sc. the Pāṇḍavas), †15699, 15749, 15860; IV, 158, 645, 684, 903, 925, 1083, 1364 (*Kauravasya*), 2175, 2275, 2324; V, †14, 45, 115, 577, †665, †1834, 2017, 2292, 2660, 2832, 2837, 2842, 2844, 2858, 2865, 4226, 4717, 5136, 5221, 5234, 5238, 5333, 5374, 5375 (*Pāṇḍavaṃ*), 5389, 5601, 5624, 5678, 5696; VI, 697, 700, 1540, 1993 (*Pāṇḍavaḥ*), 2034, 2233, 2326, 2417, 2472, 2540, 3284, 3426, 3511, †3776, 4242, 4776 (*Pāṇḍavaṃ*), 4796, 4945, 5099, 5758, †5813; VII, 193, 284, 443, 451, 457, 466, 679, 710, 720, 794, 1038, 1079, 1538, 1679, 1959, 1962, 2134, 2581, 2945, 2965, 3003, 3220, 3815, 3986, 3990, 3995, 4004, 4240, 4252, 4253, 4254, 4291, 4293, 4358, 4371, 4372, 4404, 4501, 4508 (°*puroganāḥ*, sc. the Pāṇḍavas), 4880, 4983 (*Pāṇḍavaḥ*), 5001, 5099, 5102, 5103, 5122, 5126, 5148, 5150, 5154, 5155, 5649, 5651, 5858, 5868, 5876, 5877, 5889, 5997, 6372, 6853, 7003 (*Pāṇḍavaṃ*), 7129, 7275, 7380, 7672, 8362, 8363, 8739, 8820, 8850, 8866 (*Pāṇḍavaḥ*), 8947, 8992, 9192, 9218; VIII, 305, 421, 427, 1120, 1125, 1174, 1191, 1198, 1199, 1232, 1260, 1689, 2159, 2204, 2281, 2287, 2328, 2363, 2659 (*Pāṇḍavaḥ*), 2662, 2671, 2754, 2860, 2976 (*Kaunteyaṃ*), 3163, 3168, 3171, 3191, 3282, †3302, 3305, 3473, 3487, 3489, †3490, †3492, †3533 (*Pāṇḍavaḥ*), 3547, 3552, 3562, 3564, 3565, 3568, 3601, †3628, †3833, 4028, 4489 (*Pāṇḍavaṃ*), †4595, 4986, 5014, 5018, 5027; IX, 10, 363, 381, 451, 463, 541, 626, 639, 643, 656, 668, 677, 692, 702, 703, 764, 809, 827, 856, †899, †900, †902, †906, †911, 916, 926 (slays Çalya), 1143, 1321, 1711, 1716, 1727, 1906, 1911, 1914, 1917, 3143, 3255, 3257, 3323, 3372, 3378, 3381, 3486, 3503, 3516, 3532, 3556; X, 543, 589 (*Pāṇḍavaṃ*); XI, 233, 313, 322, 325, 361, 389, 530, 635, 762, 782, 798, 824; XII, 3, 152, 200, 384, 897, 1089, 1291, 1383, 1460, 1466, †1515, 1551, 1583, 1873, 1908, 1975, 2125, †6253, 13611 (C. °*ājaḥ*, but read with B. *Dharmarājñe*); XIII, †3693, †3698, 5574, 7723, 7739; XIV, 28, 384, 1507, 1513, 1514, 1528, 1806, 1862, 1870, 1873, 1909, 1928, 1969, 2111, 2119, 2131, 2147, 2148, 2219, 2261, 2350, 2513, 2531, 2534 (only C.; B. has *dharmajñāya*), 2535, 2547, 2563, 2565, 2573, 2598, 2612, 2632, 2647, 2652 (*Bharataçreshṭhaṃ*), 2661, 2670, 2682, 2689, 2692; XV, 7, 26, 35, 41, 153, 261, 268, 370, 387, 398, 449, 459, 702, 704 (*Pāṇḍavaḥ*), 706, 709, 767, 1056, 1073; XVII, 10, 69, 74, †82, †89; XVIII, 4, 54, 80, 81 (*Pārthe*), 122.

Dharmarājan[1] = Dharma or Yama: III, 10503; XIII, 3406.

Dharmarājan[2] = Yudhishṭhira: I, 8051; II, 146, 968, 1825; III, 8830, 11010, 11426, 11453; VI, 1623, †2661; VIII, 3593, 3600; IX, 1190; XII, 1450, 13611 (only B.; C. has *Dharmarājaḥ*); XIV, 59, 1997, 2017, 2259; XV, 89, 118, 1002; XVII, 50.

Dharmāranya**, one or more sacred woods. § 368 (Tīrthayātrāp.): III, **82**, 4087 (at the hermitage of Kaṇva).—§ 370 (do.): III, **84**, 8063 (*Brahmasaras . . . Dh° opaçobhitaṃ*).—§ 528 (Rāvaṇagamana): III, **277**, 15988.—§ 733*q* (Marudgaṇa): XIII, **25**, 1744 (°*opaçobhitaṃ . . . Brahmasaras*).—§ 775 (Ānuçāsanik.): XIII, **166a*, 7655.—§ 786 (Anugītāp.): XIV, **92**, 2898.

Dharmasādharaṇa = Çiva (1000 names[2]).

Dharmasūnu, Dharmasuta, Dharmatanaya = Yudhishṭhira, q.v.

Dharmatīrtha, name of two tīrthas. § 370 (Tīrthayātrāp.): III, **84**, 7079 (there Dharma performed austerities), 8140 (*Brahmarshisevitaṃ*).

Dharmātmaja[1] ("son of Dharma") = Nārāyaṇa: XII, 12657 (*N°*), 13400.

Dharmātmaja[2] = Yudhishṭhira, q.v.

Dharmātman[1] = Skanda: III, 14630, 14633.—Do.[2] = Kṛshṇa: XII, 1639.

Dharmavid = Vishṇu (1000 names).

Dharmavyādha ("the virtuous fowler"). § 480 (Pativratop.): III, **207**, 13710, 13760; **208**, 13802; **209**, 13842.—§ 483 (do.): III, **211**, 13920.—§ 484 (do.): III, **212**, 13947.—§ 485 (do.): III, **214**, 14000, 14007, 14013, 14017; **216**, 14097.

Dharmayuga = Kṛtayuga: XII, 11858.

Dharmayūpa = Vishṇu (1000 names).

Dharmendra = Yama: VII, 160 (*Pitṛṇāṃ iva Dh°ḥ*).

Dharmeyu. § 150 (Pūruvaṃç.): I, **94**, 3701 (the ninth son of Raudrāçva).

Dharmin = Vishṇu (1000 names).

Dharshaṇātman = Çiva (1000 names[2]).

Dhārshṭhadyumna or **Dhārshṭadyumni** ("son of Dhṛshṭadyumna"). § 608 (Karṇap.): VIII, **82**, †4188 (°*ḥ*, slain by Karṇa), †4189 (°*ne nihate*).

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Dhārtarāshṭra, pl. (°*āḥ*) ("sons of Dhṛtarāshṭra[1]," very often, especially in books v–ix, applied to the followers of Duryodhana): I, 100, 114, †190, 2289, 4558 (°*ānām ārshaḥ sambhavaḥ*), 4978, 4979, 4987, 5012, 5214, 5275, 5287, 5312, 5404, 5444, 5645 (*sahānugāḥ*), 6089, 6253, 6984 (came to the svayaṃvara of Draupadī; the names of twenty-three of them are enumerated), 7127, 7380; II, 1699, 1947, †2121, 2377, †2381, †2396, 2417, 2452, 2519, 2535 (Bhīmasena promises to slay the *Dh.*), 2557, 2558 (*nir-Dh°āṃ pṛthivīṃ karttāsmi*, says Nakula), 2561, 2615 (°*striyaḥ*), 2630, 2658; III, 1 (*sahāmatyaiḥ*), 9, 305, 463, 523, 535, 1063, 1273, 1279, 1315 (°*balaṃ*), 1397, 1420 (*Duryodhanapurogamāḥ*), 1475 (*vadhāya Dh°āṇāṃ*), 2022 (*sa-Saubalāḥ*), 2028, 2029, 2030 (*sa-Saubalān*), 8508, †10276, †10280 (*mahīṃ . . . nir-Dh°āṃ*), 11327, 12613, 14728 (°*vadhaṃ*), 14883, 14886 (*sarājakāḥ*), 14889, 14890, 14914, 15208, 15314, 15316 (?°*puraṃ*), 15342, 15494 (*Duryodhanādayaḥ*), 15569, †17217, 17451; IV, 1569 (*kshayāya Dh°āṇāṃ*), 2012, 2038, 2137; V, 610 (*sa-Saubalaiḥ*), †659, †678, †721, †762, †764, †857, †858, 864, †911, †1331, †1354, 1378, †1816, †1827, †1830, †1842 (*sasainyān*), †1843 (do.), †1850, †1867, †1899, †1904 (*sa-Karṇān*), †1908, 1947, 2343, 2662, 2680, 2683, 2743, 2881 (°*balaṃ*), 2902, 2917, 2921, 3103, 3105, 3185, 3189, 3285 (*sa-Karṇānāṃ*), 3288, 3297, †3302, 3320, †3327, 4243, 4826 (*vāhinīṃ Dh°āṇāṃ*), 4924, 4939, 4943 (°*opajīvināṃ*), 5089, 5139, 5142, 5145 (°*balaṃ*), 5464, 5473, 5676 (*sarveshāṃ Dh°āṇām ahaṃ mṛtyuḥ*, says Bhīmasena), 5735, 7613; VI, †745, †746, †750, 762, 793 (°*balaṃ*), 848, 849, 866, 867, 877, †884, †1643 (*samāgame Pāṇḍava-D°yoḥ*), 1656, 1827 (*mahārathaiḥ*, i.e. Bhīshma, etc.), 2134 (*Duryodhanapurogamāḥ*), 2427 (i.e. the party of Duryodhana), 2685 (*dhvajinīṃ Dh°āṇāṃ*), 2734 (*daça rathān*, i.e. Duryodhana, etc.), 2821, 2849 (several of Dhṛtarāshṭra's sons slain by Bhīmasena), 3058, 3345, 3350, 3352, 3358, †3377 (*jyeshṭhājñāya coditāḥ*), 3395, 3551 (°*āṇāṃ vyūḍhaḥ . . . maṇḍalaḥ*), 3693, 3928 (several of Dhṛtarāshṭra's sons slain by Bhīmasena), 4048 (*sarājakāḥ*), 4146 (*mahārathaiḥ*), 4196, †4528 (*anīkāni . . . Pāṇḍava-Dh°yoḥ*), 4669 (*sasainikāḥ*), 4914, 4974, 5246 (*mahārathān*), 5479, 5696, 5762; VII, 105, 617, 984, 1434, 1874, 1948 (*shaḍbhiḥ*, i.e. Droṇa, Karṇa, etc.), 2000 (read *mahābalān* (so B.) instead of *mahābalāt* (so C.)), 2535, 2586, 2653, 2816, 2831, 3513, 3778 (*shaḍbhiḥ*), 4171, 4206 (°*balaṃ*), 4210, 5909, †6145, 6412 (°*balaṃ*), 6476 (do.), 6504, 6723, 7831, †8162 (*Kuravaḥ*), 8334, 8684, 8932, 9037, 9394; VIII, 16, 147, 266, 432, 1946, 2158 (*çishṭān*), 2323 (°*balaṃ*), 2362, 2394, 2861, 2977, 2982, 2996, 2997, 3042, 3045, 3049, 3060, 3172 (*sarājakaḥ*), 3174, 3253 (°*balaṃ*), 3311, 3313, †3378, 3405, †3499, 3778, 3790 (*nir-Dh°āṃ . . . dāsyāmi medinīṃ*), †3822, 3923, 3931, 3935, 3936, 3970, 3988, 4037, †4762, †4824; IX, 35 (the party of Duryodhana, only three alive, sc. Açvatthāman, Kṛpa, and Kṛtavarman), 330, 357 (°*balaṃ*), 386, 1039, 1146, 1184 (*sarājakān*), 1294, 1446, 1544, 1564, 1912 (*trayāḥ*—i.e. Bhīmasena—*nihatāḥ sarve Dh°āḥ*), 3063 (°*bale çeshās trayaḥ*, i.e. Açvatthāman, Kṛpa, and Kṛtavarman), †3319; X, 66 (the party, *trayaḥ çishṭāḥ*, cf. IX, 35), 440, 527 (the party, three still alive, cf. IX, 35); XI, 744, 817; XII, 20 (*āçrayo Dh°āṇāṃ*, i.e. Karṇa), 39, 278, 6024; XIII, 7, 334; XIV, 386, 1554 (°*āçca nihatāḥ sarve sasutabāndhavāḥ*); XV, 68, 876 (*Duḥçāsanādayaḥ*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā); XVIII, 124 (in heaven). Cf. Dhṛtarāshṭraja, pl., Dhṛtarāshṭraputra, pl., Dhṛtarāshṭrasuta, pl., Dhṛtarāshṭrātmāja, pl.

Note.—A list of the names of the 101 sons of Dhṛtarāshṭra is given: I, 2728-2741 and 4541–4553.

Dhārtarāshṭra, sg. ("son of Dhṛtarāshṭra[1]"): (1) Citrasena, (2) Duryodhana, (3) Vikarṇa, (4) Yuyutsu:

(1) = Citrasena: XI, 557 (*C°*).

(2) = Duryodhana: I, 377, 393 (?is not to be read *Dhṛtarāshtreṇa*, cf. I, 7524), 422, 555, 2254 (?), 4988, 4998, 5802, 5807, 5859, 5887 (?), 5919, 6114; II, 1664 (*mahīpatiḥ*), 1679 (*D°*), †2214, †2242, †2361, 2516 (*rājñaḥ*); III, 378, †912, 991, 1157, 1349, 1701 (*anīkāni Dh°sya*), 8286, †10263, †10264, †12590 (*Suyodhanaḥ*), 14856, 14868, 14881, 14890, 14903, 14913, 14921 (*sainyaṃ . . . Dh°sya*), 14923, 14981, 15023, 15041 (*Suyodhanaḥ*), 15058 (*Duryodhano rājā*), 15150 (*rājānaṃ*), 15188, 15203 (*janādhipaḥ*), 15211, 15218 (*janeçvaraḥ*), 15219, 15221 (*janeçvaraḥ*), 15234, 15259 (*janādhipaḥ*), 15283, 15294 (*mahīpatiḥ*), 15298, 15300 (*nṛpaçreshṭhaḥ*), 15302, 15308 (*janeçvaraḥ*), 15315, 15335 (*mahārājaḥ*), 15349 (*nṛpatiḥ*), 17171; IV, 337, 865, 1302, 1516, 1562, 1603, 2013, †2102, †2123; V, 67, 156, 203, 583, 608, 615, 617, †699, †714, †734 (*rājñaḥ*), †755 (*mantriṇo Dh°sya*), †761, †765, †785, †844, †851, †859, †889, †895, †906, †913, †914 (*Suyodhanaṃ*), †1811, †1815, †1818, †1819, †1820, †1822, †1824, †1826, †1827, †1829, †1831, †1832, †1833, †1834, †1835, †1837, †1839, †1840, †1841, †1842, †1843, †1844, †1845, †1846, †1848, †1849, †1850, †1854, †1858, †1863, †1864, †1865, †1866, †1867, †1872, †1873, †1874, †1895, †1902, †1915, 1948, 2241 (°*sya vāhinīṃ*), 2279, 2382, †2505, †2507, 2513 (*D°*), 2583, 2597, 2666, 2738, 2972, 3240, 3241, 3242, 3255, 3259, 3269 (°*niveçanāt*), 3280, 3287, 3311, 3319, 4204 (*D°*), 4283 (*Suyodhanaḥ*), 4289, 4404 (*D°*), 4418 (do.), 4771, 4783, 4797, 4800, 4804, 4839, 4849, 4852 (°*sya sainyeshu*), 4853 (do.), 4861, 4875, 4899, 4900, 4922, 4966, 5027, 5141, 5174 (°*sya sainikān*), 5212 (*nagaraṃ Dh°sya*), 5537, 5540, 5618, 5650, †5651 (*Suyodhanaṃ*), 5679 (do.), 5766, 5837, 5846 (*rājā*), 7582 (°*sya sainyeshu*), 7584, 7603, 7612 (?), 7655 (*Suyodhanaṃ*); VI, 6 (°*sya vāhinīṃ*), 14, 760 (°*sya senāṃ*), 853, 1551 (°*camūṃ?*), 1552 (°*sya sainikāḥ*), 1620, 1627, 2551 (°*sya sainikān*), 2851 (°*sya sainikāḥ*), 3565 (*sainyāni Dh°sya*), 4001 (°*sya yodhāḥ*), 4333 (°*camūṃ?*), 4424, 4836 (°*sya sainikān*), 5210 (°*sya sainyena*), 5229, †5797; VII, †73, 119, 474, 658 (*rājā*), 659, 2588, 2651 (°*sya çivire*), 2679 (*shaḍ rathān Dh°sya*), 2969 (°*sya sainyāni*), 3617 (*rājñaḥ*), 3753, 3806, 3821, 3853, 4224 (°*sya balaṃ*), 4237 (*balaṃ . . . Dh°sya*), 4316, 4334 (*akshauhiṇyaḥ . . . Dh°sya*), 4771 (°*sya yad balaṃ*), 6415, 6562, 8216, 8314 (°*sya vāhinīṃ*), 8889, 9055, 9227; VIII, 431, 1790, 1860 (*sakhā . . . Dh°sya*, i.e. Karṇa), 2021 (*rājñaḥ*), 2120, 2312, 2987 (*anīkan tu Dh°sya*), 3022, 3035 (*senā hi Dh°sya*), 3061 (*akshauhiṇyas tathā tisro Dh°sya saṃhatāḥ*), 3066 (°*sya . . . camūṃ*), 3106 (*senāṃ Dh°sya*), 3196, 3201 (*rājñā*), 3335, †3343, 3624, 3634, 3679 (*balaṃ . . . Dh°sya*), 3684 (*camūḥ . . . Dh°sya*), 3700 (*narendrasya*), 3701, 3703, 3704, 3705, 3777, 3780, 4254, 4275, 4353; IX, 4 (*Suyodhanaḥ*), 240, 345, 356, †1068, 1290 (*balaṃ Dh°sya*), 1291, 1310, 1311, 1321, 1460 (*balaṃ . . . Dh°sya*), 1468, 1573, 1722, 1739, 1743, 1744, 1857, 1907, 1915, 1921 (*Suyodhane*), 1927, 1970, 1977, 3066, 3151, 3173, 3188, 3199, 3248, 3265 (*Kaurave rājā*), 3367 (*hato rājā*), 3453, 3510 (*D°*), 3628 (*nipātitaṃ*); X, 700; XI, 508, 611; XII, 118, 4626; XIII, 8; XIV, 56, 399 (*hato rājā*), 1798 (*rājā*), 1802 (*nihato rājā*).

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(3) = Vikarna: II, 2279.

(4) = Yuyutsu: I, 2726 (*vaiçyāputro Yuyutsuḥ*), 2741 (do.); XII, 1541 (*Y°*).

Dhārtarāshṭra, adj. ("belonging to Dhārtarāshṭra (= Duryodhana), or to the Dhārtarāshṭras"). § 342 (Indralokābhigamanap.): III, **51**, 1996 (*çriyaṃ*).—§ 512 (Ghoshayātrāp.): III, **241**, 14905 (*anīkeshu*).—§ 552 (Goharaṇap.): IV, **61**, 1983 (*vanaṃ*).—§ 569 (Bhagavadyānap.): V, **143**, 4847 (*sainyeshu*), 4873 (do.).—§ 576 (Bhagavadgītāp.): VI, **16**, 628 (*mahācamūḥ*); **19**, 697 (*anīkāni*).—§ 584 (Bhīshmavadhap.): VI, **83**, 3662 (*mahācamūḥ*).—§ 585 (do.): VI, **93**, 4181 (*sainyaṃ*).—§ 587 (do.): VI, **112**, 5230 (*sarvasainyāni*).—§ 589 (Droṇābhishekap.): VII, **2**, †72 (*paurushe*).—§ 599 (Jayadrathavadhap.): VII, **92**, 3294 (*anīkeshu*).—§ 605 (Karṇap.): VIII, **10**, 376 (*senāṃ*); **11**, 422 (*senā*), 423 (*mahācamūḥ*).—§ 607 (do.): VIII, **37**, †1727 (*paurushe*).—§ 608 (do.): VIII, **50**, 2439 (*mahācamūṃ*); **60**, 3047 (*mahācamūḥ*), 3051 (do.); **64**, 3248 (do.); **73**, 3655 (*°m udagraṃ hi vyūḍhaṃ . . . mahābalaṃ*); **76**, †3821 (read *camūṃ* with B.; C. has by error *camāṃ*); **78**, 3947 (*sainyaṃ*); **79**, 4025 (*senā*).

Dhārtarāshṭrasuta[1], pl. (*°āḥ*) ("grandsons of Dhṛtarāshṭra[4]"). § 155 (Pūruvaṃç.): I, **94**, 3748 (C. *Dhārtarāshṭrasutān āhus trīn etān prathitān bhuvi | Pratīpaṃ Dharmanetraṃ Sunetraṃ cāpi*, presumably as the sons of Kuṇḍika; B., however, reads *Dhṛtarāshṭrasutānāṃ tu trīn*, etc.; Pratīpa, etc., must then also be sons of Dhṛtarāshṭra and brothers of Kuṇḍika).

Dhārtarāshṭrasuta[2], pl. (*°āḥ*) ("grandsons of Dhṛtarāshṭra[1]"). § 611 (Çalyap.): IX, **27**, 1455 (had been slain by Bhīma, so C., but read with B. *Dhṛta°*).

Dhātṛ[1] ("the Creator, the Orderer," mostly identical with Brahmán). § 17 (Uttaṅka): I, **3**, 828 (*Dhātā Vidhātā ca*, seen by Uttaṅka in the world of the nāgas in the shape of two women).—§ 33 (Garuḍa): I, **23**, 1251 (*Dhātā Vidhātā ca*, identified with Garuḍa).—§ 82 (Kṛshṇa Vāsudeva): I, **63**, 2431 (identified with Kṛshṇa).—§ 88 (Aṃçāvat.): I, **65**, 2523 (the first of the Ādityas).—§ 123 (do.): I, **66**, 2614 (*Dhātā Vidhātā ca*, sons of Brahmán).—§ 149 (Yayāti): I, **89**, †3586.—§ 191 (Arjuna): I, **123**, 4822 (the first of the Ādityas, present at the birth of Arjuna).—§ 215 (Bakavadhap.): I, **157**, 6137 (*bhartur arthāya nikshiptāṃ nyāsaṃ Dhātrā*, says the brahman about his daughter).—§ 222 (Tapatyup.): I, **171**, 6547 (*lokaṃ nirmathya Dhātredaṃ rūpam āvishkṛtaṃ kṛtaṃ*).—§ 258 (Khāṇḍavadahanap.): I, **227**, 8266 (attacked Arjuna).—§ 259 (Çārṅgakop.): I, **229**, 8360 (Agni identified with *Dh.*).—§ 277 (Jarāsandhavadhap.): II, **21**, 851 (*sravīryaṃ kshatriyāṇān tu bāhvor Dhātā nyaveçayat*).—§ 298 (Dyūtap.): II, **57**, †1990 (*Dhātrānuçishṭasya* (*°ā tu dish°*, B.) *vaçe kiledaṃ sarvam jagat* (*gajat*, C. by error) *tishṭhati* (*ceshṭati*, B.)); **58**, †2005 (do., as in B.), 2009 (*°uç ca vaçaṃ*).—§ 303 (Anudyūtap.): II, **76**, 2493 (*°ur niyogāt*).—§ 305 (do.): II, **79**, 2605 (*Dhātrā kiṃ nu pramādataḥ mamānto naiva vihitaḥ*).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 480 (Kṛshṇa became Hari, Dhātṛ, etc.).—§ 320 (Saubhavadhop.): III, **19**, 773 (*mṛtyur asya*—i.e. Çālva's—*Devakinandanaḥ Kṛshṇaḥ saṃkalpito Dhātrā*).—§ 323 (Dvaitavanapr.): III, **25**, †958 (*Dhātrā vidhir yo vihitaḥ purāṇaiḥ*), †959 (*nideçe . . . Dhātuḥ*).—§ 327 (Draupadiparitāp.): III, **30**, 1117 (*namo Dhātre Vidhātre ca yau mohañ cakratus tava*), 1138, 1143 (*°ur ādeçaṃ*), 1145, 1148, 1154, 1156, 1157; **31**, 1174, 1189, 1200 (*içvaraṃ sarvabhūtānāṃ*); **32**, 1208 (*Dhātā Vidhātā ca*), 1222, 1224, 1237.—§ 330 (Indradarçana): III, **37**, 1488 (*namo Dhātre Vidhātre ca*).—§ 350 (Nalopākhyānap.): III, **69**, 2700 (*°trā vinirmitaḥ*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8401 (identified with Kṛshṇa).—§ 400 (Tīrthayātrāp.): III, **118**, †10225 (*°uḥ*, sc. *āyatanaṃ*, visited by Yudhishṭhira on his tīrthayātrā).—§ 406 (do.): III, **125**, 10419 (*yatra*—i.e. at *Prasravaṇam Indrasya—Dhātā Vidhātā ca Varuṇaç cordhvam āgatāḥ*).—§ 440 (Yakshayuddhap.): III, **142**, 11901 (*°uḥ*, sc. *astraṃ*, obtained by Arjuna).—§ 455 (Brāhmaṇamāhātmyak.): III, **185**, 12703 (among the honourable appellations of a king).—§ 459 (Mārkaṇḍeyas.): III, **189**, 12955 (*ahaṃ Dhātā Vidhātā ca*, says Nārāyaṇa), 13004 (*esha Dhātā Vidhātā ca*, i.e. Kṛshṇa).—§ 480 (Pativratop., Brāhmaṇavyādhas.): III, **208**, 13821 (*Dhātrā vidhir ayaṃ dṛshṭaḥ*).—§ 522 (Draupadīharaṇap.): III, **265**, †15591 (*Dhātur Vidhātuḥ*, sc. *sadanāt*).—§ 546 (Kuṇḍalāharaṇap.): III, **300**, 16951 (a çloka sung by *Dh.* is quoted).—§ 549 (Pāṇḍavapr.): IV, **9**, 259 (Sudeshṇā asks Draupadī if she is [the wife] of *Dh.*, etc.).—§ 551 (Kīcakavadhap.): IV, **20**, 617 (*°ur mayā vipriyaṃ kṛtaṃ*).—§ 552 (Goharaṇap.): IV, **56***ζ*, 1770 (*Dhātur Vidhātuç ca*, sc. *vimānāni*, present at the encounter between Arjuna and Bhīshma).—§ 556 (Sañjayayānap.): V, **31**, 916.—§ 559 (Prajāgarap.): V, **39**, †1446 (*Dhātrā tu dishṭasya vaçe kṛto 'yaṃ*).—§ 560 (Sanatsujātap.): V, **45**, 1658 (*°kṛtaṃ vṛttaṃ*).—§ 561 (Yānasandhip.): V, **51**, 2045 (*niyataṃ codito Dhātrā*).—§ 561*h* (Arjuna): V, **56**, 2220 (*Tvashṭā, Dhātā*, decorated the flagstaff of Arjuna; or is *Dh°* = Tvashṭṛ (Bhaumana)(?); PCR. seems to have another reading (*Dhātrā*?); cf. Nīl.).—§ 562 (Bhagavadyānap.): V, **73**, 2678 (*jayo vadho vā saṅgrāme Dhātrā dishṭaḥ*).—§ 564 (Mātalīyop.): V, **105**, 3677 (*āhāro vihito Dhātrā*).—§ 570 (Sainyaniryānap.): V, **151**, 5133 (*esha Dhātā Vidhātā ca*, i.e. Kṛshṇa).—§ 571 (Ulūkadūtāg.): V, **160**, 5464 (*manasaiva hi bhūtāni Dhātaiva kurute vaçe*); **163**, 5687 (*ahaṃ Bhīshmavadhāt sṛshṭo nūnaṃ Dhātrā*, says Çikhaṇḍin).—§ 573 (Ambopākhyānap.): V, **175**, 6007 (*dhig Dhātāraṃ*).—§ 576 (Bhagavadgītāp.): VI, **33**, 1187 (? = Kṛshṇa); **34**, 1237 (do.).—§ 583 (Bhīshmavadhap.): VI, **76**, 3336 (*purā Dhātrā yathā sṛshṭaṃ*).—§ 587 (do.): VI, **108**, 5036 (*yaiva hi tvaṃ kṛtā Dhātrā saiva hi tvaṃ Çikhaṇḍinī*); **112**, 5215 (*strī hy eshā vihitā Dhātrā*, sc. *Çikhaṇḍinī*).—§ 588 (do.): VI, **121***β*, 5802 (*°uḥ*, sc. *astraṃ*, known by Arjuna).—§ 599 (Jayadrathavadhap.): VII, **94***ε*, 3454 (*Dhātā Vidhātā*, blessing to Duryodhana); **143**, 6011 (*vihito hy asya*—i.e. Bhūriçravas'—*Dhātraiva mṛtyuḥ Sātyakiḥ*).—§ 606 (Tripurākhyāna): VIII, **33**, 1428 (*purāṇi varadattāni Dhātrā*, sc. the three cities of the Asuras; = Brahmán?).—§ 608 (Karṇap.): VIII, **88***αγ*, †4514 (*yathā na kuryāt . . . Dhātā*).—§ 610 (Çalyap.): IX, **6***ο*, 303 (*°trā yatnād vinirmitaṃ*, sc. Açvatthāman).—§ 612 (Hradapraveçap.): IX, **31**, 1777 (*esha te paramo dharmaḥ sṛshṭo Dhātrā*).—§ 615*a* (Skanda): IX, **45***η*, 2506 (*Dhātā Vidhātā ca*, came to the investiture of Skanda), (*ζ*) 2541 (gave five companions to Skanda).—§ 615 (Gadāyuddhap.): IX, **59**, 3332 (*Dhātropadishṭaṃ . . . phalaṃ*); **65**, 3648 (*idṛço martyadharmo 'yaṃ Dhātrā nirdishṭā ucyate*).—§ 618 (Jalapradānikap.): XI, **1***β*, 20 (*yena nāma duḥkhabhāgeshu Dhātā karmasu yuktavān*); **7**, 174 (*°trābhilikhitāny āhuḥ sarvabhūtāni karmaṇā*).—§ 621 (Rājadh.): XII, **10**, 295 (*Dhātā tatra na garhyate*).—§ 623 (do.): XII, **15**, 441 (*na Brahmāṇaṃ na Dhātāraṃ na Pāshāṇaṃ, sc. namasyanti janāḥ*).—§ 626 (do.): XII, **20***a*, †610 (*yajñāya sṛshṭāni dhanāni Dhātrā*).—§ 630 (do.): XII, **26**, †792 (do.), 793

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(*dhanaṃ . . . Dhātā dadāti martyebhyo yajñārthaṃ*); **27**, 832 (*sṛshṭo 'si . . . Dhātrā karmasu*).—§ 637 (do.): XII, **47***θ*, 1606 (= *Nārāyaṇo Hariḥ*, i.e. Kṛshṇa).—§ 641 (do.): XII, **66**, 2477 (*dharme Dhātrā sṛshṭe*); **91**, 3414 (*durbalārthaṃ balaṃ sṛshṭaṃ Dhātrā*); **104**, 3877 (*°āraṃ garhate nityaṃ*). —§ 651*b* (Kapotalubdhakas.): XII, **143**, 5486 (*°trā . . . nirmitaḥ*).—§ 664 (Mokshadh.): XII, **207**, 7550 (*adhyakshaṃ sarvabhūtānāṃ . . . Brahmāṇaṃ*, created by Vishṇu, i.e. Kṛshṇa).—§ 665 (do.): XII, **208***β*, 7581 (the seventh of the Ādityas).—§ 667 (do.): XII, **210**, 7665 (= *Nārāyaṇaḥ*, i.e. Kṛshṇa).—§ 671*b* (Bali-Vāsavas.): XII, **225**, 8157 (*na Dhātā na Vidhātā māṃ*—i.e. Çrī—*vidadhāti kathañcana | Kālas tu*, etc.).—§ 672*b* (Çakra-Namucis.): XII, **226**, 8198 (*yatra yatraiva saṃyukto Dhātrā garbhe punaḥ punaḥ*), 8208 (pl.).—§ 677 (Mokshadh.): XII, **233**, 8528 (= Brahmán?); **236**, 8629 (*Dhātrā sṛshṭāni bhūtāni*).—§ 679 (do.): XII, **261**, 9252 (*etasmāt kāraṇād Dhātrā kuçīdaṃ sampravarttitaṃ*).—§ 683 (do.): XII, **268**, 9573 (*°çāsanaṃ*).—§ 700 (do.): XII, **289**, 10629 (*Dhātrā vihitabhakshyāṇi sarvabhūtāni*).—§ 717*b* (Nārāyaṇīya): XII, **335**, 12674 (= Nārāyaṇa); **341**, 13102 (?*Dhātā tvaṃ sarvabhūtānāṃ*, sc. Brahmán), 13108 (= Vishṇu); **343**, VII), 13213 (made the vajra).—§ 717*d* (Brahma-Rudras.): XII, **352**, 13757 (*Dhātur ādyaṃ vidhānaṃ*).—§ 719 (Ānuçāsanik.): XIII, **1**, 13 (*nūnaṃ hi pāpakarmāṇo Dhātrā sṛshṭāḥ smahe*). —§ 730 (do.): XIII, **14***εε*, 1003 (identified with Çiva); **16**, 1059 (do.); **18***κκ*, 1324 (?*paraṃ Dhātā Vidhātā ca*, sc. Çiva), (λλ), †1368.—§ 739 (do.): XIII, **35**, 2145 (*sṛshṭvā dvijātīn Dhātā*).—§ 768*b* (Umā-Maheçvaras.): XIII, **141**, 6451 (*brāhmaṇā lokasāreṇa sṛshṭā Dhātrā*).—§ 770 (Ānuçāsanik.): XIII, **151***γ*, 7093 (the fifth of the Ādityas).—§ 773*d* (Çiva): XIII, **161***δ*, 7498 (identified with Çiva).—§ 782*g* (Guruçishyasaṃv.): XIV, **42***ε*, 1167 (= *mahān ātmā*).—§ 785 (Anugītāp.): XIV, **80**, 2355 (*sakhyañ caitat kṛtaṃ Dhātrā*).

Dhātṛ[2] = Sūrya: III, 148.

Dhātṛ[3] = Çiva (1000 names [1–2]).

Dhātṛ[4] = Vishṇu (1000 names).

Dhātu = Vishṇu (1000 names).

Dhaumra, a ṛshi. § 637 (Rājadh.): XII, **47***η*, 1598 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).

Dhaumya[1], the purohita of the Pāṇḍavas, younger brother of Asita Devala. § 11 (Parvasaṅgr.): I, **2**, 420.—§ 230 (Dhaumyapurohitakaraṇa): I, **183**, 6914 (*yavīyān Devalasyaisha . . . bhrātā*), 6918 (*°āçramaṃ*), 6919 (became the purohita of the Pāṇḍavas).—§ 240 (Vaivāhikap.): I, **198**, †7338 (performed the nuptial rites of the Pāṇḍavas).—§ 253 (Haraṇāharaṇap.): I, **221**, 8047 (performed the *cūḍopanayanāni* of the Pāṇḍavas' children).—§ 254 (Khāṇḍavadahanap.): I, **222**, 8057 (*°ādayo viprāḥ*).—§ 262 (Bhagavadyāna): II, **2**, 27, 28.—§ 264 (Sabhākriyāp.): II, **4***a*, 107 (the same?).—§ 272 (Rājasūyārambhap.): II, **13**, 542 (*°Dvaipāyanādyaiḥ*).—§ 277 (Jarāsandhavadhap.): II, **24**, 977.—§ 286 (Rājasūyikap.): II, **33**, 1220, 1233, 1239 (acted as *hotṛ* at the rājasūya of Yudhishṭhira).—§ 296 (Dyūtap.): II, **53**, 1917 (sprinkled water over Yudhishṭhira).—§ 305 (Anudyūtap.): II, **78**, 2570 (*brahmaviduttamaḥ*), 2575.—§ 306 (do.): II, **80**, 2622, (*a*), 2627, 2641, 2642 (*Dh.* went away holding *kuça* grass, which pointed to the south-west (*Nairṛtāṃ*), and singing *sāmans* relating to *Yama*, and indicating the songs which would be sung when the Bharatas had been slain in battle).—§ 310 (Āraṇyakap.): III, **3**, 134, (135), 145, (146) (communicated to Yudhishṭhira a hymn to the Sun (*Sūrya*)), 162, 209 (had obtained the hymn from Nārada), 211, 218.—§ 316 (Kirmīravadhap.): III, **11**, 403 (*Rākshasīṃ māyāṃ . . . mantraiḥ . . . nāçayām āsa*).—§ 317 (Arjunābhigamanap.): III, **12**, 577.—§ 321 (Saubhavadhop.): III, **22**, 894.—§ 323 (Dvaitavanapr.): III, **25**, †947, †963.—§ 330 (Indradarçana): III, **37**, 1492.—§ 377 (Dhaumyatīrthak.): III, **86**, 8276 (*Pitāmahasamaṃ*); **87**, 8297 (*Bṛhaspatisamaṃ*); **88**, (8326); **89**, (8354); **90**, (8372) (Dhaumya describes to Yudhishṭhira various tīrthas).—§ 378 (Tīrthayātrāp.): III, **91**, 8407; **92**, 8447; **93**, 8470, 8474, 8483.—§ 419 (Gandhamādanapr.): III, **140**, 10843.—§ 423 (do.): III, **143**, 10977; **144**, 11000; **145**, 11019.—§ 434 (Saugandhikāh.): III, **156**, 11448 (*dvijaḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11558; **159**, 11630, 11637.—§ 438 (do.): III, **161**, 11740.—§ 439 (do.): III, **163**, 11841, 11842, 11843 (describes the *Mandara* mountain, etc., to Yudhishṭhira).—§ 440 (do.): III, **164**, †11896.—§ 441 (Nivātakavacayuddhap.): III, **165**, †11906.—§ 450 (Ājagarap.): III, **179**, 12442; **181**, 12534.—§ 451 (Mārkaṇḍeyas.): III, **182**, 12556; **183**, 12565, †12578.—§ 522 (Draupadīharaṇap.): III, **264**, 15575 (*purodhasaḥ*); **268**, †15661, †15663, (15664), 15666; **269**, †15691, †15692; **271**, 15749, 15756 (tries to protect Draupadī against Jayadratha).—§ 548 (Āraṇeyap.): III, **315**, 17457, 17469, 17476.—§ 549 (Pāṇḍavapr.): IV, **4**, 88, (89), 136, 139 (in the thirteenth year *Dh.*, with the sacred fires of the Pāṇḍavas, set out towards the Pāñcālas).—§ 567 (Bhagavadyānap.): V, **126**, 4215 (*yāvad Dh°o na medhāgnau juhotīha dvishadbalaṃ*).—§ 569 (do.): V, **140***a*, 4741 (*agniṃ juhotu vai Dh°aḥ*).—§ 620 (Çrāddhap.): XI, **26***a*, 779, 782 (performed the çrāddha of the fallen).—§ 635 (Rājadh.): XII, **38**, 1409.—§ 637 (do.): XII, **40***a*, 1447, 1454; **41***β*, 1480; **44***δ*, 1529, 1538; **47***η*, 1598 (the same?, among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 734 (Ānuçāsanik.): XIII, **26***a*, 1765 (the same?, among the ṛshis who had come to see Bhīshma).—§ 768 (do.): XIII, **139***a*, 6298 (the same?).—§ 787 (Āçramavāsap.): XV, **15**$_7$, 435.—§ 788 (do.): XV, **23**, 632.—Some of these quotations may perhaps refer to one of the ṛshis under the heading Dhaumya[2]. Cf. Āgniveçya.

Dhaumya[2], name of one or more ṛshis. § 545 (Pativratāmāhātmyap.): III, **298**, (16876).—§ 665 (Mokshadh.): XII, **208***θ*, 7596 (one of the ṛshis of the west).—§ 730*g* (Upamanyu): XIII, **14**, 702 (son of Vyāghrapāda).—§ 766 (Ānuçāsanik.): XIII, **127**, (6070).—§ 775 (do.): XIII, **166***ζ*, 7672 (one of the ṛshis of the north).—Some of these quotations may also refer to Dhaumya[1].

Dhaumya Āyoda, v. Āyoda Dhaumya.

[Dhaumya-purohitakaraṇa] ("the Pāṇḍavas' making Dhaumya their purohita"). § 230 (Caitrarathap.): *Arjuna* gave his *Āgneya* weapon to the *Gandharva Citraratha* and said: "Let the horses you give us remain with you for some time; when occasion comes we will take them from you." Then the *Pāṇḍavas* took leave of the *Gandharva*, and left the banks of the Bhāgīrathī. At that time *Dhaumya*, the younger brother of *Devala*, was dwelling at the *tīrtha* named *Utkocaka*, engaged in ascetic penances. According to the counsel of the *Gandharva*, the *Pāṇḍavas* installed *Dhaumya* in the office of their *purohita*, and became his *yājyas*. Then they resolved to go to the *svayaṃvara* of *Pāñcālī* (i.e. *Kṛshṇā*) (I, **183**).

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[Dhaumya-tīrthakathana] (" Dhaumya's enumeration of tīrthas "). § 377 (Tīrthay.): *Yudhishṭhira* told *Dhaumya* that, missing *Arjuna*, he does not like to live longer in the *Kāmyaka* wood, and asked him to tell them of some other dwelling-place (III, **86**). *Dhaumya* described to *Yudhishṭhira* the *tīrthas*, etc., of the eastern quarter (III, **87**), then of the south and of *Surāshṭra* (III, **88**), then of the west in the country of the *Avantis* (B. *Ānarteshu*) (III, **89**), and then of the north (III, **90**).

Dhaundhumāra(ṃ) upākhyāna(ṃ) (" the episode relating to Dhundhumāra," i.e. Dhundhumāropākhyāna). § 11 (Parvasaṅgr.): I, **2**, 468.—§ 474 (Mārkaṇḍeyas.): III, **201**, 13488 (related by Mārkaṇḍeya to Yudhishṭhira). —§ 478 (Dhundhumārop.): III, **204**, 13625 (the merit of hearing it).

Dhautamūlaka, a king. § 562 (Bhagavadyānap.): V, **74**γ, 2730 (*Cīnānāṃ*, among the vile kings who annihilated their kinsmen and relatives).

Dhāvamāna = Çiva (1000 names[1]).

Dhenuka[1]. § 567 (Bhagavadyānap.): V, **130**ξ, 4410 (had been slain by Kṛshṇa).

Dhenuka[2], a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8065. —§ 594 (Mṛtyu): VII, **54**, 2088 (there Mṛtyu performed austerities).—§ 678*c* (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9201 (do.).

Dhenukāçrama = Dhenuka[2]. § 594 (Mṛtyu): VII, **54**, 2080.

Dhīmat. § 141 (Purūravas): I, **75**, 3149 (second son of Purūravas and Urvaçī).

Dhīroshṇin, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**γ, 4357 (enumeration).

Dhishaṇā, name of a female deity (PCR. the day of the full moon, person.). § 615*u* (Skanda): IX, **45**γ, 2516 (among the wives of the gods, came to the investiture of Skanda).

Dhruva[1], one of the eight Vasus. § 116 (Vasu, pl.): I, **66**, 2582, 2583 (his mother named Dhūmrā?).—§ 770 (Ānuçāsanik.): XIII, **151***b*, 7094 (enumeration).

Dhruva[2], son of Nahusha. § 143 (Yayāti): I, **75**, 3155 (sixth son of Nahusha).

Dhruva[3], an ancient ṛshi. § 267 (Yamasabhāv.): II, **8**, 321 (in the palace of Yama).

Dhruva[4], the Polar star. § 574 (Jambūkh.): VI, **3**, 84 (omens).—§ 641 (Rājadh.): XII, **127**, 4685 (*saptarshaya iva Dhruvaṃ*, sc. *parivārya upāviçan*).—§ 707 (Mokshadh.): XII, **318**, 11711 (one who fails to see *Dh.* has but one year to live).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12920 (*jyotiṣhāṃ çreshṭhaṃ*).—§ 721 (Ānuçāsanik.): XIII, **3***a*, 195 (*Auttānapādasya*).—§ 770 (do.): XIII, **151**, 7156.

Dhruva[5], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**χ, 7009.

Dhruva[6], a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **155**, 6708 (slain by Bhīmasena).

Dhruva[7], a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1762 (among the ṛshis who came to see Bhīshma as he lay on his arrow-bed).

Dhruva[8] = Çiva (1000 names[1–2]).

Dhruva[9] = Kṛshṇa: XII, 1510.

Dhruva[10] = Vishṇu (1000 names).

Dhruvadvāra, name of a place (?). § 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8338 (*°bharāṃ Gaṅgāṃ*).

Dhruvaka, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2567.

Dhruvaratnā, a māṭr. § 615*u* (Skanda): IX, **46***θ*, 2622.

Dhṛshṇu[1], son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, **75**, 3140 (the second son of Manu).

Dhṛshṇu[2], son of Kavi. § 747*b* (Suvarṇotpatti): XIII, **85**, 4150 (the third son of Kavi).

Dhṛshṭadyumna, son of the Pāñcāla king Drupada and brother of Draupadī (Kṛshṇā). § 4 (Anukram.): I, **1**, 199. —§ 11 (Parvasaṅgr.): I, **2**, 384, 429, 564, 570, 572.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2437 (born from the fire, cf. § 218).—§ 130 (Aṃçāvat.): I, **67**, 2761 (born from a portion of Agni).—§ 216 (Caitrarathap.): I, **165**, 6323 (*°sya cotpattiṃ*, related to the Pāṇḍavas by a brahman), 6325 (*Drupadaputrasya Dh°sya pāvakāt . . . sambhavaḥ*, do.).— § 218 (Draupadīsambhava): I, **167**, 6406 (in order to have a son who could slay Droṇa, Drupada held a sacrifice, where *Dh.* arose from the sacrificial fire; the brahmans gave him the name *Dh.* (etymology)), 6408 (instructed by Droṇa in the use of weapons).—§§ 231–236 (Svayaṃvarap.): I, **184**, 6932 (*°sya bhaginī*, i.e. Draupadī); **185**, 6977; **186**, (6981); **192**, 7156, †7168, †7169 (Draupadī's svayaṃvara).—§ 237 (Vaivāhikap.): I, **193**, †7174 (*Somakānāṃ prabarhaḥ*), (†7175); **195**, 7249; **196**, (7261), 7273 (*Pārshataḥ*) (Draupadī's marriage with the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, **200**, 7379; **204**, 7464.—§ 243 (do.): I, **205**, 7508 (*°mukhā vīrā bhrātāro Drupadātmajāḥ*).— § 292 (Rājasūyikap.): II, **45***a*, 1606 (accompanied Virāṭa).— § 296 (Dyūtap.): II, **53**, 1926 (had been present at the rājasūya of Yudhishṭhira).—§ 306 (Anudyūtap.): II, **80**, 2662 (all. to his birth, cf. § 218), 2663 (*Pārthānāṃ çyālaḥ*), 2667 (*°o Droṇamṛtyur iti viprathitaṃ vacaḥ*).—§ 317 (Arjunābhigamanap.): III, **12**, 508 (*°mukhair bhrātṛbhiḥ parivāritā | Pāñcālī*), 521 (*°sya bhaginī*, i.e. Draupadī), (594) (promised to slay Droṇa).—§ 321 (Saubhavadhop.): III, **22**, 897 (took the sons of Draupadī with him to his own city, when the Pāṇḍavas retired to the forest).—§ 325 (Draupadīparitāpav.): III, **27**, 1023 (*°sya bhaginīṃ*, i.e. Draupadī).— § 327 (do.): III, **31**, 1191 (*yathā jāto Dh°aḥ*, all. to § 218). —§ 342 (Indralokābh.): III, **51**, 1983 (*Drupadasya tathā putrā Dh°purogamāḥ*, had visited the Pāṇḍavas in the Kāmyaka forest), 1994, 1997, 2000.—§ 553 (Vaivāhikap.): IV, **72**, 2353 (came to the marriage of Abhimanyu and Uttarā).—§ 554 (Sainyodyogap.): V, **3**, 57 (*Pārshataṃ*).— § 556 (Sañjayayānap.): V, **22***β*, †661 (in the army of Yudhishṭhira); **25**ζ, †725 (*Pārshataṃ*).—§ 561 (Yānasandhip.): V, **48***β*, †1817, †1849; **50**, 1975 (*°sya sainyena*), 1982; **53***θ*, 2110 (*Pāñcālyaḥ*); **55**κ, 2145 (*Pārshataḥ*), 2202 (among the chief warriors of the Pāṇḍavas); **57**ξ, 2235 (*daçabhis tanayair vṛtaḥ*—sc. Drupada—*Satyajitpramukhair vīrair Dh°purogamaiḥ*), 2242 (acquainted with human, celestial, Gāndharva, and Āsura arrays), 2251 (*Draupadeyāḥ . . . Dh°mukhāḥ*), 2262 (*Pārshataḥ*, instead of the second *Dhṛshṭadyumnaḥ* read with B. *Dhṛshṭaketuḥ*), 2278, 2288; **65**$\gamma\gamma$, 2487 (*Pāñcālyaḥ*).—§ 562 (Bhagavadyānap.): V, **80**ϵ, 2856; **82**, 2891 (*°sya bhaginī*, i.e. Draupadī); **83***θ*, 2951. —§ 567 (do.): V, **126**, 4220 (*Pārshataḥ*); **129***a*, 4358.— § 569 (do.): V, **141**η, 4779 (*Pāñcālyaḥ*), 4799 (*vaitānike karmamukhe jāto yaḥ, Kṛshṇa ! pāvakāt*, all. to § 218).— § 570 (Sainyaniryānap.): V, **151***a*, 5100 (leader of one akshauhiṇī), 5122, 5124, 5143, 5146 (Yudhishṭhira will appoint *Dh.* as his generalissimo), (η), 5152 (*Pārshataḥ*), (ϵ), 5163 (*°sya cātmajāḥ*); **152**η, 5175 (*Pārshataḥ*); **153**, 5193 (*Pañcālyaḥ*); **157**, 5324 (*Pāñcālyaṃ*), 5326 (was appointed as generalissimo (*sarvasenāpatiṃ*) of Yudhishṭhira's

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army); **162**, 5591, 5618; **163**, 5688, 5697; **164**, 5702, 5704, 5705, 5712 (*senāpatipatiḥ*, selected Droṇa as his own match in the battle).—§ 572 (Rathātirathas.): V, **171**, 5896 (*senānīḥ . . . Droṇaçishyo*, is an atiratha), 5899 (*Kshattradharmā . . . Dh°sya tanayaḥ*), 5917.—§ 573 (Ambopākhyānap.): V, **192**, 7548 (*Pārshataḥ*, instructed by Droṇa in the Dhanurveda); **193**, 7560; **194**γ, 7598 (*Pārshataḥ*); **196**, 7622 (°*mukhān vīrān*), (θ), 7629 (°*mukhān*, sc. the Draupadeyas, etc.), 7633.—§ 576 (Bhagavadgītāp.): VI, **16**, 631 (*Sṛñjayāḥ . . . Dh°purogamāḥ*), 632 (°*mukhāḥ*); **19**ϵ, 709, 712 (*Pāñcālyaḥ . . . sahitaḥ . . . Prabhadrakaiḥ*), 722; **22**η, 779; **25**κ, 846.—§ 577 (Bhīshmavadhap.): VI, **43**, 1632 (°*ādayaḥ*).—§ 578 (do.): VI, **44**β, 1655 (*Pārshataḥ*); **45**^{5}, 1700 (attacks Droṇa); **47**c^{27}, 1837 (*Pārshataḥ*, attacks Bhīshma), (η^{31}), 1866 (do., pierced by Bhīshma); **48**κ, 1962 (do.), 1972; **49**, 2003; **50**ν, 2060 (*Pārshataḥ*), 2062 (do.), 2063, 2064 (*Pārshata*), 2069, 2082 (*Pārshataḥ*, formed the *krauñcāruṇa* array); **51**aa, 2117.—§ 579 (do.): VI, **52**^{1}a, 2128 (*Pārshate*, pierced by Bhīshma), (ζ), 2149 (*Pārshataḥ*, attacks Droṇa); **53**, 2198, 2199, 2200, 2201, 2204, 2206, 2209, 2215, 2227 (encounter with Droṇa; *Dh.* is rescued by Bhīmasena), 2233; **54**^{13}, 2332, 2333 (rescues Bhīmasena), (ι^{14}), 2340 (*Pārshataḥ*, attacks Bhīshma), 2347, 2352, 2353; **55**^{15}, 2363 (fights Açvatthāman).—§ 580 (do.): VI, **56**^{2}, 2411 (Arjuna and *Dh.* formed the *ardhacandra* array), (θ), 2416.—§ 581 (do.): VI, **61**, 2706 (*Pārshataḥ*, slew Sāṃyamani's son); **62**, 2723, 2726, 2728 (encounter with Çalya), (η), 2733 (*Pārshataḥ*), 2740 (pierced by Duryodhana), (θ), 2755, 2760 (*Pārshatena*); **63**ι, 2788 (*Pārshataḥ*).—§ 582 (do.): VI, **69**a, 3063 (do., in the one eye of the *çyena* array); **71**, 3141 (attacked by Kṛpa and Kṛtavarman); **72**ϵ, 3171 (*senāpatiḥ*, engaged in battle with Droṇa), 3194 (°*mukhāḥ . . . Pārthāḥ*).—§ 583 (do.): VI, **75**, 3280, 3281 (formed the *makara* array), (a), 3285; **77**^{4}, 3353 (*Pārshataḥ*), 3355, 3357, 3362 (*Pārshataḥ*, rescued Bhīmasena), (^{7}), 3388 (had used the *Pramohana* weapon against Droṇa, etc.), (^{8}), 3396, 3398; **79**, 3511 (°-*Vṛkodarau*).—§ 584 (do.): VI, **82**, 3624, 3625, 3626 (encounter with Duryodhana); **86**^{5}, 3819 (*Pāñcālyaḥ*), (ζ^{13}), 3839 (*Pārshataḥ*).—§ 585 (do.): VI, **87**, 3885 (*Pāṇḍavānāṃ rathāḥ . . . Dh°purogamāḥ*); **89**ν, 3946 (attacks Bhīshma); **96**, 4365 (°*mukhāḥ*); **98**, 4498.—§ 586 (do.): VI, **99**ζ, 4509; **103**μ, 4685 (attacks Bhīshma), 4686, 4689, 4695 (*Pāñcālān Dh°-purogamān*); **106**σ, 4804 (pierced by Bhīshma), 4805 (pierced Bhīshma).—§ 587 (do.): VI, **108**, 4999 (*Pāñcālair abhirakshitaḥ*); **109**ϵ, 5075; **110**ζ, 5097 (attacks Bhīshma), 5102, 5113; **111**, 5179 (fights Kṛtavarman); **112**θ, 5234; **114**, 5326 (*Pārshataḥ*, attacks Bhīshma), 5332; **115**ν, 5351; **118**υ, 5553 (*Pārshataḥ*), (φ), 5558 (do.); **119**χ, 5578 (*Pārshataṃ*), (ω), 5587 (*Pārshataḥ*).—§ 589 (Droṇābhishek.): VII, **7**, 215 (*Pāñcālāḥ . . . Dh°purogamāḥ*); **8**, 225; **9**, 287 (had slain Droṇa, cf. § 602); **10**, 365 (*g: Dh.* overthrew in a battle at *Vārāṇasī* the son of the *Kāçi* king, who was desirous of seizing a maiden for his wife).—§ 590 (do.): VII, **13**, 493 (°*balaṃ*); **14**a, 577.—§ 591 (Saṃçaptakavadhap.): VII, **17**, 679.—§ 592 (do.): VII, **20**, (814), 817, 818; **21**κ, 905 (pierces Droṇa), (μ), 916 (defeated by Droṇa); **23**o, 953 (*Pāñcālarājasya sutaḥ*, description of his horses; proceeded against Droṇa), 989 (*Pāñcālasenānīḥ*, do.), 993 (followed by the Prabhadrakas), 1028; **31**ϕ, 1348, 1351 (*Pāñcālyaḥ*); **32**$\beta\beta$, 1427 (attacks Karṇa), 1437 (slew Bṛhatkshatra and Candravarman), ($\xi\zeta$), 1443.—§ 593 (Abhimanyuvadhap.): VII, **35**δ, 1508 (attacks Droṇa), (ζ), 1528; **40**o, 1695; **42**π, 1743; **43**ρ, 1769 (pierced by Jayadratha).—§ 597 (Pratijñāp.): VII, **83**a, 2949.—§ 598 (Jayadrathavadhap.): VII, **85**δ, 3048; **88**, 3128 (*Pārshataḥ*, arrayed the Pāṇḍava army).—§ 599 (do.): VII, **95**, 3490 (°*mukhāḥ Pārthāḥ*), 3501, 3502, 3510, 3512, 3514 (encounter with Droṇa), 3535 (*Pāñcālyaṃ*, resisted by Āvantya); **97**, 3575, 3593, 3595, 3604, 3608 (fights Droṇa and is rescued by Sātyakī); **98**, 3609, (κ), 3661 (°*mukhaiḥ*); **110**, 4148 (*Pāñcālyaṃ*), 4162; **111**, 4286, 4290; **114**ψ, 4502 (pierced Kṛtavarman); **122**$\iota\iota$, 4912, 4917, 4920, 4921, 4922, 4924, 4929, 4930 (defeated by Droṇa); **124**$\kappa\kappa$, 4983, ($\lambda\lambda$), 5002 (pierced by Duryodhana); **125**, 5074; **127**, 5146, 5147, 5152, 5153, 5154 (protects Yudhishṭhira); **151**γ', 6554.—§ 600 (Ghaṭotkacavadhap.): VII, **153**a, 6627 (pierced by Duryodhana); **154**β, 6650 (proceeded against Droṇa); **155**, 6696 (°*sya cātmajān*, killed by Droṇa); **156**, 6754, (ι), 6782, 6890, 6891, 6895 (fights with Açvatthāman), 6917; **157**β, 6923 (*Pārshataḥ*); **158**χ, 7008; **160**, 7164, 7166, 7168, 7170, 7174 (fights with Açvatthāman); **164**, 7342, 7343, 7345; **165**, 7372 (*Pāñcālyaḥ*, resisted Droṇa); **170**, 7609 (proceeded against Droṇa), 7611, 7616, 7617, ($\lambda\lambda$), 7622, 7623, 7627, 7628 (slays Drumasena), 7635, 7638, 7664 (*Pārshataṃ*), 7678, 7679 (fights with Droṇa, etc.); **171**, 7724 (fights with Droṇa), 7726, 7730, ($\xi\xi$), 7731; **173**, 7775 (fights with Karṇa), 7777 (*Pāñcālamukhyasya*), 7779, 7833 (*Pārthā . . . Dh°purogamāḥ*); **177**$\chi\chi$, 8059; **178**, 8082 (°-*Çikhaṇḍyādīn Pāñcālānāṃ mahārathān*); **179**$\beta\beta\beta$, 8118 (pierced by Karṇa).—§ 601 (Droṇavadhap.): VII, **184**, 8364.—§ 602 (do.): VII, **186**, 8501 (Droṇa slays Virāṭa and Drupada and three grandsons of Drupada (sons of Dhṛshṭadyumna?); *Dh.* vows to slay Droṇa on the same day), 8506, 8513 (*Pāñcālyaḥ*); **189**, 8628 (defeats Duḥçāsana), 8642, 8644, 8692 (*Pāñcālān . . . Dh°purogamān*); **190**, 8735, 8753; **191**, 8755 (*Pāñcālarājasya sutaḥ*, rushes at Droṇa), 8766, 8767, 8769, 8772, 8773, 8776, 8787, 8796, 8800 (fights with Droṇa); **192**, 8842, 8854, 8856, 8864, 8876 (when Droṇa had devoted himself to *yoga* and was proceeding to Brahmaloka, *Dh.* cut off his head), 8878, 8887 (*Pārshataḥ*).—§ 603 (Nārāyaṇāstramoksh.): VII, **194**ϵ, 8964, 8966, 8976, 8977 (°*sya yo mṛtyur dṛshṭaiḥ* (read *sṛshṭaḥ* with B.)); **195**ν, 8990, 8994; **196**, 9036, (κ), 9038; **197**, (9105) (tries to justify his conduct); **198**, (9151) (quarrels with Sātyaki); **199**, 9220; **200**, 9293, 9302, 9327 (fights with Açvatthāman), 9387 (°*ratham*); **201**$\epsilon\epsilon$, 9401 (*parājite*).—§ 604 (Karṇap.): VIII, **2**, 39 (*Droṇaṃ nihataṃ . . . Dh°ena*); **9**θ, 289 (*nihataḥ khaḍgam udyamya Dh°ena*, sc. Droṇa).—§ 605 (do.): VIII, **10**κ, 372 (*nihato vṛddho Dh°ena*, i.e. Droṇa); **11**λ, 426; **12**$\beta\beta$, 454; **13**, 495 (proceeds against Kṛpa); **22**$\zeta\zeta$, 862; **26**, 1037, 1039, 1051, 1055 (defeated by Kṛpa).—§ 606 (do.): VIII, **35**, 1640 (*Sṛñjayāç cetare sarve Dh°purogamāḥ*).—§ 608 (do.): VIII, **46**, 2122 (*vyūhaṃ . . . Pārthānāṃ Dh°ābhirakshitaṃ*), (a), 2126 (*Pāṇḍavān Dh°mukhān*), 2207 (*Drupadaputrāç ca Dh°-purogamāḥ*); **47**, 2213 (°*mukhaṃ vyūhaṃ*); **48**, 2236 (°*mukhān Pārthān*), (ξ), 2253, (ρ), 2285; **49**χ, 2333; **50**, 2398 (*Pārshataṃ*); **54**, 2621, 2622, 2640, 2642, 2644, 2645, 2650, 2651 (defeated Kṛtavarman); **56**, 2711, 2717, 2720, 2722, 2728 (defeated Duryodhana), ($\pi\pi$), 2755, 2757; **57**, 2846 (*nyastaçastro mama pitā Dh°ena pātitaḥ*, i.e. Droṇa), 2848 (Açvatthāman vows not to doff his armour before he has slain *Dh.*), 2849; **58**$\chi\chi$, 2902 (°*purogamāḥ*), 2905; **59**, 2912, 2915, 2919 (fights with Karṇa), 2934, 2936, 2939, 2943, 2947, 2952, 2960, 2961 (fights with Açvatthāman);

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60ββ, 3002, 3031 (°*ratham*); **61**, 3073, 3077, 3091, 3093, 3094, 3095, 3097, 3099 (fights with Duḥçāsana); **62**ζζζ, 3148 (*Pārshataḥ*); **63**ηηη, 3200; **66**ιι, 3319; **67**κκκ, †3373; **73**, 3644 (°-*Çikhaṇḍibhyāṃ Bhīshma-Droṇau nipātitau*), 3678; **74**, 3796 (°-*Çikhaṇḍibhyāṃ*); **78**γ′, 3955, 3957 (pierces Karṇa), (ϵ), 4001 (°-*Çikhaṇḍinau*); **79**, 4028 (*Pārshataṃ*); **82**, †4182; **87**, 4401 (*Pāṇḍavā . . . Dh°purogamāḥ*); **93**, 4854 (*Pārshataḥ*), 4863, 4869, 4871; **96**αχ′, 4991, (βα′), 5031.—§ 609 (Çalyap.): IX, **1**γ, 30 (mentioned among the slain); **2**, 123 (do.).—§ 610 (do.): IX, **3**, 146 (*Pārshataḥ*), 155, 162 (*putraḥ Pāñcālarājasya*), 163 (*b*: To *Dh.*'s chariot were yoked steeds who were white as pigeons, and his standard was made of a lofty *kovidāra*); **5**, 254; **7**τ, 336, (χ), 351.—§ 611 (do.): IX, **8**ζ, 396; **9**ι, 451 (°-*Çikhaṇḍinau*); **10**, 522 (*Pāṇḍavāḥ sarve Dh°purogamāḥ*); **11**λ, 550, 566, 571 (fights with Kṛpa); **12**ξ, 627 (*Bhāradvājasya hantāraṃ*); **15**, 753 (*Pārshataḥ*), 756 (fights with Duryodhana); **16**σ, 819; **17**ω, †894, (αα), 946 (*Pārshataṃ*); **18**ββ, 962, 967; **19**δδ, 1020 (*Pārshataḥ*), (ϵϵ), 1037 (do.), 1046; **20**, †1082 (fights with Çālva); **21**κκ, 1125 (*Pārshataṃ*); **22**λλ, 1139, 1161, 1162 (fights with Duryodhana); **23**, 1242 (*Pāñcālyaḥ*), 1244 (°*sya vāhinīṃ*); **25**ξξ, 1353 (*Pāñcālyaḥ*), 1356, (οο), 1374, 1375, 1385 (C. has by error *Dhu°*), 1390, 1392. —§ 612 (Hradapraveçap.): IX, **29**, 1590, 1597 (*Pāṇḍavās . . . Dh°purogamāḥ*), 1603, 1604; **30**ϵ, 1725 (*Pāñcālyaḥ*).—§ 615 (Gadāyuddhap.): IX, **61**, 3419 (all. to § 602); **62**ψ, 3462.—§ 616 (Sauptikap.): X, **3**, 132 (°*purogamān*), 138 (Açvatthāman will slay *Dh.*); **4**δ, 167; **5**ϵ, 194, (ζ), 209; **8**, 329, 330 (slain by Açvatthāman in the nightly encounter), 348, 352, 366; **9**, 523 (*hataṃ*), (μ), 529 (°*sya cātmajāḥ*, slain by Açvatthāman in the nightly encounter), 531 (*māritaḥ*).—§ 617 (Aishīkap.): X, **10**, 543 (°*sya sārathiḥ*); **17**, 763. —§ 618 (Jalapradānikap.): XI, **11**ι, 300 (*Pāñcālā nihatāḥ sarve Dh°purogamāḥ*).—§ 619 (Strīvilāpap.): XI, **23**ο, 670 (*bāṇair bhinnatanutrānaṃ Dh°ena*, sc. Droṇa). —§ 620 (Çrāddhap.): XI, **26**β, 789 (*Pārshataṃ*, his body is burnt). —§ 630 (Rājadh.): XII, **27**β, 799 (mentioned among the slain).—§ 637 (do.): XII, **43**γ, 1489 (a çrāddha is performed for him).—§ 785 (Anugītāp.): XIV, **60**, 1787 (*netā Pāṇḍavānāṃ*), 1790 (*Droṇaḥ pariçrānto Dh°vacaṃ gataḥ*, all. to § 602).—§ 787 (Āçramavāsap.): XV, **10**ν, 332.—§ 789 (Putradarçanap.): XV, **31**η, 857 (had been born from a portion of Fire—*Agner bhāgaṃ*); **32**ο, 878 (°*sya cātmajāḥ*).—§ 793 (Mausalap.): XVI, **3**δ, 81.—§ 795 (Svargārohaṇap.): XVIII, **1**δ, 24 (°*sya cātmajān*); **2**ϵ, 67; **5**, 167 (after death *Dh.* entered Fire—*Pāvakaṃ prāpa*).

Cf. the following synonyms:—

Bharatarshabha, q.v. (C. wrongly, instead of *purusharshabha*, B.).

Draupadi ("son of Drupada"): VIII, 288.

Droṇahantṛ ("the slayer of Droṇa"): VII, 9395; VIII, 2729; IX, 755.

Pāñcāla, Pāñcāladāyāda, Pāñcālakulavardhana, Pāñcālamukhya, Pāñcālaputra, Pāñcālarāja, Pāñcālarājan, Pāñcālatanaya, Pāñcālya, Pāñcālyaputra, q.v.

Pārshata, q.v.

Yājñasenasuta, Yājñaseni, q.v.

Dhṛshṭadyumnapitṛ = Drupada: VII, 6652.

Dhṛshṭadyumnasuta = Kshatradharman: VII, 5083.

Dhṛshṭadyumnasuta, pl. (°*āḥ*) ("the sons of Dhṛshṭadyumna"). § 619 (Strīvilāpap.): **XI**, **25**κ, 718 (have been slain by Droṇa). Cf. next.

Dhṛshṭadyumnatanūja, pl. (°*āḥ*) (do.). § 608 (Karṇap.): VIII, **73**, 3731. Cf. the prec. and next.

Dhṛshṭadyumnātmaja, pl. (°*āḥ*) (do.). § 589 (Droṇābhishekap.): VII, **10**λ, 359 (four enumerated). Cf. the prec.

Dhṛshṭaketu[1], an ancient king. § 6 (Anukram.): I, **1***a*, 231 (in Sañjaya's enumeration).

Dhṛshṭaketu[2], king of the Cedis, son of Çiçupāla. § 130 (Aṃçāvat.): I, **67**, 2642 (incarnation of the Asura Anuhlāda).—[§ 290 (Çiçupālavadhap.): II, **45** (when Çiçupāla had been slain by Kṛshṇa, *Dh.* was installed as king of the Cedis).]—§ 317 (Arjunābhigamanap.): III, **12**, 462 (*Cedipaḥ*, came to the Pāṇḍavas in the forest).—§ 321 (Saubhavadhop.): III, **22**, 898 (*Cedirāṭ*, returned to his city Çuktimatī, taking with him his sister [Kareṇumatī, the wife of Nakula]).—§ 342 (Indralokābhigamanap.): III, **51**, 1983 (had come to the Pāṇḍavas in the forest, cf. § 321).—§ 554 (Sainyodyogap.): V, **4**γ, 71 (among the princes to which the Pāṇḍavas ought to send messengers), 83 (do., the same?).—§ 555 (do.): V, **19**γ, 576 (*Cedīnām ṛshabhaḥ*, came with an akshauhiṇī of troops to Yudhishṭhira).—§ 561*g* (Sahadeva): V, **50**, 1999.—§ 561 (Yānasandhip.): V, **50**η, 2010 (*Çaiçupāliḥ*, among the allies of Yudhishṭhira); **55**κ, 2145; **57**ξ, 2239 (*Cedirāṭ*, has joined the Pāṇḍavas with an akshauhiṇī), (ο), 2262 (only B., C. has by error *Dhṛshṭadyumnaḥ*).—§ 562 (Bhagavadyānap.): V, **80**ϵ, 2857 (*Cedipaṃ*); **83**ο, 2950 (*Cedipaḥ*).—§ 570 (Sainyaniryāṇap.): V, **151**δ, 5160, (ζ), 5164 (the same?); **157**, 5324 (commanded one division of Yudhishṭhira's army).—§ 571 (Ulūkadūtāgamanap.): V, **162**, 5592; **164**ϵ, 5707 (is pitted against Çalya).—§ 572 (Rathātirathas.): V, **171**, 5900 (*Çiçupālasuto vīraç Cedirājaḥ . . . sambandhī Pāṇḍarasya*, is a *mahāratha*).—§ 573 (Ambopākhyāṇap.): V, **196**η, 7623 (*Cedi-Kāçi-Karūshāṇāṃ netāraṃ*), 7644.—§ 576 (Bhagavadgītāp.): VI, **19**ϵ, 709, 715; **25**ο, 834.—§ 578 (Bhīshmavadhap.): VI, **45**[11], 1707, 1708 (battles with Bāhlīka); **48**κ, 1963.—§ 580 (do.): VI, **56**ζ, 2415 (on the right horn of the ardhacandravyūha, *Cedi-Kāçi-Karūshakaiç ca Pauravaiç cābhisaṃvṛtaḥ*).—§ 582 (do.): VI, **72**η, 3170.—§ 583 (do.): VI, **75**, 3286; **77**λ, 3394; **79**ν[13], 3470.—§ 584 (do.): VI, **81**[1], 3561 (battles with Bhūriçravas); **84**, 3730 (do.), 3732, 3734.—§ 585 (do.): VI, **89**ν, 3948.—§ 587 (do.): VI, **108**, 5002 (in the rear of the Pāṇḍava army); **115**, 5361 (fights with Paurava); **116**, 5388, 5389, 5390, 5397, 5401 (do.); **118**ν, 5552; **119**χ, 5576.—§ 589 (Droṇābhishekap.): VII, **8**η, 228; **10**, 348 (*c*: *Dh.* had deserted the Cedis and alone joined the Pāṇḍavas).—§ 590 (do.): VII, **14**, 527, 528 (fights with Kṛpa), (*a*), 577.—§ 592 (Saṃçaptakavadhap.): VII, **23**ο, 963 (accompanied Virāṭa), 971 (proceeded against Droṇa, description of his horses); **26**τ, 1180, (υ), 1186.—§ 593 (Abhimanyuvadhap.): VII, **35**δ, 1509 (*Cedipaḥ*); **40**ο, 1695; **42**π, 1744.—§ 597 (Pratijñāp.): VII, **83***a*, 2950 (*Cedipaṃ*).—§ 599 (Jayadrathavadhap.): VII, **106**, 3973 (*Cedīnām ṛshabhaḥ*); **107**, 4021, 4026 (slays Vīradhanvan); **111**υ, 4284; **125**, 5042 (*Cedīnām ṛshabhaḥ*), 5051, 5055 (is slain by Droṇa).—§ 604 (Karṇap.): VIII, **6**, 180 (mentioned among the slain).—§ 619 (Strīvilāpap.): XI, **25**κ, 725 (*Cedipuṅgavaṃ*), 727 (*Cedipatiḥ*).—§ 620 (Çrāddhap.): XI, **26**β, 787 (his body is burnt).—§ 630 (Rājadh.): XII, **27**β, 809 (*sc. hate*).—§ 787 (Āçramavāsap.): XV, **1***a*, 24 (°*eç ca bhaginī*, i.e. Kareṇumatī; C. has by error Dhṛtaketa).—§ 789

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(Putradarçanap.): XV, 32*θ*, 878 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, 1*δ*, 25; 5*λ*, 142, (*μ*), 162 (among those who after death entered the deities).

Cf. also the following synonyms:—

Caidya, Cedija, Cedipa, Cedipati, Cedipuṅgava, Cedirāj, Cedirāja, q.v.
Çaiçupāli, Çiçupālasuta ("son of Çiçupāla"), q.v.
Çiçupālasya . . . ātmajaḥ (do.): VIII, 2334.
Çiçupālātmaja (do.), q.v.
Daçārhaputraja (?): XI, 729.

Dhṛshṭaratha, a king. § 775 (Ānuçāsanik.): XIII, 166*η*, 7676.

Dhṛtāçis = Vishṇu (1000 names).

Dhṛtaketu (XV, 24), error in C. for Dhṛshṭaketu, q.v.

Dhṛtarāshṭra[1], son of Vyāsa with Ambikā, the widow of Vicitravīrya. § 4 (Anukram.): I, **1**, 95 (all. to § 171), †108, 135, 136, 140, 217, 218.—§ 7 (do.): I, **1**, 245.—§ 10 (Parvasaṅgr.): I, **2**, 330.—§ 11 (do.): I, **2**, 376, 413, 421, 434, 501, 502, 503, 582, 583, 584, 585, 611.—§ 70 (Ādivaṃçāvatāraṇap.): I, **60**, 2213 (son of Vyāsa).—§ 71 (do.): I, **61**, 2247, 2251, 2261.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2441 (son of Vyāsa), 2446 (father of 100 sons, of whom eleven are enumerated).—§ 130 (Aṃçāvat.): I, **67**, 2719 (*c:* The Gandharva king Haṃsa, son of Arishṭā, was reborn as *Dh.*, the son of Vyāsa. *Dh.* became blind in consequence of a fault of his mother and the wrath of Vyāsa, cf. § 171), 2727 (enumeration of the names of *Dh.'s* 101 sons and his daughter).—§ 157 (Pūruvaṃç.): I, **95**, ††3808 (son of Vyāsa), ††3809 (father of 100 sons), ††3810.—§ 158 (do.): I, **95**, ††3822.—§ 171 (Vicitravīryasutotpatti): I, **106**, 4301 (Vyāsa begat sons with the widows of Vicitravīrya, Dhṛtarāshṭra with Ambikā, Pāṇḍu with Ambalikā. *Dh.* was born blind because his mother had closed her eyes when Vyāsa approached her; afterwards Vyāsa begat Vidura with the maid of Ambikā).—§ 173 (Pāṇḍurājyābhisheka): I, **109**, 4353, 4357, 4361 (on account of *Dh.'s* blindness Pāṇḍu became king).—§ 174 (Dhṛtarāshṭravivāha): I, **110**, 4374, 4375, 4378 (married Gāndhārī, the daughter of Subala).—§ 177 (Pāṇḍudigvijaya): I, **113**, 4446.—§ 178 (Pāṇḍu): I, **114**, 4469, 4473, 4479.—§ 180 (Gāndhārīputrotpatti): I, **115**, 4483, 4490, 4493, 4510, 4519, 4520, 4521, 4522 (*Dh.* begat 100 sons with Gāndhārī and the son Yuyutsu with a vaiçya woman).—§ 181 (Duḥçalotpatti): I, **116**, 4523 (had the daughter Duḥçalā).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4540 (*°sya putrān*, enumeration of *Dh.'s* 101 sons), 4556 (gave wives to his sons), 4557 (married his daughter Duḥçalā to the Sindhu king Jayadratha).—§ 184 (Pāṇḍu): I, **119**, 4634.—§ 194 (do.): I, **126**, 4902 (after the death of Pāṇḍu the five Pāṇḍavas were brought back to Hāstinapura), 4913 (*°sya dāyādāḥ*).—§ 195 (do.): I, **127**, (4932).—§ 208 (Astradarçana): I, **134**, 5312 (*janeçvaraṃ*), (5315), 5346; **135**, 5360, (5363).—§ 210 (Sambhavap.): I, **139**, 5517 (installed Yudhishṭhira as yuvarāja).—§ 211 (do.): I, **139**, 5541 (became afraid of the prowess of the Pāṇḍavas).—§ 212 (Kaṇikavākya): I, **140**, 5543 (*mahīpālaḥ*), 5544, (5545), (5566), 5634 (*Kauravyaḥ*, his discourse with Kaṇika).—§ 213 (Jatugṛhap.): I, **141**, 5636 (*Kauravyaṃ*), 5640, 5649, 5659, 5662, 5664; **142**, 5673, 5675, 5676, (5677), (5687); **143**, 5697, 5699, (5702), 5706, 5710 (persuades the Pāṇḍavas to set out for Vāraṇāvata); **144**, 5720; **145**, 5735 (*rājñaḥ*), 5740 (*Kauravyaḥ*), 5742, 5745; **148**, 5833; **150**, 5861, 5864, 5865, 5870 (*Ambikāsutaḥ*, offered oblations of water to the Pāṇḍavas, who were thought to have been burnt to death); **151**, 5917.—§ 235 (Svayaṃvarap.): I, **191**, †7154 (*°sya putraḥ*, i.e. Duryodhana).—§ 237 (Vaivāhikap.): I, **195**, 7233 (*nareçvaraṃ*).—§ 241 (Vidurāgamanap.): I, **200**, 7371 (*Kauravaṃ*), 7381, (7387), 7391; **201**, (7396); **202**, 7437, 7440; **203**, 7441, 7442; **204**, 7460.—§ 243 (do.): I, **206**, (7518), 7524, 7529, 7533, 7537, 7543 (consents to give the Pāṇḍavas the half of the kingdom).—§ 244 (Rājyalābhap.): I, **207**, 7556, 7565, 7566, 7567, (7568).—§ 245 (do.): I, **208**, 7600.—§ 254 (Khāṇḍavadahanap.): I, **222**, 8050 (*rājñaḥ*).—§ 286 (Rājasūyikap.): II, **33**, 1259.—§ 287 (do.): II, **34**, 1260, 1264 (came to the rājasūya of Yudhishṭhira).—§ 288 (do.): II, **35**, 1293.—§ 292 (do.): II, **45***a*, 1607 (accompanied by Bhīmasena).—§ 294 (Dyūtap.): II, **47**, 1681 (*°sya putraḥ*, i.e. Duryodhana), 1701; **48**, 1724 (*Kurumukhyāya*); **49**, 1727 (*janādhipaṃ*), (1730), 1766, (1768), 1772, 1775, 1777, (1780); **50**, 1790 (*Ambikāsutaḥ*, sends Vidura to invite Yudhishṭhira to the gambling, but then advises Duryodhana to desist from the gambling).—§ 297 (do.): II, **54**, (1934).—§ 298 (do.): II, **56**, (1970), (1975), (†1979), †1981, †1985; **57**, 1987, (†1990) (sends Vidura to Yudhishṭhira); **58**, †1992, †1995, †2000, †2006, 2012, 2018, 2024 (*snushās tā Dh°sya*); **60**, 2051; **63**, †2111 (*°sya putraḥ*, i.e. Duryodhana); **65**, 2183.—§ 299 (do.): II, **66**, †2190 (*°sya putraḥ*, i.e. Duryodhana), †2195 (do.), †2196 (do.); **67**, †2198 (do.), †2201; **68**, 2263, 2306.—§ 301 (do.): II, **70**, †2362 (*°sya putraḥ*, i.e. Duryodhana); **71**, †2401, (†2404), †2405, (2406), (2410), (2412); **72**, 2432; **73**, 2434 (when Yudhishṭhira had lost his brothers and himself at dice, *Dh.* granted Draupadī their liberty).—§ 302 (Anudyūtap.): II, **74**, 2453, 2457 (*Vaicitravīryaṃ*), (2475), 2478 (summoned again Yudhishṭhira to come to gamble).—§ 303 (do.): II, **75**, 2479; **76**, 2491.—§ 304 (do.): II, **77**, †2527 (*°sya putraḥ*, i.e. Duḥçāsana), 2559.—§ 305 (do.): II, **78**, 2561; **79**, 2617, 2619.—§ 306 (do.): II, **80**, 2620 (*Ambikāsutaḥ*), (2621), (2628), 2651, 2670 (discourse with Vidura, etc.).—§ 307 (do.): II, **81**, 2672, 2673, (2675), (2689) (discourse with Sañjaya).—§ 311 (Āraṇyakap.): III, **4**, (†220), (†235), †239 (dismisses Vidura).—§ 312 (do.): III, **5**, †250, †251, †252, †255, †256, †257.—§ 313 (do.): III, **6**, 262, 277 (*Ambikāsutaḥ*), 280, 286 (calls Vidura back); **7**, 289 (*mantrī Dh°sya*); **8**, 311; **9**, (323).—§ 315 (Maitreyaçāpa): III, **10**, (346), 353 (*Ambikāsutaḥ*), 380.—§ 316 (Kirmīravadhap.): III, **11**, (385).—§ 317 (Arjunābhigamanap.): III, **12**, 525 (*°sya . . . snushā*, i.e. Draupadī).—§ 327 (Draupadīparitāp.): III, **34**, †1356 (*°sya putrāt*, i.e. Duryodhana), †1360 (*°sya putraḥ* = do.), †1361 (do.); **35**, 1405.—§ 330 (Indradarçana): III, **37**, 1461 (*°sya putreṇa*, i.e. Duryodhana).—§ 340 (Indralokābhigamanap.): III, **48**, 1914, (1916); **49**, (1945).—§ 341 (do.): III, **50**, 1955.—§ 342 (do.): III, **51**, 1968 (*Ambikāsutaḥ*), (2011).—§ 377 (Dhaumyatīrthak.): III, **86**, 8283 (*°sya putreṇa*, i.e. Duryodhana).—§ 378 (Tīrthayātrāp.): III, **92**, 8453.—§ 446 (Nivātakavacayuddhap.): III, **174**, 12287 (*°sya putrān*).—§ 450 (Ājagarap.): III, **179**, 12429 (*°sya putraṃ*, i.e. Duryodhana).—§ 512 (Ghoshayātrāp.): III, **237**, 14772; **238**, 14798; **239**, 14820, 14821, 14822, (14825), 14841 (permitted Duryodhana, etc., to undertake the ghoshayātrā); **242**, 14942 (*°sya putrāṇāṃ*).—§ 515 (Karṇadigvijaya): III, **254**, 15264, 15270, 15271.—§ 516 (Duryodhanayajña): III, **255**, 15286; **256**, 15302, 15318.—

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§ 547 (Karṇa): III, **309**, 17153 (*°sya sakhā*, i.e. Adhiratha).—§ 554 (Sainyodyogap.): V, **1**, †16 (*°sya putraiḥ*); **3**, 60 (*°sya putraṃ*, i.e. Duryodhana), 62; **4**, 65, 88, 89; **5**, 95; **6**, 113, 116, 122.—§ 556 (Sañjayayānap.): V, **20**, 603, 606, 607 (*°sya ye putrāḥ*); **21**, 641; **22**, (†645), †682 (sends Sañjaya to the Pāṇḍavas); **23**, 685, †688, †693, †700, †702, †704, †712 (*°sya putraṃ*, i.e. Duryodhana); **24**, †715, †722; **25**, †723, †726; **26**, †743, †748, †749, †750, †752, †753, †756, †757; **29**, †809, †811, †840 (*°sya putraḥ*, i.e. Duryodhana), †841 (*°sya putre* = do.), †846, †860, †862, †865; **30**, †875, †883 (*jyeshṭhaḥ putro Dh°sya*), †906; **31**, 919; **32**, 939, 941, (†944), (†948), (†970) (Sañjaya's return).—§ 557 (Prajāgarap.): V, **33**, 971, 972, (975), 977, (979), (985), 986, 1071; **34**, (1094), 1178.—§ 558 (do.): V, **35**, 1181.—§ 559 (Prajāgarap.): V, **36**, (†1281), (†1308), 1319, 1320; **37**, (1342); **39**, (1446), 1453, (1454), 1529; **40**, (1562) (discourse with Vidura).—§ 560 (Sanatsujātap.): V, **41**, (1565), 1566, (1568), (1571), 1574; **42**, 1577, (1578), (†1592), (†1594), (†1597), (†1601); **43**, (†1621), (†1623), (†1626), (†1631), (1634), (1661); **44**, (†1684), (†1686), (†1688), (†1708) (discourse with Sanatsujāta).—§ 561 (Yānasandhip.): V, **47**, 1793 (*°mukhāḥ*), (*a*), 1798, 1808; **48**, (†1809), †1861 (*°sya putraḥ*, i.e. Duryodhana); **49**, 1949, 1951, 1961; **50**, (1967), (1975), (1979), 1980; **51**, (2018); **52**, (2085); **53**, (2106); **55**, 2151, 2158; **57**, (2232), (2257), (2274); **58**, (2295), (2313); **59**, (2324), 2345; **64**, 2468, 2481; **65**, (2482); **66**, 2498, (*cc*), 2501; **67**, (†2516), 2522; **69**, (2538), (2542), (2544), (2546), 2549, 2544; **70**, (2560); **71**, (2574) (*Dh.* wishes to keep peace with the Pāṇḍavas).—§ 562 (Bhagavadyānap.): V, **72**, 2586, 2587, 2589, 2590, 2591, 2655; **73**, 2708; **77**, 2796; **78**, 2803; **80**, 2860; **82**, 2875 (*°sya putreṇa*, i.e. Duryodhana), 2900; **83**, 2924, 2965 (*Kauravyaḥ*); **85**, 3022, 3032, 3038; **86**, (3040); **88**, 3093, 3094, 3096; **89**, 3111, 3115, 3118, 3119 (*°purohitāḥ*), 3121; **90***p*, 3180; **91**, 3250 (*sambandhī dayitaç cāsi Dh°sya, Mādhava*, i.e. Kṛshṇa); **92**, †3300 (*°sya putraḥ*, i.e. Duryodhana); **94**, 3337, 3364, 3366, 3367; **95**, 3385.—§ 567 (do.): V, **124**, (4121), (*β*), 4137, 4183; **125**, 4190, 4208; **126**, 4214; **127**, 4255; **128**, 4284; **129**, 4309, 4314, (4315), 4319, 4322, 4325; **130**, 4367, 4372, 4376, 4381, 4387, 4393, 4396, 4403; **131**, (4434), 4436, 4437, 4438, 4448, (*π*), 4453, 4455, (*ρ*), 4457.—§ 569 (do.): V, **140**, (4726); **141**, 4767 (*°kule*), 4805; **146**, 4946 (*°sya putrāṇāṃ*); **147**, 4963; **148**, 5005, 5008, 5009, 5012, 5024, 5027, †5034, †5039; **149**, 5040; **150**, 5077, 5083, 5091.—§ 570 (Sainyaniryāṇap.): V, **159**, 5392 (Sañjaya relates the events of the battle to Dhṛtarāshṭra from here to X, **9**, incl.).—§ 571 (Ulūkadūtāgamanap.): V, **162**, 5610, 5611.—§ 572 (Rathātirathasaṅkhyānap.): V, **165**, 5714.—§ 573 (Ambopākhyānap.): V, **196**, 7634 (*°sya putrāṇāṃ*).—§ 574 (Jambūkh.): VI, **2**, (42), 49; **3**, 115, 118, 127, (128), (132); **4**, 155; **5**, (176); **6**, (194); **7**, (253); **8**, (287), 305; **9**, (309); **10**, (385) (Sañjaya describes to *Dh.* the earth, etc.).—§ 575 (Bhūmip.): VI, **11**, (401), (413), (421); **12**, (480) (continuation).—§ 576 (Bhagavadgītāp.): VI, **13**, 496; **14**, (508); **19**, (695), 717 (*°sya dāyādaḥ*); **20**, (†741); **24**, (822); **25**, (830); **35**, †1272 (*°sya putrāḥ*).—§ 577 (Bhīshmavadhap.): VI, **43**, 1626 (*trayi*—i.e. in Yuyutsu—*tantuç ca piṇḍaç ca Dh°sya dṛçyate*).—§ 578 (do.): VI, **44**, (1638); **48**, (1868); **49**, (1985).—§ 579 (do.): VI, **52**, (2121); **53**, (2194); **54**, (2235); **59**, (2508).—§ 580 (do.): VI, **62**, (2716); **65**, (2898).—§ 583 (do.): VI, **76**, (3314).—§ 584 (do.): VI, **83**, (3639).—§ 585 (do.): VI, **89**, (3931); **91**, (4064); **96**, 4325.—§ 586 (do.): VI, **101**, (4584); **102**, (4643); **103**, 4721.—§ 587 (do.): VI, **108**, (4994), (5017); **109**, (5055); **115**, (5335); **120**, (5689).—§ 589 (Drōnābhishekap.): VII, **1**, 3, 6, 8, (10), 47, (48); **9**, (261); **10**, 306, (312); **11**, (382).—§ 590 (do.): VII, **15**, (582).—§ 592 (Saṃçaptakavadhap.): VII, **22**, (920); **23**, (950); **24**, (1046); **26**, (1129); **29**, (1256); **31**, (1344).—§ 593 (Abhimanyuvadhap.): VII, **33**, (1475); **34**, (1492); **38**, (1623); **39**, (1646); **40**, 1679; **42**, (1741), (1749); **46**, (1833); **47**, 1861.—§ 596 (Pratijñāp.): VII, **79**, 2789 (*°sya putreṇa*, i.e. Duryodhana).—§ 598 (Jayadrathavadhap.): VII, **85**, (3010).—§ 599 (do.): VII, **90**, (3183); **98**, (3609); **100**, 3751; **105**, (3926); **106**, (3965); **110**, (4134); **114**, (4440); **121**, (4806); **124**, (4972), (4995); **129**, (5272); **131**, (5357); **132**, (5413); **133**, (5455); **135**, (5535); **138**, (5667); **140**, (5817); **144**, (6025); **145**, (6055); **147**, (6297), (6334), (6375); **148**, (6388); **151**, (6529), 6547.—§ 600 (Ghaṭotkacavadhap.): VII, **154**, (6641); **155**, (6682); **159**, (7090); **163**, (7287); **164**, (7327); **175**, (7890); **179**, (8134); **182**, (†8247), 8260, (8263); **183**, (8294), (8303).—§ 601 (Droṇavadhap.): VII, **185**, 8451.—§ 603 (Nārāyaṇāstramoksh.): VII, **194**, (8964); **196**, (9035), 9074; **198**, (9126); **200**, (9289); **201**, (9398); **202**, (9494).—§ 604 (Karṇap.): VIII, **1**, 17; **2**, 26, (34), (50); **4**, 73 (*Ambikāsutaḥ*); **5**, 90 (do.); **6**, (151); **7**, 190, (†213), 214, 216; **8**, 224, 226, (227); **9**, (252), 282, (283).—§ 605 (do.): VIII, **11**, (400); **16**, (610); **20**, (770); **21**, (821); **29**, (1169); **31**, (1249), (1265).—§ 607 (do.): VIII, **40**, 1868; **44**, 2026, 2027 (*°niveçane*).—§ 608 (do.): VIII, **46**, (2126); **47**, (2210); **48**, (2234); **51**, (2440); **60**, 2991 (*°sya putraiḥ*); **61**, (3067); **66**, 3334 (*saputreṇa*); **73**, 3718; **74***φφφ*, 3759, 3760, 3770, 3782; **75**, (†3804); **78**, (3940); **83**, 4256; **93**, (4834); **96**, 5035 (*Ambikāsutaḥ*).—§ 609 (Çalyap.): IX, **1***c*, 40, 44, 51; **2**, 57 (*Ambikāsutaḥ*), (59), 109 (*Ambikāsutaḥ*), (111).—§ 610 (do.): IX, **4**, 235.—§ 611 (do.): IX, **8**, (380), (402); **19***δδ*, 1011.—§ 612 (Hradapraveçap.): IX, **29**, (1586); **30**, (1673).—§ 613 (Gadāyuddhap.): IX, **32**, (1817); **33***t*, 1923, 1930.—§ 615 (do.): IX, **35**, 1973, 1974; **55**, 3077, (3078); **56**, 3129, 3154; **59***σ*, 3319 (*°sya putrāḥ*), 3339 (*snushāç ca prasnushāç caiva Dh°sya*); **60**, (3342); **61**, (3388); **63**, 3537, 3539, 3541, 3560, 3572, 3576, 3578 (after the slaughter of Duryodhana, *Dh.* was comforted by Kṛshṇa and Vyāsa); **64**, (3582).—§ 616 (Sauptikap.): X, **1**, (7); **2**, 101; **6**, (216); **8**, (319), (470) (end of Sañjaya's narrative).—§ 618 (Jalapradānikap.): XI, **1**, 1, 4, (11) (comforted by Sañjaya); **3**, (84); **4**, (104); **5**, (125); **6**, (149); **7**, (163) (discourse with Vidura); **8**, 196, 203, 205, (ζ), 218 (*°sya putrāṇāṃ yas tu jyeshṭhaḥ çatasya vai*), 242, 245 (comforted by Vyāsa); **9**, 246, 249; **11**, 307; **12**, 335 (broke the iron statue of Bhīmasena); **13**, 354; **14**, 360, 374.—§ 619 (Strīvilāpap.): XI, **16**, 435, 483; **17**, 495.—§ 620 (Çrāddhap.): XI, **26**, 762, (766), (773), (776), 799.—§ 621 (Rājadh.): XII, **7**, 178 (*°sya putreshu*), 182, 190.—§ 635 (do.): XII, **37**, 1373.—§ 637 (do.): XII, **40**, 1447 (*Kauravaḥ*), 1448, 1458; **41**, 1470, 1472; **42**, 1487, 1491; **44**, 1522; **45**, 1542.—§ 640 (do.): XII, **54***a*, 1929.—§ 641 (do.): XII, **124**, 4552, 4555, (4556), (4562), (4567), (4615), (4620), 4621 (discourses to Duryodhana about behaviour (*çīla*)).—§ 760 (Āçramav.): XIII, **111**, 5403 (*°purogamaḥ*).—§ 768 (do.): XIII, **148**, 6932 (*°ādaya nṛpāḥ*).—§ 776 (do.): XIII,

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167, 7704.—§ 777 (Svargārohaṇikaṃ p.): XIII, **168**, 7714, 7726, 7734, 7741, 7754; **169**, 7772, 7776 (°*mukhāḥ*).—§ 778 (Açvamedhikap.): XIV, **1**, 1, 6.—§ 780 (do.): XIV, **14**, 369, 370.—§ 783 (Anugītāp.): XIV, **52**, 1502, (γ), 1503, 1504, 1506, 1509.—§ 784*b* (Uttaṅka): XIV, **53**, 1547 (°*syātmajāḥ*).—§ 785 (Anugītāp.): XIV, **63**ζ, 1893; **66**, 1941; **71**π, 2059, 2060; **72**, 2109; **78**, 2294; **84**, 2508; **87**ρ, 2597; **88**, 2608.—§ 787 (Āçramavāsap.): XV, **1**, 1, 4, 5, 11, 15, 19, 20, 28; **2**, 32, 39, 44 (*Ambikāsutaḥ*), 47, 56, 58; **3**, 62, 65, 74, (76), (116), 118 (*Ambikāsutaḥ*), (129), 135, 139, 146, 147; **4**, 148; **5**, 170; **6**, (214); **7**, (235); **8**, (265), 272, 282; **9**, (283); **10**, 303, 309, 310, 353; **11**, 356 (*Ambikāsutaḥ*), 358, 366, 376; **12**, 382 (*rājarshiḥ*); **13**, 395, 409; **14**, 410, 423; **15**, 428, 436; **16**, 445, 446; **18**, 498 (*Ambikāsutaḥ*), 506, 510; **19**, 533; **20**, 541, 559, 562, 568, 570, 575 (*Dh.* retires into the forest together with Gāndhārī; Nārada prophesies that after death they will go to the world of Kubera).—§ 788 (do.): XV, **22**, 599, 610; **23**, 622, 634; **24**, 638; **26**, (675), 691; **27**, 718, 720, (δ), 730, 738; **28**ε, 742 (the Pāṇḍavas visit *Dh.* in the forest).—§ 789 (Putradarçanap.): XV, **29**, 766, 775, 804; **31**η, 850 (was an incarnation of the Gandharva king of the same name, cf. § 130*c*), 863; **32**, 869, 884, 888 (sees his dead sons, etc.).—§ 790 (do.): XV, **35**, 941.—§ 791 (do.): XV, **36**, 957, 959, 961, 962 (*Kauravanandana*).—§ 792 (Nāradāgamanap.): XV, **37**, 1016, 1050 (*Dh.* and Gāndhārī and Kuntī died in a forest conflagration); **39**, 1094, 1102 (the funeral rites in honour of *Dh.*, etc.).—§ 795 (Svargārohaṇap.): XVIII, **2**, 71 (°*sya putraḥ Suyodhanaḥ*); **5**λ, 148, 160 (attained to the world of *Dhaneçvara*, i.e. Kubera).

Cf. also the following synonyms:—

Ājamīḍha, q.v.

Ambikāsuta ("son of Ambikā"): I, 420, 2248, 5701, 5870 (*Dh*°); II, 1790 (do.), 2620 (do.); III, 277 (do.), 606, 1915, 8456; VI, 127 (*Dh*°); VIII, 18, 73 (*Dh*°), 90 (do.), 214 (do.), 217 (do.), 226 (do.), 5035 (do.); IX, 57 (do.), 109 (do.), 3500; XV, 18, 29, 44 (*Dh*°), 55, 118 (*Dh*°), 176, 356 (*Dh*°), 427, 428 (*Dh*°), 498.

Āmbikeya (do.): III, †219, †250 (*Dh*°), †253, 598; V, †688 (*Dh*°), †1092, †1397; VII, 8 (*Dh*°).

Bhārata, Bharataçārdūla, Bharataçreshṭha, Bharatarshabha, Bharatasattama, q.v.

Kaurava, Kauravaçreshṭha, Kauravarāja, Kauravendra, Kauravya, q.v.

Kuruçārdūla, Kuruçreshṭha, Kurūdvaha, Kurukulaçreshtha, Kurukulodvaha, Kurumukhya, Kurunandana, Kurupravīra, Kurupuṅgava, Kururāja, Kurusattama, Kuruvaṃçavivardhana, Kuruvīra, Kuruvṛddha, Kuruvṛddhavarya, q.v.

Vaicitravīrya ("son of Vicitravīrya"): I, 500, 7382; II, †2139, 2457 (*Dh*°); III, 326, 600, †14744, †14747; V, †31, †38, †693 (*Dh*°), †945, 1334, 1353, †2411, †2428 (°*sya sutaḥ*, i.e. Duryodhana), 2551, 3084, 3112; VI, 38, 131; VIII, †1732 (°*sya sutaḥ*, i.e. Duryodhana); IX, 233; XI, 46, 93; XV, 46, †431, 709, 1058, 1078.

Dhṛtarāshṭra[2], a serpent-king. § 17 (Uttaṅka): I, **3**, 800.—§ 47 (Sarpanāmakath.): I, **35**, 1558 (enumeration of serpents).—§ 67 (Sarpasattra): I, **57**, 2155 (enumeration of the serpents of *Dh.*'s race).—§ 268 (Varuṇasabhāv.): II, **9**, 361 (among the nāgas in the palace of Varuṇa).—§ 549*d* (Pāṇḍavapr.): *Dh.* is the first of all nāgas: IV, **2**, 44.—§ 564 (Mātalīyop.): V, **103**γ, 3631 (enumeration).—§ 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, **69**, 2415 (when the serpents milked the earth, *Dh.* was their milker).—§ 606 (Tripurākhyāna): VIII, **34**, 1481 (*daça nāgapatīn . . . Dh*°*mukhān*, became the pole of Çiva's chariot).—§ 793 (Mausalap.): XVI, **4**η, †119.

Dhṛtarāshṭra[3], a Gandharva. § 100 (Aṃçāvat.): I, **65**, 2550 (among the Devagandharvas, the sons of Muni).—§ 191 (Arjuna): I, **123**, 4811 (among the Devagandharvas who were present at the birth of Arjuna).—§ 778*b* (Samvartta-Maruttīya): XIV, **10**, †257, †258, (†259), †259 (*Gandharvaṃ*), †264 (messenger of Indra).—§ 789 (Putradarçanap.): XV, **31**, 850 (*Gandharvarājaḥ*, incarnate as Dhṛtarāshṭra[1]).—§ 795 (Svargārohaṇap.): XVIII, **4**, 139 (*Gandharvarājānaṃ*, identical with Dhṛtarāshṭra[1]). Cf. Gandharva, Gandharvarāj, Gandharvarāja, Gandharvarājan.

Dhṛtarāshṭra[4], a king, son of the elder Janamejaya. § 154 (Pūruvaṃç.): I, **94**, 3745, 3747 (father of Kuṇḍika, etc.).

Dhṛtarāshṭra[5], Vaicitravīryi, an ancient king (properly identical with Dhṛtarāshṭra[1]). § 615*o* (Baka[3]): IX, **41**, 2319 (*Vaicitravīryinaḥ*), 2324, 2328, 2329, 2331, 2343.

Dhṛtarāshṭra[6], a king. § 757*b* (Hastikūṭa): XIII, **102**, 4848, 4849, (†4853), (†4855), (†4857), †4857, (†4859), †4859, (†4861), (†4863), (†4866), †4866, (†4869), †4870, (†4872), †4873, (†4875), †4875, (†4878), †4879, (†4881), †4881, (†4883), (†4885), 4890, (4894), 4895 (in the shape of *Dh.* Indra put Gautama to test).

Dhṛtarāshṭra, pl. (°*āḥ*). § 267 (Yamasabhāv.): II, **8**, 334 (100 Dhṛtarāshṭras in the palace of Yama).

Dhṛtarāshṭraja[1] ("son of Dhṛtarāshṭra[1]") = Duḥçāsana: II, 2298, 2303.

Dhṛtarāshṭraja[2] (do.) = Duryodhana: I, 2240; II, †2226; IV, 867 (*Kauravyaṃ*); V, 98, 4960, 4961, 4964, 4971, 5278; VII, 6985; IX, 1453, 1916; XIV, 1495 (*Kauravyaḥ*).

Dhṛtarāshṭraja[3] (do.) = Vikarṇa: II, 2261, 2281; IV, 1992 (*V*°).

Dhṛtarāshṭraja[4] (do.) = Yuyutsu: XIV, 1894 (*Y*°).

Dhṛtarāshṭraja, pl. (°*āḥ*) ("the sons of Dhṛtarāshṭra[1]"): I, 6250; II, 2556; III, 60, 596, 14897, 14955, 14975, 15243; VI, 1624 (only B., C. has *Dhār*°). Cf. Dhārtarāshṭra, pl.

Dhṛtarāshṭrajā ("daughter of Dhṛtarāshṭra[1]") = Duḥçalā: XIV, 2275 (*D*°), 2285.

Dhṛtarāshṭraputra ("son of Dhṛtarāshṭra[1]") = Duryodhana: IV, †2086, †2105; V, †28, †38, †2411.

Dhṛtarāshṭraputra, pl. ("the sons of Dhṛtarāshṭra[1]"): III, †10278; V, †15, †21, †32, †2417, †2595. Cf. Dhārtarāshṭra, pl.

[Dhṛtarāshṭra-putranāma-kathana] ("enumeration of the names of Dhṛtarāshṭra's sons"). § 182 (Sambhavap.): Enumeration of the children of *Dhṛtarāshṭra* (*a*) according to the succession of their birth (cf. § 130). Worthy wives were in time selected for all of them, and *Duḥçalā* was given to *Jayadratha* (I, **117**).

Dhṛtarāshṭrasūnu ("son of Dhṛtarāshṭra[1]") = Duryodhana: VIII, †4533.

Dhṛtarāshṭrasūnu, pl. (°*avaḥ*) ("the sons of Dhṛtarāshṭra[1]"): VIII, †1744.

Dhṛtarāshṭrasuta[1] ("son of Dhṛtarāshṭra[1]") = Duryodhana: I, 4508; III, 14874 (*D*°), 14879; IV, 1747 (*Suyodhanaḥ*); V, 163, 4835 (*D*°); VIII, †1743.

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Dhṛtarāshṭrasuta[2] (do.) = Yuyutsu: I, 4486.

Dhṛtarāshṭrasuta[1], pl. (°*āḥ*) ("sons of Dhṛtarāshṭra[1]"): III, 14974, 14988; V, 104; VIII, 3775; IX, 1455 (only B., C. has by error *Dhārta*°), 3375; XV, 54. Cf. Dhārtarāshṭra, pl.

Dhṛtarāshṭrasuta[3], pl. (°*āḥ*) ("sons of Dhṛtarāshṭra[4]"): I, 3748 (only B., v. Dhārtarāshṭrasuta[1], pl.).

Dhṛtarāshṭrātmaja ("son of Dhṛtarāshṭra[1]") = Duryodhana: II, 1819; III, 287; V, 132, 5303; IX, 1706.

Dhṛtarāshṭrātmaja, pl. (°*āḥ*) ("sons of Dhṛtarāshṭra[1]"): I, 4836, 5093; IV, 1996 (dual °*au* = Viviṃçati and Duḥsaha); XVIII, 168 (after death they became Yātudhānas). Cf. Dhārtarāshṭra, pl.

[Dhṛtarāshṭra-vivāha(ḥ)] ("marriage of Dhṛtarāshṭra[1]"). § 174 (Sambhavap.): *Bhīshma* proposed to marry the two princes to *Yādavī* (i.e. Kuntī), and to the daughter of the *Gāndhāra* king *Subala* (i.e. Gāndhārī), and to the daughter of the *Madra* king. *Gāndhārī* had obtained from *Çiva* (cf. § 180) the boon that she should have 100 sons. She now was brought to the *Kurus* by her brother *Çakuni* (who then returned home), and given to *Dhṛtarāshṭra*. From love for her future husband she had bandaged her own eyes with cloth (I, **110**).

Dhṛtarāshṭrī. § 126 (Aṃçāvat.): I, **66**, 2620 (daughter of Tāmrā), 2622 (her offspring are the ducks and the swans).

Dhṛtasena, a Kuru warrior. § 610 (Çalyap.): IX, **6ξ**, 294.

Dhṛtātman = Vishṇu (1000 names).

Dhṛtavarman, a Trigarta warrior. § 785 (Anugītāp.): XIV, **74**, 2156, 2157, 2159, 2161, 2164, 2168 (vanquished by Arjuna).

Dhṛtavatī, a river. § 574 (Jambūkh.): VI, **9**λ, 331 (only C., B. has *Ghṛtavatī*), 339 (only B., C. has *Dhṛtimatī*).

Dhṛtāyudha, a Kuru warrior. § 604 (Karṇap.): VIII, **7**, 209 (PCR. has *Çrutāyudha*).

Dhṛti[1] ("resolution," personif.). § 115 (Aṃçāvat.): I, **66**, 2578 (daughter of Daksha and wife of Dharma).—§ 132 (do.): I, **67**, 2794 (Siddhi and Dhṛti became incarnate as Kuntī and Mādrī).—§ 330 (Indradarçana): III, **37**, 1488 (only B., C. has Dyuti).—§ 565 (Gālavac.): V, **117**, 3974 (*reme . . . yathā . . . Dhṛtyāṃ Dharmaç ca*, wife of Dharma).—§ 595 (Sṛñjaya): VII, **55***a*, 2143 (Parvata asks if the daughter of Sṛñjaya is *Dh*°, etc.).—§ 606 (Tripurākhyāna): VIII, **34**, 1484 (was transformed into a skin to cover the chariot of Çiva).—§ 615*u* (Skanda): IX, **46**κ, 2682.

Dhṛti[2] = Çiva (1000 names[1]).

Dhṛti[3], a Viçvadeva. § 749 (Ānuçās.): XIII, **91***η*, 4355 (enumeration).

Dhṛtimat[1], a fire. § 493 (Āṅgirasa): III, **221**, 14188.

Dhṛtimat[2], a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, **12**ζ, 454 (the fifth varsha in Kuçadvīpa).

Dhṛtimat[3] = Çiva (1000 names[2]).

Dhṛtimatī, a river. § 574 (Jambūkh.): VI, **9**λ, 339 (only C., B. has Dhṛtavatī).

Dhūmaketana = Çiva (1000 names).

Dhūmaketu[1] = Agni, q.v. (add I, 8174).

Dhūmaketu[2] = Sūrya (the Sun): III, 155.

Dhūmaketu[3] = Çiva (1000 names[2]).

Dhūmavatī, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8000.

Dhūminī, wife of Ajamīḍha. § 152 (Pūruvaṃç.): I, **94**, 3722 (mother of Rksha).

Dhūmorṇā[1], wife of Mārkaṇḍeya. § 768*b* (Umā-Maheçvaras.): XIII, **146***η*, 6750 (*Mārkaṇḍeyasya Dh*°*ṇā*, sc. *sādhvī*).

Dhūmorṇā[2], wife of Yama. § 775 (Ānuçāsanik.): XIII, **166***a*, 7637 (*Yamo Dh*°*ayā saha*).

Dhūmra[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2566.

Dhūmra[2] = Çiva: VII, 2876; XII, 10359 (1000 names[1]).

Dhūmrā. § 116 (Vasu, pl.): I, **66**, 2583 (mother of the Vasu Dhara (and the Vasu Dhruva?)).

Dhūmrāksha, a Rākshasa. § 538 (Kumbhakarṇavadha): III, **286**, 16383, 16388, 16392, 16393 (*Rākshasottamaṃ*, slain by Hanumat), 16396 (*nihataṃ*).—§ 540 (Indrajidvadha): III, **288**, 16438 (*hataṃ*).

Dhūmrākshī = Durgā (Umā): VI, 801.

Dhundhu[1], an Asura, son of Madhu and Kaiṭabha. § 474*b* (Dhundhumārop.): III, **201**, 13511 (*mahāsuraḥ*).—§ 475 (do.): III, **202**, 13532 (*Madhu-Kaiṭabhayoḥ putraḥ*), 13545.—§ 478 (do.): III, **204**, 13582, 13586, 13587 (*Madhu-Kaiṭabhayoḥ putraḥ*), 13598 (*mahāsuraḥ*), 13599, 13602, 13603, 13614 (slain by Kuvalāçva), 13623 (*mahā-Daityaḥ*). Cf. Asura.

Dhundhu[2], an ancient king. § 761 (Ānuçāsanik.): XIII, **115***ẟ*, 5668 (among the kings who did not eat meat during the month of Kārttika).

Dhundhumāra ("slayer of Dhundhu") = Kuvalāçva. § 474 (Mārkaṇḍeyas.): III, **201**, 13486 (°*tvaṃ*).—§ 474*b* (Dhundhumārop.): III, **201**, 13489, 13490 (°*tvaṃ*), 13514.—§ 478 (do.): III, **204**, 13595, 13615 (origin of the name), 13623.—§ 599 (Jayadrathavadhap.): VII, **94**ε, 3450.—§ 656 (Khaḍgotpatti): XII, **166***ẟ*, 6196 (*Dh.* received the sword from Ailavila, from *Dh.* it passed into the hands of Kāmboja).—§ 723 (Ānuçāsanik.): XIII, **6***a*, 333 (*Dh*°*aç ca rājarshiḥ saptreshv eva jarāṃ gataḥ | prītidāyaṃ parityajya sushvāpa sa Girivraje*).—§ 751*b* (Çapathavidhi): XIII, **94***a*, 4551, (4567).—§ 775 (Ānuçāsanik.): XIII, **166***η*, 7675 (enumeration).

[Dhundhumāropākhyāna(ṃ)] ("the episode about the slayer of Dhundhu"). Cf. Dhaundumāra(ṃ) upākhyāna(ṃ). § 474 (Mārkaṇḍ.): The great *ṛshi Uttaṅka*, in his hermitage in the wilderness, by severe penances for numberless years obtained that *Vishṇu* appeared to him, and having been praised by him (vv. 13494–13503) (*a*), granted him that he should always remain virtuous and devoted to *Vishṇu*, and that he should obtain a *yoga* power and urge *Kuvalāçva* (son of *Bṛhadaçva* of *Ikshvāku's* race), who had been furnished with *yoga* power from *Vishṇu*, to kill the Asura *Dhundhu* (III, **201**).—§ 475: After the death of *Ikshvāku*, *Çaçāda* was king in *Ayodhyā*. List of Çaçāda's descendants: *Çaçāda* > *Kakutstha* > *Anenas* > *Pṛthu* > *Viçvagaçva* > *Ādri* > *Yuvanāçva* > *Çrāva* > *Çrāvastaka* (who built *Çrāvastī*) > *Bṛhadaçva* > *Kuvalāçva* > 21,000 sons.—§ 476: Having installed *Kuvalāçva* on the throne, *Bṛhadaçva* retired into the forest as an ascetic. Then *Uttaṅka* asked him first to slay the *Daitya* chief *Dhundhu* (son of *Madhu* and *Kaiṭabha*), who dwelt underground in the sea *Ujjālaka*, which was full of sand, in the desert, practised austerities with a view to destroy the gods and the three worlds, *Brahmán* having granted him that he could not be slain by gods, *Daityas*, *Rākshasas*, *Yakshas*, and *Gandharvas*. "Every year, when he sleeps covered with sand and begins to breathe, the earth trembles for seven days, and the sand raised by his breath shrouds the sun." He then told him the boon granted by *Vishṇu* (see § 474) (III, **202**). They agreed that *Kuvalāçva* should slay the *Daitya*, and *Bṛhadaçva* retired to the forest.—§ 477: Asked by *Yudhishṭhira*, *Mārkaṇḍeya* related: During the cataclysm, when *Vishṇu*, wearing a crown and the *Kaustubha*, and dressed in yellow (*pīta*) silk, stretched over many *yojanas*,

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lay sleeping on the hood of *Çesha*, who encircled the earth, and a lotus sprang from his navel, and from that lotus *Brahmán*, who is the four *Vedas* with four faces, the *Dānavas Madhu* and *Kaiṭabha* began to terrify *Brahmán*. *Vishṇu* awoke, and offered to grant them a boon, and as they wished to grant him a boon, he chose that they should be slain by him, and at their request he promised to slay them on a wholly uncovered spot, and that they should become his sons; as only his thighs were uncovered, he there cut off their heads with his discus (III, **203**).—§ 478: Their son was *Dhundhu*. Description of his penances, and the boon he obtained from *Brahmán*, etc. (see § 476). When *Kuvalāçva*, with his 21,000 sons and his troops, and *Uttaṅka* set out, an aërial voice was heard, the gods showered flowers, etc., and the gods, *Gandharvas*, and great *ṛshis* came to behold the encounter. At the request of *Uttaṅka*, *Vishṇu* filled *Kuvalāçva* with his own energy. He let his sons excavate the sea of sands in seven days, and then they aroused the *Dānava*, assailing him with arrows, etc. He swallowed the arrows and vomited flames, which consumed all the sons of *Kuvalāçva*, but were extinguished by a stream of water flowing from the body of *Kuvalāçva*, who then burnt him with the *Brahmāstra*, whence he was named *Dhundhumāra* ("slayer of Dhundhu"). The gods and great *ṛshis* granted him the boon that he should always be able to give wealth to brahmans, etc. Then the gods and great *ṛshis* went away to their abodes. *Kuvalāçva* had three sons left—*Dṛḍhāçva*, *Kapilāçva*, and *Candrāçva*, from whom sprang the *Ikshvāku* kings. Blessing upon the reader (III, **204**).

Dhurandhara, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9*μ*, 349 (in Bhāratavarsha).

Dhūrjati = Çiva: VII, 9621 (etymology); XIII, 7510.

Dhūrta[1], an ancient king. § 6 (Anukram.): I, **1***a*, 231 (in Sañjaya's enumeration).

Dhūrta[2] = Çiva (1000 names[1]).

Dhūrtaka, a serpent. § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Dhūrya = Vishṇu (1000 names).

Dhūtapāpā, a river. § 574 (Jambūkh.): VI, 9λ, 325.

Dhvajavatī. § 565 (Gālavac.): V, **110**, 3813 (*atra*—in the west—*Dh°ī nāma kumārī Harimedhasaḥ | ākāçe tishṭha tishṭheti tasthau Sūryasya çāsanāt*).

Dhvajin, an ancient king. § 267 (Yamasabhāv.): II, **8**, 324 (in the palace of Yama).

Dhvajinyutsavasaṅketa, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9*ν*, 368 (in the south). Cf. Utsavasaṅketa, pl.

Diç, a river. § 574 (Jambūkh.): VI, 9λ, 327.

Diçā ("quarter," viz. the northern, personif.). § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19**, 1390 (*Ashṭāvakrasya saṃvādam D°ayā saha*).

Diçācakshu(s), a Suparṇa, the son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3595.

***diçaḥ** ("the quarters," personif.): IX, 2514; XII, 11613, 11707, 12606.

Diçaḥ[1] = Skanda: III, 14639. Do.[2] = Vishṇu (1000 names).

Diçāṃ gaja(h) = Mahāpurusha (Mahāpurushastava).

Diçāṃ pati(h) = Çiva: XIV, 198, 201.

Diganta = Çiva: X, 256.

Digbhānu = Mahāpurusha (Mahāpurushastava).

Diggaja, pl. (*°āḥ*) ("the elephants of the quarters"). § 766 (Anuçāsanik.): XIII, **132**, (6162).

Digvāsas = Çiva: XIII, 695, 753, 808, 898, 1155 (1000 names[2]).

Digvijaya[1] ("conquest of the four quarters of the world"). § 11 (Anukram.): I, **1**, 409 (*Pāṇḍavānāṃ*, i.e. Digvijayaparvan). Do.[2], adj. (sc. *parvan*, i.e. Digvijayaparvan). § 10 (Anukram.): I, **1**, 317, 318.

[Digvijayaparvan] ("the section treating of the conquest of the four quarters"), the 24th of the minor parvans, II, **25–32**. (Cf. Digvijaya.) § 278: Arjuna, having obtained his bow, etc., prevailed upon Yudhishṭhira to let him subdue the North. Arjuna set out on the celestial chariot which he had obtained from Agni, and subdued the North ("the region presided over by Dhanada"), while Bhīmasena subjugated the East, Sahadeva the South, and Nakula the West, and Yudhishṭhira stayed within Khāṇḍavaprastha (II, **25**).—§ 279: The campaign of Arjuna (q.v.) is narrated in full (II, **26-28**).—§ 280: Full description of Bhīmasena's (q.v.) campaign towards the East (II, **29-30**).—§ 281: Full narration of Sahadeva's (q.v.) campaign towards the South (II, **31**, 1105–1123).—§ 282: *a*, v. Sahadeva; *b*, v. Māhishmatī (II, **31**, 1124–1143, *a*).—§ 283: *a*, v. Sahadeva; *b*, v. Agni (enumeration of names) (II, **31**, 1143, *b*–1154).—§ 284: v. Sahadeva (II, **31**, 1155–1182).—§ 285: Full description of the campaign of Nakula (q.v.) towards the West (II, **32**).

Dikpati = Mahāpurusha (Mahāpurushastava).

Dikshita = Çiva (1000 names[1]).

Dilīpa[1], an ancient king, the father of Bhagīratha. § 61 (Sarpasattra): I, **55**, †2109 (*Khaṭṭāṅga-Nābhaga-Dilīpakalpa*, i.e. Janamejaya).—§ 267 (Yamasabhāv.): II, **8**, 325 (in the palace of Yama).—§ 336 (Indralokābhig.): III, **43**, 1769 (*rājarshayaḥ . . . D°pramukhāḥ*).—§ 389 (Gaṅgāvataraṇa): III, **107**, 9915 (son of Aṃçumat), 9916, 9919 (father of Bhagīratha).—§ 562 (Bhagavadyānap.): V, **90***ν*, 3146.—§ 573 (Ambopākhyānap.): V, **186**, 7355 (*°syāçrame*).—§ 574 (Jambūkh.): VI, **9***aa*, 316.—§ 595 (Shoḍaçarāj.): *D. Ailavila* (*Khaṭṭāṅgasya* (B. *°tvā°*), v. 2269) performed 100 sacrifices (description); at his sacrifices the road was made of gold. The gods, headed by Indra, regarded him as Dharma himself, and used to come to him; when he fought on the water his two wheels never sank in. Those who saw him attained to heaven (VII, **61**): VII, **61**, 2263 (*Ailavilaṃ*), 2265, 2268.—§ 621 (Rājadh.): XII, **8***θ*, 238.—§ 632*b* (Shoḍaçarāj., v. § 595): XII, **29**, 964, 970, 971, 972.—§ 746 (Ānuçāsanik.): XIII, **76**, †3691 (attained to heaven on account of gifts of kine).—§ 751*b* (Çapathavidhi): XIII, **94***a*, †4551, (4568).—§ 761 (Ānuçāsanik.): XIII, **115***γ*, 5661.—§ 775 (do.): XIII, **166***η*, 7675. Cf. Ailavila, Khaṭvāṅga.

Dilīpa[2], a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3631.

Ḍimbhaka, a follower of Jarāsandha. § 273 (Rājasūyārambhap.): II, **14**, 576 (*Haṃsa-D°au*, among the allies of Jarāsandha), 601 (do.), 605, 607 (on the false report of the death of Haṃsa, *D.* commits suicide).—§ 275 (do.): II, **19**, 765 (*Haṃsa-D°au*, followers of Jarāsandha).—§ 276 (Jarāsandhavadhap.): II, **20**, 768 (do.).—§ 277 (do.): II, **22**, 886 (the same as Citrasena, the senāpati of Jarāsandha).

Dīnakṛt = Sūrya (the Sun): III, 192.

Dīnasādhaka = Çiva (1000 names[2]).

Diṇḍika, a mouse. § 571 (Ulūkadūtāgamanap.): V, **160**, 5440, 5442, 5443, 5446 (the story of the wicked cat).

Dīpaka, a Suparṇa, the son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3596.

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Dīpta = Çiva: XIV, 202.
Dīptaçakti = Skanda: III, 14632.
Dīptaketu, an ancient king. § 6 (Anukram.): I, **1***a*, 231 (in Sañjaya's enumeration).
Dīptakīrti = Skanda: III, 14630.
Dīptāksha, pl. (°*āḥ*), a people. § 562 (Bhagavadyānap.): V, **74***γ*, 2731 (°*āṇāṃ Purūravaḥ*).
Dīptāksha = Çiva: XIV, 202.
***Dīptāṃçu** = Sūrya (the Sun): I, 6532; III, 148.
Dīptamūrti = Vishṇu (1000 names).
Dīptaroman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4356 (enumeration).
Dīptasūryāgnijaṭila = Çiva (1000 names[1]).
Dīptavarṇa = Skanda: III, 14631.
Dīpti, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4359 (enumeration).
Dīptoda, a tīrtha. § 383 (Paraçu-Rāma): III, **99,** 8685 (on Vadhusarā, there Bhṛgu performed austerities). Cf. Bhṛgos tīrtha(ṃ).
Dīrgha[1], a Māgadha king. § 177 (Pāṇḍudigvijaya): I, **113,** 4451 (*goptā Magadharāshṭrasya D°o Rājagṛhe*, slain by Pāṇḍu).
Dīrgha[2] = Çiva (1000 names[2]).
Dīrghabāhu, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67,** 2740.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117,** 4553.—§ 585 (Bhīshmavadhap.): VI, **96***ββ*, 4349 (among other sons of Dhṛtarāshṭra, who are slain by Bhīmasena).—§ 599 (Jayadrathavadhap.): VII, **127***νν*, 5177 (among several sons of Dhṛtarāshṭra who encompass Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, **164***ββ*, 7337.
Dīrghajihva, an Asura, son of Danu. § 93 (Aṃçāvat.): I, **65,** 2538 (*Dānavaḥ*).—§ 130 (do.): I, **67,** 2675 (*Dānavarshabhaḥ*, incarnate as Kāçirāja).
Dīrghajihvā[1], a Rākshasī. § 544 (Yudhishṭhirāçvāsa): III, **292,** 16605 (*Rākshasī*, had been slain by Indra).
Dīrghajihvā[2], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2641.
Dīrghalocana, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67,** 2739.—§ 209 (Drupadaçāsana): I, **138,** 5461.—§ 585 (Bhīshmavadhap.): VI, **96***ββ*, 4349 (among other sons of Dhṛtarāshṭra who are slain (?) by Bhīmasena).—§ 593 (Abhimanyuvadhap.): VII, **37***κ*, 1610, (λ), 1614 (slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, **127***νν*, 5178. Cf. next.
Dīrghanetra = Dīrghalocana. § 599 (Jayadrathavadhap.): VII, **127***ξξ*, 5204 (slain by Bhīmasena).
Dīrghaprajña, a king. § 130 (Aṃçāvat.): I, **67,** 2652 (incarnation of the Asura Vṛshaparvan).—§ 554 (Sainyodyogap.): V, **4***γ*, 75 (among the princes to whom the Pāṇḍavas ought to send messengers). Cf. Dīrghayajña.
Dīrgharoma, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117,** 4552.
Dīrghasattra, a tīrtha. § 360 (Tīrthayātrāp.): III, **82,** 5050, 5051.
Dīrghatamas, a ṛshi. § 170 (cf. Bhīshma-Satyavatī-saṃvāda): *Bhīshma* continued: The *ṛshi Utathya* had a wife named *Mamatā*; his younger brother *Bṛhaspati*, the *purohita* of the gods, approached *Mamatā*, who by *Utathya* was pregnant with a child, who even while being in his mother's womb had studied the *Vedas* and the six *Aṅgas*. The embryo kicked him out with his foot, and the semen fell upon the earth. *Bṛhaspati* cursed him; so he was born blind, and came to be called *Dīrghatamas* ("*tamo dīrgham pravekshyasi*"). The wife of *Dīrghatamas* was a *brāhmaṇī*, *Pradveshī* by name. With her he begat *Gautama* and other sons; and he (*Dīrghatamas*), who knew the *Vedas* and *Aṅgas*, having learnt the *Godharma* (i.e. *prakāçamaithuna*, Nīl.) from *Saurabheya* (i.e. son of the *Kāmadhenu*, Nīl.) began to practise it. He therefore was excluded by the *ṛshis* from the asylum, and accosted in harsh words by his wife, who said that she would no more support him and his children. *Dīrghatamas* then established the rule that from that day every woman should have to adhere to one husband for life, whether he were dead or alive, etc. She then caused her sons to tie him on a raft and throw him into the *Gaṅgā*. Drifting along, he passed through the territories of many kings, until he was taken up by king *Bali*, who wanted him to raise up offspring. But *Bali's* queen *Sudeshṇā*, who saw that he was blind, sent a *Çūdra* woman in her stead, who was her nurse, with whom the *ṛshi* begat eleven sons, *Kākshīvat*, etc. As these sons were his own and not *Bali's*, *Bali* sent *Sudeshṇā* to him, and *Dīrghatamas*, after merely touching her person, told her: "Thou shalt have five children named *Aṅga*, *Vaṅga*, *Kaliṅga*, *Puṇḍra*, and *Suhma*." Their dominions have come to be called after their names: I, **104,** 4192, 4198, (4202), 4218.—§ 266 (Çakrasabhāv.): II, **7,** 293 (in the palace of Indra).—§ 717*b* (Nārāyaṇīya): XII, **342,** 13182 (originally he, on account of his blindness, was called *D.*, but when he had been cured by invoking Nārāyaṇa as Keçava, he was called Gotama).—§ 775 (Ānuçāsanik.): XIII, **166***e*, 7668 (among the ṛshis of the west). Cf. Autathya (see Additions), Gotama, Utathyaputra.
Dīrghaveṇu, pl. (°*avaḥ*), a people. § 295 (Dyūtap.): II, **52,** 1859 (brought tribute to Yudhishṭhira).
Dīrghayajña, king of Ayodhyā. § 280 (Bhīmasena): II, **30,** 1076 (*Ayodhyāyāṃ*, vanquished by Bhīmasena on his digvijaya). Cf. Dīrghaprajña.
Dīrghāyus, son of Açyutāyus. § 599 (Jayadrathavadhap.): VII, **93,** 3364 (slain by Arjuna).
Diti, the daughter of Daksha, the wife of Kaçyapa and mother of the Daityas. § 84 (Ādivaṃçāvatāraṇap.): I, **64,** 2486 (°*eḥ putrāḥ*, i.e. the Daityas).—§ 87 (Aṃçāvat.): I, **65,** 2520 (daughter of Daksha and wife of Kaçyapa).—§ 89 (do.): I, **65,** 2525 (mother of Hiraṇyakaçipu).—§ 130 (do.): I, **67,** 2641 (°*eḥ putro Hiraṇyakaçipuḥ*).—§ 237 (Vaivāhikap.): I, **193,** †7176 (*cakrāma Vajriva D°eḥ suteshu*—i.e. the Daityas—*sarvaiç ca devair ṛshibhiç ca jushṭaḥ*).—§ 270 (Brahmasabhāv.): II, **11,** 456 (in the palace of Brahmán).—§ 310 (Āraṇyakap.): III, **3***a*, 155 (°*eḥ sutaḥ* = Sūrya, but read with B. '*diteḥ sutaḥ*).—§ 422*b* (Naraka): III, **142,** 10917 (°*eḥ sutaḥ*, i.e. Naraka).—§ 441 (Nivātakavacayuddhap.): III, **165,** †11909 (*sapta pūgān Diteḥ sutānāṃ*, i.e. the Daityas, slain by Indra).—§ 444 (do.): III, **169,** 12094 (°*eḥ putrāḥ*, i.e. the Nivātakavacas).—§ 565 (Gālavacarita): V, **110,** 3808 (*atra*—i.e. in the west—*devīṃ Ditiṃ ātmaprasavadhāriṇīṃ | vigarbhāṃ akarot Chakro yatra jāto Marudgaṇaḥ*).—§ 596 (Pratijñāp.): VII, **73,** 2608 (°*eḥ puraṃ*).—§ 608 (Karṇap.): VIII, **68***κ*, †3393 (*tava Kunti putro jāto Diter Vishnur ivāriha*ṇ*tā*, but read '*diter* with B.).—§ 664 (Mokshadh.): XII, **207***e*, 7537 (eldest daughter of Daksha), 7545 (mother of the Asuras).—§ 714 (Çukakṛtya): XII, **329,** 12417 (*evaṃ ete D°eḥ putrā Mārutāḥ paramādbhutāḥ*, i.e. the winds; B. and Nīl. read '*diteḥ*, but cf. V, 3808).—§ 719*b* (Gautamī-lubdhaka-vyāla-Mṛtyu-Kāla-saṃv.): XIII, **1***a*, 55 (PCR. has Aditi).—§ 730*g* (Upamanyu): XIII, **14***θ*, 796 (°*eḥ sutān*, i.e. the Daityas).

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Ditija, pl. (°*āḥ*) ("the sons of Diti") = Daitya, pl. § 28 (Amṛtamanthana): I, **19,** †1180 (*Diti-Danujān*, vanquished by Nārāyaṇa).—§ 130 (Aṃçāvat.): I, **67,** 2667 (°*çreshṭhaḥ . . . Candraḥ*).—§ 333 (Kairātap.): III, **40,** †1662 (°*-Piçācasūdanaṃ . . . Gāṇḍīvaṃ*).—§ 359 (Vaḍavā): III, **82,** 5037.—§ 558 (Virocana): V, **35,** 1188.—§ 564 (Mātalīyop.): V, **97,** 3518.—§ 589 (Droṇābhishek.): VII, **6,** 161 (°*ānām ivoçanāḥ çreshṭhaḥ*).—§ 608 (Karṇap.): VIII, **89,** †4594 (*yathā Sureço D°aiḥ kshatāṅgaḥ*).—§ 666 (Mokshadh.): XII, **209,** 7619 (*antarbhūmiṃ sampraviçya jagāma D°ān prati*, sc. Vishṇu incarnate as a boar).—§ 730 (Ānuçāsanik.): XIII, **14,** 971 (°*saṅghānāṃ mardanaṃ*, i.e. Çiva).

Ditija[1] ("son of Diti") = Hiraṇyakaçipu: III, 15836.

Ditija[2] (do.) = Vṛtra: XII, 10137.

Ditijāntaka = Skanda: III, 14644.

Ditinandana[1] ("son of Diti") = Hiraṇyakaçipu: III, 15834; XII, 12943.

Ditinandana[2] (do.) = Vātāpi: III, 8544.

Divākara[1], a Suparṇa, the son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3599.

Divākara[2] = Sūrya (the Sun), q.v.

Divaspati = Mahāpurusha (Mahāpurushastava).

Divaspṛç[1] = Kṛshṇa: XII, 1511.

Divaspṛç[2] = Vishṇu (1000 names).

Divaukasāṃ pushkariṇī, a tīrtha. § 370 (Tīrthayātrāp.): III, **84,** 8096.

Diviratha[1], the son of Bhumanyu. § 152 (Pūruvaṃç.): I, **94,** 3714 (son of Bhumanyu and Pushkariṇī (?)).

Diviratha[2], the son of Dadhivāhana. § 638*b* (Rāmopākhyāna): XII, **49,** 1796 (*Dadhivāhanapautras tu putro D°sya ca*, cf. Dadhivāhana-pautra).

Divodāsa, king of the Kāçis, son of Bhīmasena or Sudeva. § 267 (Yamasabhāv.): II, **8,** 322 (in the palace of Yama).—§ 565 (Gālavacarita): V, **116,** 3959; **117,** 3960 (*Kāçīnāṃ içvaraḥ . . . Bhaimasenih*), (3963), 3977 (begat Pratardana with Mādhavī), 3978, 3980.—§ 641 (Rājadh.): XII, **96,** 3577 (having subjugated his foes, *D.* took away their sacrificial fires, etc.; therefore he was deprived of the merit of his conquests).—§ 730*b* (Vītahavyop.): XIII, **30,** 1949 (°*pitāmahaḥ | Haryaçvaḥ*), 1954 (*Saudevaḥ Kāçīçaḥ*), 1955 (rebuilt the city Vārāṇasī), 1959, 1961, 1936 (*D.* was vanquished by the Haihayas (Vītahavyas); in order that *D.* might have a son Bharadvāja performed a sacrifice; then Pratardana was born who defeated the enemies), 1985 (°*ātmajaḥ*, i.e. Pratardana).—§ 775 (Ānuçāsanik.): XIII, **166***η*, 7682. Cf. Bhaimaseni, Kāçīça, Saudeva, Sudevatanaya.

Divodāsātmaja ("the son of Divodāsa") = Pratardana: XIII, 1985.

Divya = Kṛshṇa: XII, 1635.

Divyacakshus = Çiva: XII, 2878.

Divyagovṛshabhadhvaja = Çiva: XIV, 209.

Divyakarmakṛt, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4360 (enumeration).

Divyakata, a city. § 285 (Nakula): II, **32,** 1193 (*puraṃ*, in the west, conquered by Nakula on his digvijaya).

Divyasūnu, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4355 (enumeration).

Divyātman = Kṛshṇa: XII, 1667.

Drasthātman = Kṛshṇa: XII, 1651.

Drauṇaputra, v. Droṇaputra.

Drauṇāyani ("son of Droṇa") = Açvatthāman: I, †7019; VI, 4201; VII, 1095, 1367 (C. by error *Dro°*), 9109, 9331, †9337; VIII, †665, 2655, 2662, 2670; X, 463; XI, 586.

Drauṇi (do.) = Açvatthāman: I, †196, †200, 302, 562, 563, 567, 569, 575, 577; II, 1287, 1530, 2014; III, 8283, 15084; IV, 1150, 1302, 1488, 1550 (C. by error *Dro°*), 1583, 1596, 1624, 1643, 1733, 1899, 1901, 1906, 1909, †2117, †2131, 2203; V, 2159, 2185, 2189, 2192, 2201, 2206 (C. by error *Dro°*), 2281, 2375, 2502, 2966, 4796, 7563, 7576, 7585 (promised to slay the army of Yudhishṭhira in ten days); VI, 1714, 2145, 2160, 2361, 2362, 2363, 2365, 2497, 2680, 2687, 2690, 2910, 2928, 3199, 3205, 3206, 3212, 3330, 3555, 3602, 3607, 3608, 3610, 3613, 3838, 3857, 3858, 4133, 4210 (attacked by Nīla), 4211, 4214, 4218 (attacked by Ghaṭotkaca), 4221, 4223, 4244, 4458 (all. to Goharaṇaparvan), 4545, 4626, 4627, 4629, 4633, 4635, 4636, 5164, 5167, 5364, 5384; VII, 633, 1093, 1366, 1368, 1377, 1410, 1589, 1609, 1650, 1838, 1864, 1873, 1875, 1876 (read *Drauṇiṃ* with B.), 1896, 2575, 2629, 2673, 3023, 3539, 3865, 3894, 3913, 3918, 3922, 3923, 3937, 4310, 5629, 5809, 5810, 5812, 5813, 5818, 6075, 6077, 6107, 6108, 6124, 6205, 6247, 6252, 6299, 6303, 6371, 6784, 6800, 6806, 6808, 6809, 6814, 6815, 6817, 6819, 6825, 6829, 6830, 6832, 6834, 6835, 6837, 6838, 6844, 6854, 6856, 6859, 6860, 6866, 6869, 6872, 6875, 6877, 6878 (C. by error *Dro°*), 6879 (do.), 6880, 6882 (C. by error *Dro°*), 6887 (do.), 6889, 6892 (C. by error *Dro°*), 6894, 6896, 6907, 6908, 6909, 6911, 6913, 6917, 6921, 7031, 7042, 7043, 7057, 7087, 7124, 7133, 7143, 7163, 7164, 7165, 7166, 7168, 7171, 7173, 7175, 7176, 7184, 7187, 7194, 7197, 7199, 7200, †7290, 7345, 7351, 7414, 7415, 7416, 7419, 7421, 7424, 7425, 7426, 7428, 7434, 7435, 7627, 7734, 8031, 8309, 8544, 8797, 8853, 8962, 8979, 9034, 9061, 9110, 9209, 9223, 9240, 9244, 9250, 9265, 9271, 9289, 9295, 9298, 9299, 9300, 9302, 9317, 9319, 9323, 9333, 9334, 9335, 9336, †9338, †9339, 9345, 9346, 9347, 9348, 9350, 9351, 9354, 9355, 9359, 9361, 9364, 9366, 9373, 9375, 9381, 9382, 9387, 9403, 9405, 9435, 9437, 9514; VIII, 45, 492, 564, 566, 568, 570, 572, 574, 575, 582, 587, 600, 631, 633, 636, 640, 642, 645, 657, 660, 663, †667, †674, †677, †680, †681, †682, †684, 772, 781, 790, 794, 796, 797, 799, 802, 803, 805, 808, †810, †812, 1126, 1224, 1225, 1332 (C. by error *Drā°*), 1947, 2507, 2610, 2652, 2663, 2670, 2672, 2673, 2674, 2677, 2680, 2690, 2810, 2814, 2819, 2823, 2825, 2829, 2831, 2845, 2904, 2928, 2929, 2932, 2933, 2934, 2942, 2944, 2947, 2950, 2953, 2956, 2957, 2958, 2959, 2961, 2962, 2966, 2989, 3215, 3221, 3225, 3229, 3231, 3233, †3239, 3242, 3243, †3285, †3358, †3359, 3646, 3706, †3819, 3941, 4012, 4035, †4077, †4079, †4231, †4307, †4316, †4338; IX, 36, (310), 373, 566, 705, 706, 725, 735, 736, 739, 740, 742, 744, 749, 861, 1447, 1622, 1681 (only B., C. has by error *Droṇaḥ*), 1692, 1734, 3575, 3637, 3658, 3668; X, 16, 28, 45, 148, 161, 215, 216, 217, 225, 226, 227, 231, (252), 299, 302, (306), 310, 327, 331, 337, 340, 355, 361 (C. by error *Dro°*), 373, 377, 386, 390, 391, 392, 397 (C. by error *Dro°*), 398, 401, 405, 435, 448, 450, 461, 470, 475, 586, 587, 588, 592, 600, 607 (C. by error *Dro°*), 629, 641, 645, 660, 662, 664, 665, 670, 689, 697, 698, (714), 721, 722, 726, 742, 761, 765, 811; XI, 289, 309, 312; XIII, 7121 (*A°*); XIV, 1805, 1974, 2000; XV, 858 (*Rudrajaṃ*).

Draupada ("son of Drupada") = Çikhaṇḍin: VI, 4966 (*Ç°*, only B., C. has by error *Drupadaḥ*); VIII, †3506 (*Ç°*).

Draupadeya, pl. (°*aḥ*) ("sons of Draupadī"), the five sons of the Pāṇḍavas and Draupadī. § 4 (Anukram.): I, **1,** 210 (all. to § 616).—§ 11 (Parvasaṅgr.): I, **2,** 429 (read

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with B. *nayanaṃ* instead of *tayanaṃ*, all. to § 321), 570 (all. to § 616).—§ 130 (Aṃçāvat.): I, **67**, 2762 (*pañca*, incarnations of the *Viçvadevagaṇa*; their names are: Prativindhya, Sutasoma (C. *Sutā°*), Çrutakīrti, Çatānīka (*Nākuliḥ*), and Çrutasena, cf. v. 2451).—§ 253 (Haraṇāharaṇap.): I, **221**, 8046 (born with intervals of one year; their names are: Prativindhya (by Yudhishṭhira), Sutasoma (by Bhīmasena), Çrutakarman (by Arjuna), Çatānīka (by Nakula), and Çrutasena (by Sahadeva)).—§ 292 (Rājasūyikap.): II, **45***a*, 1609 (accompanied the Parvatīyas, etc.).—§ 321 (Saubhavadhop.): III, **22**, 897 (when the Pāṇḍavas went to the forest, Dhṛshṭadyumna took the *D.* with him to his capital).—§ 554 (Sainyodyogap.): V, **1**, †6 (*kumārāḥ*).—§ 556 (Sañjayayānap.): V, **22**, †684 (*pañca*).—§ 561 (Yānasandhip.): V, **48**, †1839; **50***η*, 2008; **56**, †2231 (*kumārān*); **57**, 2251.—§ 569 (Bhagavadyānap.): V, **141**, 4737 (*pañca*), 4743 (do.), 4748 (do.), 4778.—§ 570 (Sainyaniryānap.): V, **151**, 5144; **152***γ*, 5152.—§ 571 (Ulūkadūtāg.): V, **162**, 5592; **164***ϵ*, 5709 (are pitted against the Trigartas).—§ 572 (Rathātirathas.): V, **170**, 5879 (*pañca*, regarded as *mahārathas*).—§ 573 (Ambopākhyānap.): V, **184***θ*, 7629, (*ι*), 7635.—§ 576 (Bhagavadgītāp.): VI, **19**, 711 (protected Bhīmasena); **25***θ*, 835, 847.—§ 578 (Bhīshmavadhap.): VI, **50***ξ*, 2068 (*π*), 2082 (in the wings of Yudhishṭhira's array); **51***αα*, 2118.—§ 579 (do.): VI, **52***ζ*, 2150.—§ 580 (do.): VI, **57***κ*, 2454.—§ 581 (do.): VI, **62***η*, 2733; **63***ι*, 2789.—§ 582 (do.): VI, **69***α*, 3066 (in the back of Yudhishṭhira's array), 3081.—§ 583 (do.): VI, **75***α*, 3283 (in the neck of the Pāṇḍavas' *makaravyūha*); **77**λ, 3394; **78**, 3438 (fought with Duryodhana); **79***ν*, 3470.—§ 585 (do.): VI, **87***θ*, 3867; **89***ξ*, 3949; **95***δδ*, 4254, (*ϵϵ*), 4271, 4310 (*pañca*, fought with Bhagadatta).—§ 586 (do.): VI, **100**, 4565, 4566 (fought with Alambusha).—§ 587 (do.): VI, **108**, 4998; **118***ν*, 5554.—§ 589 (Droṇābhishekap.): VII, **8***η*, 228; **10**, 356 (proceeded against Droṇa).—§ 590 (do.): VII, **14***α*, 578; **16**, 626, 628 (fought with Vṛshasena), (*γ*), 646.—§ 592 (Saṃçaptakavadhap.): VII, **23**, 1035 (description of their standards: *pañcānāṃ D°ānāṃ pratimā dhvajabhūshaṇaṃ | Dharma-Māruta-Çakrāṇām Açvinoç ca mahātmanoḥ*), 1041 (enumeration of their bows: *Raudram Āgneyam Kauberyaṃ Yāmyaṃ Giriçam eva ca | pañcānāṃ D°ānāṃ dhanūratnāni, Bhārata!*); **25**, 1095 (fought with Açvatthāman; PCR. reads *Draupadeyaḥ* = Prativindhya); **26***τ*, 1186.—§ 593 (Abhimanyuvadhap.): VII, **35***δ*, 1511; **40***ο*, 1691, 1694 (description of their standards: *Dharma-Māruta-Çakrāṇām Açvinoḥ pratimās tathā | dhārayanto dhvajāgreshu D°āḥ*); **43***ρ*, 1770.—§ 597 (Pratijñāp.): VII, **83***α*, 2951.—§ 598 (Jayadrathavadhap.): VII, **85***δ*, 3050.—§ 599 (do.): VII, **95***ζ*, 3527 (fought with Bālhīka); **96**, 3553 (do.); **106**, 3979 (fought with Saumadatti, i.e. Bhūriçravas); **108**, 4053 (do.); **109***π*, 4111, 4113; **111***ν*, 4282; **114***ψ*, 4502; **124**λλ, 5002.—§ 600 (Ghaṭotkacavadhap.): VII, **153***α*, 6628; **154***β*, 6652; **156***θ*, 6764; **158***χ*, 7013; **177**$_{\chi\chi}$, 8060.—§ 601 (Dronavadhap.): VII, **184***α*, 8367.—§ 603 (Nārāyaṇāstram.): VII, **197**, 9123.—§ 605 (Karṇap.): VIII, **12***ββ*, 454; **21***ϵϵ*, 845; **22***ηη*, 870, (*κκ*), 888; **30***ξξ*, 1230.—§ 608 (do.): VIII, **46**, 2158, 2206 (*pañca . . . Arjunasamāḥ*); **47**, 2215 (protected Dhṛshṭadyumna); **48***ξ*, 2253, (*π*), 2280 (*ρ*), 2286; **49***χ*, 2333, (*ω*), ‡2360; **55***κκ*, 2652, 2661; **56***ππ*, 2755; **59***ψψ*, 2946; **61**, 3079; **66**, 3319; **73**, 3731; **78***γ*, 3955, 3958 (so B., C. has *Draupadeyaḥ*), 3964, (*ϵ*), 4002; **79***η′*, 4029; **93***αρ′*, 4873.—§ 609 (Çalyap.): IX, **1***γ*, 32 (lamented for as slain); **2***ζ*, 79.—§ 610 (do.): IX, **3***κ*, 165; **7***τ*, 335.—§ 611 (do.): IX, **11**λ, 550, 561, 566, 572; **16**, 801; **17***ω*, †894; **18***ββ*, 962, 967, 968; **21***κκ*, 1126; **22**λλ, 1139, 1143, 1164; **23**, 1214, 1217, 1242.—§ 612 (Hradapraveçap.): IX, **30***ϵ*, 1726.—§ 615 (Gadāyuddhap.): IX, **62***ψ*, 3462.—§ 616 (Sauptikap.): X, **8**, 366, 371 (slain by Açvatthāman in the night encounter), 476 (*nihatāḥ*); **9**, 479 (*hatvā . . . D°ān*), 529 (*hatāḥ*).—§ 617 (Aishīkap.): X, **10**, 544 (*hatāḥ*).—§ 618 (Jalaprādānikap.): XI, **11***ι*, 300 (*pātitāḥ*); **12**λ, 321.—§ 620 (Çrāddhap.): XI, **26***β*, 790 (their bodies are cremated); **27***δ*, 821 (*°vadhena*).—§ 621 (Rājadh.): XII, **1***γ*, 15 (*°āṃç ca ghātayitvā*).—§ 637 (do.): XII, **42***γ*, 1490 (their çrāddha is performed).—§ 788 (Āçramavāsikap.): XV, **21***α*, 588 (*°ānāṃ . . . vadhaṃ saṃsmṛtya*).—§ 789 (Putradarçanap.): XV, **32***θ*, 875 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā); **33***ι*, 892 (do.).—§ 793 (Mausalap.): XVI, **3***δ*, 81 (all. to § 616).—§ 795 (Svargārohaṇap.): XVIII, **1***ā*, 26; **3***ϵ*, 67, (*ξ*), 69.

Draupadeya, dual (*°au*). § 599 (Jayadrathavadhap.): VII, **147**, 6330 (follow Sātyaki; it seems that Yudhāmanyu and Uttamaujas are meant, who possibly were sons or grandsons of Drupada).

Draupadeya[1], sg. § 604 (Karṇap.): VIII, **5***ζ*, 103 (who?, had slain Dauḥçāsani).

Draupadeya[2] = Çikhaṇḍin (!): VI, 5695 (*Ç°*).

Draupadeya[3] ("son of Draupadī") = Çrutakarman: VII, 981 (*Ç°*, son of Sahadeva?).

Draupadeya[4] (do.) = Çrutakīrti: VII, 982 (*Ç°*, son of Arjuna?), 1095 (*Ārjuniṃ Çrutakīrtiṃ*).

Draupadeya[5] = Sutasoma: IX, 502 (*S°*).

Draupadi ("son of Drupada") = Dhṛshṭadyumna: VIII, 288.

Draupadī, the wife of the Pāṇḍavas (her proper name was Kṛshṇā (K.); as daughter of the Pāñcāla king Drupada she was named Draupadī, Pāñcālī (P.), Pārshatī (Pār.), and Yājñasenī (Y.)).—§ 4 (Anukram.): I, **1**, [125 (K.), 148 (K.)], 152, 155, [167 (K.)].—§ 10 (Parvasaṅgr.): I, **2**, [314 (P.)].—§ 11 (do.): I, **2**, [361 (P.), 384 (K.)], 385, 388, 392, 394, 395, 402 (*°yās tanayān*), 413, [427 (P.), 430 (K.)], 452, [456 (P.)], 469, 473, [483 (P.)], 573, 574, 578, 630, 632.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, [2259 (K.)], 2260 (all. to § 231 foll.).—§ 72 (do.): I, **62**, 2289 (*Kṛshṇā*).—§ 83 (Ādivaṃçāvatarana): I, **63**, [2438 (K., all to § 218)], 2450 (*Pāñcālyāṃ*, mother of five sons: Prativindhya from Yudhishṭhira, Sutasoma from Bhīmasena, Çrutakīrti from Arjuna, Çatānīka from Nakula, and Çrutasena from Sahadeva).—§ 132 (Aṃçāvat.): I, **67**, 2791 (born from a portion of Çacī).—§ 158 (Pūruvaṃç.): I, **95**, ‡‡3826 (wife of the Pāṇḍavas, mother of Prativindhya, Sutasoma, Çrutakīrti, Çatānīka, and Çrutakarman).—§ 216 (Caitrarathap.): I, **165**, [6322 (*Yājñasenyāḥ svayaṃvaraṃ*), 6323 (*ayonijatvaṃ Kṛshṇāyā Drupadasya mahāmakhe*, all. to § 218), 6325 (*vedīmadhyāc ca Kṛshṇāyāḥ sambhavaḥ*, all. to § 218)], 6327 (*°sambhavaṃ*).—[§ 218 (Draupadīsambhava): I, **167**, 6398 (P.), 6402 (K.), 6407 (origin of the name Kṛshṇā: *kṛshṇā bhūtā hi varṇataḥ*; *D.* arose from the centre of the *vedi* at the sacrifice of Drupada).]—[§ 220 (Caitrarathap.): I, **169**, 6434 (K., Pār., in a former existence *D.* five times had asked Çiva for a husband, therefore she was destined to become the wife of the five Pāṇḍavas).]—[§ 230 (Dhaumyapurohitak.): I, **183**, 6920 (P.), 6924 (*Pāñcālyās tam svayaṃvaram*).]—§§ 231–236 (Svayaṃvarap.): I, **184**, 6925, 6934, [6942 (K.)]; **185**, [6952 (K.)], 6974, [6977 (K.),

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†6979 (K.)]; **187,** [†7007 (K.), †7008 (*Drupadātmajāṃ*), †7009 (K. *Drupadātmajārthaṃ*), †7015 (K.)], †7016, [†7024 (K.)], †7027; [**188,** †7059 (K.)]; **189,** 7062; [**190,** 7123 (P.), 7125 (K.)]; **191,** [†7131 (Y.), †7132 (K.), †7133 (Y.), 7141 (P.), 7142 (K.)], 7143, [7144 (P.)], 7146; [**192,** †7159 (*Drupadātmajāṃ*), †7164 (K.), †7167 (K.), †7169 (K.), †7171 (K.)] (at *D.'s* svayaṃvara she was won by Arjuna; when the Pāṇḍavas brought her home Kuntī said "enjoy ye all").—§ 237 (Vaivāhikap.): I, [**193,** †7174 (K.), †7177 (K.), †7179 (K.), †7181 (K.), †7182 (K.), †7183 (K.), †7198 (K.)]; [**194,** †7203 (K.), †7205 (K.), †7211 (K.)]; **195,** [7221 (K.), 7227 (K.), 7235 (K.), 7239 (K.)], 7240, [7243 (K.)]; **196,** 7255, [7263 (K.)] (Yudhishṭhira asked *D.* from Drupada as wife for himself and his brothers in common).—§ 238 (Pañcendrop.): I, **197,** 7310 (incarnation of Çrī).—[§ 239 (do.): I, **197,** 7326 (K., P., is the incarnate Çrī destined to become the wife of the five Pāṇḍavas; in a former existence *D.* had five times asked Çiva for a husband).]—§ 240 (Vaivāhikap.): I, [**198,** †7331 (K.), †7332 (K.), †7333 (K.), †7334 (K.), †7339 (K.)]; **199,** [7349 (K.)], 7350 (married to the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, **200,** 7366, 7374, 7375, 7380, [7383 (*Drupadakanyayā*)], 7384 (*Kṛshṇā*); [**201,** 7404 (K.), 7411 (K.)]; [**202,** 7422 (K.), 7423 (K.)]; **204,** 7466.—§ 243 (do.): I, **206,** [7521 (K.), 7522 (*Drupadakanyāṃ*)], 7525, 7531, [7541 (K., P.), 7544 (K.)].—§ 244 (Rājyalābhap.): I, **207,** 7555 (*Kṛshṇāṃ*).—§ 245 (do.): I, **208,** 7597, [7598 (K.), 7599 (K.), 7600 (K.), 7607 (K.)], 7608, [7611 (K.), 7612 (P.)].—§ 246 (do.): I, **212,** 7737, 7740 (the Pāṇḍavas establish a rule among themselves regarding *D.*).—[§ 247 (Arjunavanavāsap.): I, **213,** 7744 (K.), 7754 (K.) (Arjuna violates that rule).]—§ 248 (do.): I, **214,** 7801.—§ 253 (Haraṇāharaṇap.): I, **221,** 7977, 7978, [7979 (K.)], 7983, [7984 (K.), 8038 (P.), 8045 (K.)] (*D.* bore Prativindhya to Yudhishṭhira, Sutasoma to Bhīmasena, Çrutakarman to Arjuna, Çatānīka to Nakula, and Çrutasena to Sahadeva).—§ 254 (Khāṇḍavadah.): I, **222,** 8072.—§ 262 (Bhagavadyāna): II, **2,** [27 (K.)], 28, 53.—§ 277 (Jarāsandhavadhap.): II, **24,** [976 (K.)], 981.—§ 292 (Rājasūyikap.): II, **45,** 1618.—§ 294 (Dyūtap.): II, **48,** 1705; **49,** 1814.—[§ 295 (do.): II, **52,** 1906 (Y.).]—§ 298 (do.): II, **58,** †2008, 2023, [2024 (Y.)]; **65,** [2172 (K., P.)], 2179 (*Pāñcālyā*) (Yudhishṭhira loses *D.* at dice).—§ 299 (do.): II, **66,** †2186 (*bhāryāṃ sammatāṃ Pāṇḍavānāṃ*), [2189 (K.)]; **67,** †2199, †2201 (*Yājñaseni*), (†2202), (2204), 2206, 2207, [2209 (P.)], 2210, (†2212), [†2214 (Y.)], †2215, [2216 (P.), 2217 (K.), †2220 (*Drupadātmajāyāḥ*, K.), †2221 (Y.)], †2222, [†2223 (K., P.), †2227 (K.), †2229 (K., Y.), †2230 (Y.), †2231 (K.)], (†2232), [†2239 (K.), †2240 (K.), †2242 (K.)], †2246 (*D.* was forcibly dragged by Duḥçāsana); **68,** 2254, [2261 (P.), 2262 (Y.)], 2266, 2272 [2274 (K.), 2278 (K. *Drupadātmajāṃ*), 2280 (K.), 2281 (K.)], 2282, 2283, 2288, 2290, 2291, [2294 (Y.), †2295 (Y.)], 2296, 2298, 2308 (ordered by Karṇa, Duḥçāsana repeatedly tore the robe from *D.*, but at her invoking Kṛshṇa (*Dvārakāvāsin*), Dharma each time covered her with another).—§ 301 (do.): II, [**68,** 2337 (K.), 2338 (K.)]; **69,** (2340), (2344), [2358 (P.)]; **70,** †2363 (Y.), †2364 (P.), 2374 (P.)]; **71,** [†2383 (Y.), 2388 (K.)], 2391, [†2399 (Y.)], †2404, [†2405 (K., P.), 2406 (P.)], (2407), (2411), (2413); **72,** 2417 (*Draupadī . . . Kṛshṇā*), [2418 (P.); **73,** 2451 (K.)], (Karṇa declared *D.* to be a dāsī and ordered Duḥçāsana to take her away, etc.; *D.* was declared not to have been won, and Dhṛtarāshṭra granted her the liberty of her husbands).—§ 302 (Anudyūtap.): II, **74,** 2467.—§ 303 (do.): II, [**76,** 2502 (K.)].—§ 304 (do.): II, **77,** [†2523 (P., Y.), †2524 (Y.)], 2558.—§ 305 (do.): II, **78,** 2570; **79,** [2584 (K.)], 2586, [2604 (K.), 2615 (K.)].—§ 306 (do.): II, **80,** 2622, [2626 (K.)], 2638, 2662 (all. to § 218).—§ 307 (do.): II, **81,** 2677, [2683 (P.), 2686 (P.), 2688 (K.), 2690 (K.)], 2692, [2698 (K., P.), 2700 (K.), 2701 (P.)].—§ 308 (Āraṇyakap.): III, [**1,** 10 (K.)].—§ 309 (do.): III, **2,** 55.—§ 310 (do.): III, **3,** [202 (P.)], 212, 215 (*Pārshatī*).—§ 312 (do.): III, **5,** 245.—§ 316 (Kirmīravadhap.): III, **11,** [400 (K.), 440 (K.), 453 (K.)], 455, 456.—§ 317 (Arjunābhigamanap.): III, **12,** [509, (P.)], (510), [582 (K.), 583 (P.), 591 (K.)], 592 (*Pāñcālī*), 593.—§ 321 (Saubhavadhop.): III, **22,** 894.—[§ 322 (Dvaitavanapr.): III, **23,** †903 (K.), †918 (Y.); **24,** †943 (K.).]—§ 323 (do.): III, **25,** 950 (*Kṛshṇāṃ*).—§ 325 (Draupadīparitāpav.): III, **27,** [989 (K.), 990 (K.)], (991).—§ 326 (do.): III, **28,** (1029).—§ 327 (do.): III, **29,** 1072, 1075, [1078 (K.), 1093 (K.)], 1094, [1099 (K.), 1105 (K.)], 1109; **30,** (1117); **31,** [1160 (Y.), 1162 (K.), 1164 (K.), 1182 (K.)], 1183, [1189 (K.), 1191 (K.), 1199 (K.), 1201 (K.)]; **32,** (1202); [**33,** 1264 (Y.)]; **34,** †1360, [†1371 (Y.)]; **35,** 1402, [1403 (K.)] (*D.'s* discourse with the Pāṇḍavas).—[§ 330 (Indradarçana): III, **37,** 1479 (K.), (1479) (K.), 1492 (K.).]—§ 340 (Indralokābhig.): III, **49,** [1933 (K.)], 1940, 1941, [1945 (K.)].—§ 341 (do.): III, **50,** 1964.—§ 342 (do.): III, **51,** 1975, [2001 (P.), 2003 (K.), 2005 (P.)].—[§ 343 (Nalop.): III, **52,** 2014 (K.), 2015 (K.).—§ 355 (do.): III, **79,** 3070 (K.).]—§ 356 (Tīrthayātrāp.): III, **80,** [4000 (P.)], 4006; [**81,** 4021 (K.)].—§ 377 (Dhaumyatīrthak.): III, **86,** [8293 (K.)]; **87,** 8299.—§ 378 (Tīrthayātrāp.): III, [**91,** 8415 (K.)]; **93,** 8475, [8481 (K.)].—[§ 383 (do.): III, **99,** 8651 (K.).]—§ 392 (do.): III, **114,** 10107.—§ 400 (do.): III, **118,** [†10219 (K.), †10229 (K.)], †10232.—[§ 402 (do.): III, **120,** †10282 (K. *Drupadātmajā*).]—[§ 406 (do.): III, **125,** 10417 (K.).]—[§ 418 (do.): III, **139,** †10837 (K.), †10838 (K.).]—§ 419 (Gandhamādanapr.): III, **140,** [10842 (K.)], 10846, [10849 (K.), 10855, (P.), (10858, P.), 10859 (K.), 10860 (K.)], 10868, [10869 (K.)].—[§ 420 (do.): III, **141,** 10871 (P.), 10874 (Y.).]—§ 423 (do.): III, [**143,** 10976 (K.)]; **144,** 10986, [10987 (P.), 10997 (K.), 11003 (P.), 11004 (K.), 11007 (K.)]; **145,** [11015 (P.), 11019 (K.), 11021 (K.), 11052 (K.), 11058 (K.)], 11062, [11067 (K.)].—§ 424 (Bhīmakadalīkh.): III, **146,** [11071 (P.)], 11081, 11100, 11104 (despatched Bhīma to find saugandhikas).—§ 432 (Saugandhikāharaṇap.): III, **152,** 11346; [**154,** 11368 (P.)] (Bhīma's encounter with the Krodhavaças on account of the saugandhikas).—§ 433 (do.): III, **155,** [11403 (K.), 11404 (P.), 11406 (K.)], (11407), [11412 (K.)].—[§ 434 (do.): III, **156,** 11430 (K.), 11450 (P.).]—§ 435 (Jaṭāsuravadhap.): III, **157,** [11453 (K.)], 11455, 11459, 11475, 11478, 11487, 11489, [11494 (K.)] (carried away by Jaṭāsura, but delivered by Bhīmasena).—§ 436 (Yakshayuddhap.): III, **158,** 11525, [11558 (K.)], 11565; [**159,** 11629 (K.)].—§ 437 (do.): III, **160,** 11679 (*Kṛshṇā*), 11687, 11693.—§ 438 (do.): III, **161,** [11740 (K.)], 11741, [11786 (K.)].—[§ 441 (Nivātakavacayuddhap.): III, **165,** †11907 (K.).]—[§ 442 (do.): III, **167,** 11935 (K.).]—[§ 447 (do.): III, **175,** 12315 (K.).]—§ 450 (Ājagarap.): III, **179,** 12441, [12442 (P.)], 12443; **181,** 12536.—§ 452 (Mārkaṇḍeyas.): III, **183,** [12557 (K.)], 12565, 12567,

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[†12571 (K.), †12576 (K.), †12578 (K.), †12579 (K., Y.), †12580 (K., Y.), †12581 (K.), †12582 (K.), †12584 (K.), †12587 (Y.)], 12602.—§ 459 (do.): III, **189**, 13007.—§ 510 (Draupadī-Satyabhāmāsaṃv.): III, **233**, 14649, 14652 (*Yājñaseni*), [14656 (P.)], 14657, [14708 (K., P.), 14709 (P., Y.)]; **234**, (†14710).—§ 511 (do.): III, **235**, [14724 (*Drupadātmajāṃ*), 14725 (K.), 14728 (*Drupadātmaje*), 14730 (K.), 14738 (K.)], 14739 (discourse between *D.* and Satyabhāmā).—§ 512 (Ghoshayātrāp.): III, [**236**, †14746 (K.), †14751 (K.), †14753 (K.)]; [**237**, 14792 (K.)]; **238**, [14803 (K.)], 14805 (*Drupadātmajāṃ*); **240**, 14865; **246**, 15014, [15019 (K.)].—§ 519 (Vrīhidraumikap.): III, **259**, 15375.—§ 521 (Draupadīharaṇap.): III, [**262**, 15493 (K.)]; **263**, [15521 (K.)], 15526, 15537 (*Kṛshṇayā*), 15539, [15540 (K.), 15541 (K.), 15542 (K.), 15543 (K.)], 15563, 15566, 15568 (visit of Durvāsas).—§ 522 (do.): III, **264**, 15575, 15578; **266**, †15602, [†15606 (K.), †15610 (*Drupadātmajā*)]; **267**, [15611 (K.)], 15615 (*Kṛshṇā*), 15617, [15619 (K.)], (15620), [15636 (K.), 15637 (K.)]; **268**, [†15639 (*Drupadātmajā*), †15648 (K.)], †15649 (*Kṛshṇe*), (†15651), †15663 (K.); **269**, †15677, [†15681 (K.), †15682 (Y.), †15683 (K.), †15693 (Y.)]; **270**, [†15696 (Y.), †15697 (K.)], (†15698); **271**, [15747 (K.)], 15748, 15749, 15755, 15756, 15759, [15762 (K.)], 15764, 15765, 15766 (K.) (carried away by Jayadratha, but delivered by her husbands).—§ 523 (Jayadrathavimoksh.): III, **272**, [15783 (K.)], 15792, 15794.—§ 525 (Rāmopākhyānap.): III, **273**, [15859 (K.), 15860 (K.)], 15866.—§ 544 (Yudhishṭhirāçvāsa): III, **292**, 16611 (*Kṛshṇāṃ*).—§ 545 (Pativratāmāhātmyap.): III, [**293**, 16616 (*Drupadātmajāṃ*), 16617 (K.), 16618 (*Drupadātmajā*)]; **299**, 16916.—[§ 547 (Karṇa): III, **310**, †17219 (K.).]—[§ 548 (Āraṇeyap.): III, **311**, 17221 (K.), 17222 (K.), 17224 (K.); **312**, 17243 (*prātikāmy anayat Kṛshṇāṃ*, all. to § 299); **315**, 17476 (K.).]—§ 549 (Pāṇḍavapr.): IV, **1**, 2; **2**, 58; **3**, 74 (*Kṛshṇā*), (77), 78, [81 (K.)]; **4**, 86, [90 (K.), 138 (Y.)]; **5**, [146 (K.), 148 (P.)], 149; **9**, [245 (K.), 250 (*Drupadātmajāṃ*)], 260, [263 (K.)], (273), [279 (K.)] (in the thirteenth year *D.* served Sudeshṇā as a *sairindhrī*).—§ 550 (Samayapālanap.): IV, **13**, [335 (K.), 337 (K.)], 370.—§ 551 (Kīcakavadhap.): IV, **14**, [374 (Y.), 375 (P.), 376 (*Drupadātmajāṃ*), 383 (K.)], (412), 417; [**15**, 434 (K.), 451 (K.)]; **16**, (455), (457), [464 (K.), 472 (*Drupadātmajā*)], (473), [485 (K.), 487 (K.), 490 (K.), 497 (K.)], (500); [**17**, 503 (K.), 504 (*Drupadātmajā . . . Kṛshṇā*), 508 (K.), 512 (P.), 513 (P.), 515 (P.), 521 (K.)]; **18**, (523); **19**, (557), [594 (Y.), 595 (P.)]; **20**, (604), [636 (K.)], (638); **21**, [644 (K.)], (659), [690 (K.), 691 (*Drupadātmajāṃ*)]; **22**, [695 (Y.)], 700, (705), (709), [711 (K.)], 717, (730), [735 (P.), 738 (K.), 773 (K.), 780 (K.)], 781 (*Pāñcālī*), [783 (P.)], 786 (*Kṛshṇāṃ*); **23**, [796 (K.), 801 (K.), 803 (K.)], (804), [807 (K.)], 820, [822 (K.)], 823 (*Pāñcālīṃ*); **24**, [839 (K.), 842 (P.), 846 (K.)], 855 (Kīcaka became enamoured with *D.*, and was therefore slain by Bhīmasena).—§ 552 (Goharaṇap.): IV, [**25**, 876 (K.)]; **36**, [1181 (P.), 1182 (K.), 1184 (P.)], (1191); **44**, 1370 (*Pāñcālī . . . Kṛshṇā*), 1372; [**45**, 1432 (*svayaṃvare tu Pāñcālyāḥ*)]; [**49**, 1537 (K.)]; **50**, [1566 (K.)], 1569, [1576 (K.)]; **68**, 2210.—§ 553 (Vaivāhikap.): IV, **71**, 2290, [2292 (K., all. to Saugandhikāharaṇap.)], 2296, [†2305 (K.)]; **72**, 2352 (*°yāç ca sutāḥ*), [2367 (K.)].—§ 554 (Sainyodyogap.): V, **3**, 58.—§ 555 (do.): V, **8**, [201 (K.), 222 (K.)], 223; **18**, 554, 558.—§ 556 (Sañjayayānap.): V, **23**, †689 (*Kṛshṇā*); [**25**, †725 (Y.)]; **29**, †845, [†847 (K.), †849 (K.), †850 (K.), †851 (Y.), †854 (K., Y.)]; [**31**, †928 (K.), †931 (K.)].—§ 559 (Prajāgarap.): V, **36**, †1329.—[§ 561*e* (Bhīmasena): V, **50**, 1988 (Y., all. to § 522), 1990 (*Kṛshṇāyāç caratā prītiṃ yena Krodhavaçā hatāḥ*, all. to § 432).]—[§ 561 (Yānasandhip.): V, **59**, 2326 (K.), 2329 (K.), 2349 (K.).]—§ 562 (Bhagavadyānap.): V, **73**, 2692; **78**, 2819; [**81**, 2864 (P.)]; [**82**, 2871 (K.), 2897 (P.), 2912 (K.), 2914 (K.), 2919 (K.)]; **90**, 3171, 3173, 3174, 3175, 3176, [3177 (K.)], 3178, [3185 (K., all. to Dyūtap.)], 3209, [3211 (K., all. to § 299), 3215 (*Çyāmā*, do.), 3217 (K.), 3228 (K.)]; [**95**, 3442 (K., all. to Dyūtap.)].—§ 567 (do.): V, **128**, 4266 (all. to Dyūtap.).—§ 569 (do.): V, **137**, [4655 (K.), 4659 (P.), 4661 (*Çyāmā*), 4662 (K.)], 4663, [4665 (K.), 4666 (K.)]; **138**, 4679; **139**, 4716, 4721, 4740.—§ 570 (Sainyaniryānap.): V, **151**, 5157 (*Pāñcālī*).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5478 (K.), 5489 (K.), 5495 (K.), 5497 (K.), 5519 (K.), 5520 (Pār.); **161**, [5541 (K., all. to § 299)], 5543, [5564 (K.), 5565 (Pār.)].—§ 572 (Rathātirathas.): V, **165**, 5744 (*°haraṇe*, all. to § 522); **169**, 5864.—§ 573 (Ambopākhyānap.): V, **194**, 7601 (*°yāḥ pañca cātmajāḥ*).—§ 580 (Bhīshmavadhap.): VI, **56***θ*, 2417 (do.).—§ 583 (do.): VI, **78**, 3439 (*°yās tanayān*); **79***μ*, 3453.—§ 585 (do.): VI, **91**, 4090 (*Kṛshṇā*, all. to § 299).—§ 586 (do.): VI, **103***ν*, 4694 (*°yāḥ pañca cātmajāḥ*); [**107**, 4907 (K., all. to Dyūtap.)].—§ 587 (do.): VI, **118***ρ*, 5560 (*°yāḥ pañca cātmajāḥ*).—§ 593 (Abhimanyuvadhap.): VII, [**40**, 1684 (K.)]; **42**, 1752 (*°haraṇe*, all. to § 522).—§ 596 (Pratijñāp.): VII, **72**, 2501, 2534; [**78**, 2766 (P.), 2770 (P.).—§ 599 (Jayadrathavadhap.): VII, **102**, 3818 (K., all. to Dyūtap.), 3825 (K.)]; **122**, 4871 (*°yāç ca parikleçaḥ*); **127**, 5167; [**132***σσ*, 5425 (K., all. to Dyūtap.), 5428 (K., do.); **137***βββ*, 5656 (K., P., do.), 5658 (K., do.); **151***γ′*, 6543 (K., do.)].—§ 600 (Ghaṭotkacavadhap.): VII, **159**, 7129; [**183**, 8324 (P.)].—§ 603 (Nārāyaṇāstramoksh.): VII, **197***μ*, 9090 (all. to Dyūtap.), 9123; **198***ρ*, 9165 (all. to § 299), [9166 (K.)]; [**199**, 9226 (K., all. to Dyūtap.)].—[§ 604 (Karṇap.): VIII, **1**, 7 (K., do.); **9**, 308 (K., P., do.), 310 (K., do.).—§ 608 (do.): VIII, **50***ββ*, 2412; **66***ιι*, †3346 (K., all. to Dyūtap.), †3353 (Y., do.)]; **70**, †3505; [**73**, 3716 (K., do.), 3717 (K., do.)]; [**74***φφφ*, 3770 (K., do.), 3773 (P., do.)]; **83**, 4253 (all. to Dyūtap.); [**87**, 4489 (K.)]; [**89***αε′*, †4562 (*Kṛshṇāparikleçaṃ*)]; **91**, †4749 (all. to Dyūtap.), [(*κκ′*), 4754 (K., do.), 4755 (K., do.), 4756 (K., do.)]; [**96**, 5002 (K., do.)].—§ 609 (Çalyap.): IX, **2**, 123 (*°yāḥ pañca cātmajāḥ*).—§ 610 (do.): IX, **5***ν*, [248 (K., all. to Dyūtap.), 255 (K., do.)], 257 (*Kṛshṇā*, do.), [259 (K., do.)].—§ 611 (do.): IX, **11**, 585 (all. to § 432); **19***δδ*, 1021 (*°yās tanayāḥ pañca*).—§ 612 (Hradapr.): IX, **31**, 1814 (all. to Dyūtap.).—§ 613 (Gadāyuddhap.): IX, **33***ι*, 1931 (do.), 1937 (do.).—§ 614 (do.): IX, **34***α*, 1956 (*°yāḥ pañca cātmajāḥ*).—§ 615 (do.): IX, **56**, 3158 (all. to Dyūtap.), 3163 (do.); **59**, 3312 (do.), †3318 (*Yājñasenīṃ*, do.); **61**, [3431 (Y., do.), 3433 (K., all. to § 522)].—§ 617 (Aishīkap.): X, **11**, [577 (K.), 579 (K.), 582 (K.), 589 (K., Y.)], 590, (593), [594 (K.)] (asked for the gem on the head of Açvatthāman); **16**, 744, 746 (*Kṛshṇāṃ*), (756), 757, [759 (K.)] (Yudhishṭhira placed the gem on his own head).—§ 618 (Jalapradānikap.): XI, **12***κ*, 316; [**13**, 352 (P., all. to Dyūtap.)]; **15**, [386 (P., do.)], 388 (do.), 393 (do.), 417 (*Pāñcālīṃ*), (418), [420 (Y.)].—§ 619 (Strīvilāpap.): XI, **18***γ*, 538, [539 (P., all. to Dyūtap.), 540 (P.)]; **22***η*, 628 (K., all. to § 522), [629 (C. *Kṛshṇā* by

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error instead of *Kṛshṇa* (so B.))].—§ 621 (Rājadh.): XII, 1γ, 17 (*hataputrā*).—§ 623 (do.): XII, **14**, 385, (389), [413 (P.)]; [**15**, 424 (Y.)]; **16**, [499 (K., all. to Dyūtap.)], 502 (all. to § 551), 509.—§ 630 (do.): XII, **27**β, 799 (°*yās tanayeshu*), 820.—§ 635 (do.): XII, **37**β, 1368, (δ), [1384 (K.)]; [**38**, 1397 (P.), 1398 (K.)].—§ 637 (do.): XII, [**40**, 1456 (K. *Drupadātmajāṃ*)]; **42**, 1490.—§ 746 (Ānuçāsanik.): XIII, **57**, 2969.—[§ 779 (Açvamedhikap.): XIV, **12**a, 322 (K., all. to Dyūtap.), 325 (Y., all. to § 551).]—[§ 780 (do.): XIV, **14**β, 356 (K.).]—[§ 783 (Anugītāp.): XIV, **52**γ, 1505 (K.).]—§ 785 (do.): XIV, **61**, 1833; **66**ι, 1940, (λ), 1948, 1953; **67**ν, 1973; **68**, 1992; [**69**, 2020 (P.)]; [**70**, 2038 (*Drupadaputrī*)]; **87**, 2584 (*Kṛshṇā*); **88**, [2604 (K.)], 2606; **89**, [2645 (*Drupadātmajāṃ*)], 2657.—§ 787 (Āçramavāsap.): XV, **1**, 9, (a), 23; **3**β, 73, 92; [**10**ξ, 348 (P.)]; **11**, 376, [377 (*Pañcālaputryā*)]; **15**ν, †437 (*Kṛshṇā*); **16**ϕ, 455, 471; [**18**, 495 (P.)].—§ 788 (do.): XV, **21**a, 590; **22**, 605, 609; **23**, 629; [**24**, 654 (K.)]; **25**, 658, 659, [(γ), †664 (K.)].—§ 789 (Putradarçanap.): XV, **29**β, 778, (γ), 783, [801 (*Drupadaputryāḥ*)], (ϵ), 806 (*Kṛshṇā*); **31**ζ, 844, 857.—§ 791 (do.): XV, **36**, 1007 (°*pramukhāḥ Kauravayoshitaḥ*).—[§ 793 (Mausalap.): XVI, **7**, 179 (Y.).]—§ 794 (Mahāprasthānikap.): XVII, **1**, 20, 23, [24 (K.)], 29, 32; [**2**, 49 (Y.), 50 (Y.), 51 (K.), 58 (K.)]; **3**, [77 (K.), †86 (K.)], 109 (*D.* fell down during the mahāprasthāna).—§ 795 (Svargārohaṇap.): XVIII, **1**, 9 (*Pāñcālī*), 16; **2**, [37 (P.)], (ϵ), 67, [69 (P.)]; **3**η, 97 (*Kṛshṇā*), 114, [119 (K.)]; **4**, [134 (P.)], 136 (incarnation of Çrī), 138 (the sons of *D.* after death became Gandharvas). Cf. Madhusūdanī, Sutasomamātṛ.

Draupadīharaṇa(ṃ) parva. § 10 (Parvasaṅgr.): I, **2**, 325 (i.e. Draupadīharaṇaparvan).

[Draupadīharaṇaparvan] ("the carrying away of Draupadī," the 46th of the minor parvans of Mhbhr.). (Cf. Draupadīharaṇa(ṃ) parva.) § 521: While *Duryodhana*, *Duḥçāsana*, *Karṇa*, and *Çakuni* were longing to harm the *Pāṇḍavas*, *Durvāsas* arrived with 10,000 disciples, and harassed *Duryodhana* with his whimsical and insolent behaviour; but as *Duryodhana* was neither angered nor annoyed, he granted him a boon. According to what had been agreed upon between himself and *Karṇa* and *Duḥçāsana*, *Duryodhana* asked *Durvāsas* to visit the *Pāṇḍavas* with his disciples, when *Draupadī*, after having regaled the *brahmans*, etc., with food, would have gone to rest. *Durvāsas* promised to do so (III, **262**). Then *Durvāsas* one day came to the *Pāṇḍavas* with 10,000 disciples, when the meal was over and *Kṛshṇā* was reposing. *Kṛshṇā* then praised *Kṛshṇa*, who, leaving *Rukmiṇī*, who was sleeping by his side, came to her and demanded something to eat. *Draupadī* became embarrassed, because the sun-given vessel only remained full till she had finished her meal, and therefore now was empty. At the request of *Kṛshṇa* she, however, fetched the vessel, and *Kṛshṇa* found a particle of rice and vegetable sticking at its rim, and swallowing it he said to her: "May it please the god who is the soul of the universe (*viçvātmā*), and may the partaker of sacrifices (*yajñabhuk*) be satisfied." Then he ordered *Bhīma* (B. *Sahadeva*) to invite the *munis* to dinner. Meanwhile those ascetics, having bathed in the river, observed that their stomachs were full, and as *Durvāsas* feared that the *Pāṇḍavas* would destroy them, looking down upon them with angry eyes, because the repast had been uselessly prepared for them ("I am afraid," said *Durvāsas*, "of men that are devoted to *Hari*"), they all ran away, so that *Bhīma* (B. *Sahadeva*) sought for them in vain. As the *Pāṇḍavas* were afraid that the *munis* might return at night and curse them, *Kṛshṇa* suddenly appeared and consoled them. Then he repaired to his capital (III, **263**).—§ 522: One day when the *Pāṇḍavas* had gone a-hunting, leaving *Draupadī* in the hermitage with the permission of the great *ṛshi Tṛṇabindu* and of *Dhaumya*, the king of *Sindhu* (of *Sauvīra*, v. 15599; of the *Çibis*, *Sauvīras*, *Sindhus*, etc., 15621), *Jayadratha Vārddhakshattri*, who, with a view of matrimony, was on his way to the king of the *Çālveyas*, halted in the wood of *Kāmyaka*, and seeing *Draupadī* standing at the threshold of the hermitage, he fell in love with her, and sent king *Koṭikāsya* (king *Suratha's* son, v. 15593; the foremost of the Çibis, v. 15602) to inquire who she was (III, **264**). *Koṭikāsya* introduced himself to *Draupadī* and showed her the Trigarta king *Kshemaṅkara*, and the son of the king of the *Kulindas* ("who always lives in the mountains"), and the son of *Subala* (B. *Subhava*) of the race of *Ikshvāku*; he said that *Jayadratha* was there at the head of 6,000 chariots, etc., followed by twelve *Sauvīra* princes as his standard-bearers (*Aṅgāraka*, etc., enumerated) (a), and his brothers (*Balāhaka*, *Anīka*, *Vidāraṇa*, etc.) (III, **265**). *Draupadī* told *Koṭikāsya* who she was, and that her husbands were out a-hunting (*Yudhishṭhira* to the east, *Bhīma* towards the south, *Arjuna* to the west, and the *Açvins* towards the north), and invited them to alight and await the return of the *Pāṇḍavas* (III, **266**). *Koṭikāsya* told *Jayadratha* the words of *Draupadī*, and exhorted him to take her with him to the *Sauvīras*. *Jayadratha* introduced himself to *Draupadī*, who offered him water for washing his feet, and promised him fifty animals for breakfast and various kinds of deer, etc., etc. (enumerated), when *Yudhishṭhira* returned. *Jayadratha* asked her to leave the miserable *Pāṇḍavas* and become his wife (III, **267**), but was severely rebuked by *Draupadī*, who threatened him with the *Pāṇḍavas*. As *Jayadratha* said, "We too belong by birth to the seventeen high clans, and look down upon the *Pāṇḍavas*," she threatened him with *Kṛshṇa* and *Arjuna*, and the *Andhakas*, *Vṛshṇis*, and *Kaikeyas*, and called upon *Dhaumya*. *Jayadratha* seized her by her upper garment; *Draupadī* pushed him so that he fell upon the ground; but at last she was obliged to ascend his chariot, while *Dhaumya* followed amidst *Jayadratha's* infantry (III, **268**). When the *Pāṇḍavas* again met, *Yudhishṭhira* knew from the shrill cries of the birds that the forest had been invaded by hostile intruders, and he caused them to give up the chase and drive home on their great chariots drawn by *Saindhava* horses. A yellow jackal on their left indicated the violence done. *Indrasena* learned what had happened from the weeping foster-sister of *Draupadī*, and then they pursued and overtook *Jayadratha*, who was greatly alarmed (III, **269**). *Draupadī*, asked by *Jayadratha*, pointed out to him each of the five *Pāṇḍavas*, and advised him to throw down his arms and seek the protection of *Yudhishṭhira*, at the top of whose flagstaff two tabours called *Nanda* and *Upananda* are constantly played. The *Pāṇḍavas*, leaving the panic-stricken infantry alone, rushed upon the charioteers [so PCR., who seems to have read *rathānīkaṃ*, which is, to be sure, the right reading, instead of *yathānīkaṃ*, which occurs both in C. and B.] (III, **270**). *Bhīma* with his iron mace (*sarvaçaikyāyasiṃ gadāṃ*), embossed with gold, rushed towards *Jayadratha*, who was defended by *Koṭikāsya*. The *Trigarta* king, who had killed the four steeds of

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Yudhishṭhira with his mace, was himself killed by *Yudhishṭhira*, who then, together with *Indrasena*, mounted the chariot of *Sahadeva*. *Nakula* killed *Kshemaṅkara* and *Mahāmukha*, and was compelled by the Trigarta king *Suratha* (whom he killed?) to mount *Bhīma's* chariot. *Bhīma* put *Koṭikāsya* to flight and slew him. *Arjuna* killed the twelve *Sauvīra* heroes, etc.; *Jayadratha* put *Draupadī* down and fled. *Yudhishṭhira*, seeing *Draupadī* and *Dhaumya* walking in front, caused her to be taken up on the chariot of *Sahadeva*. *Arjuna* advised *Bhīma* to refrain from slaying the remnant of the *Saindhava* host. *Bhīma* prevailed upon *Yudhishṭhira* to return to the hermitage with the twins and *Draupadī* and *Dhaumya*, while he himself would find out and slay *Jayadratha*. *Yudhishṭhira* entreated him not to slay him, remembering *Duḥçalā* and *Gāndhārī*; but *Draupadī* indignantly required that he should be slain, and *Bhīma* and *Arjuna* went in search of him. In the hermitage *Yudhishṭhira* found *Mārkaṇḍeya* and many other *brahmans* and ascetics, who were greatly bewailing the lot of *Draupadī*. Meanwhile *Arjuna* killed the horses of *Jayadratha*, though they were a full *kroça* ahead of him. *Jayadratha* was then overtaken by *Bhīma*, but *Arjuna* entreated *Bhīma* not to kill him (III, **271**).

Draupadīja, pl. (*°āḥ*) ("sons of Draupadī") = Draupadeya, pl.: VIII, †4202.

[Draupadīparitāpavākya(ṃ)] ("the complaints of Draupadī"; cf. Arjunābhigamanaparvan). § 325: While they were conversing in the evening, filled with sorrow, *Kṛshṇā*, who wondered at the hardheartedness of *Duryodhana*, *Karṇa*, *Çakuni*, and *Duḥçāsana*, who were the only four that did not shed tears at their being exiled, and who lamented their present state so different from their former happiness, tried to excite *Yudhishṭhira* to revenge himself (III, **27**).—§ 326: *Draupadī* related the old story of the conversation between *Prahlāda* (the chief of the *Asuras* and the *Dānavas*, well versed in the mysteries of the science of duty) and his grandson *Bali Vairocana*, in which *Prahlāda* told *Bali* that neither might nor forgiveness is invariably meritorious, and then she said: "I therefore consider, O king! that time has come for thee to put forth thy might" (III, **28**).—§ 327: *Yudhishṭhira* maintained that a wise man should ever forgive his persecutor; that wrath has been given to man for the destruction of the world; and cited *gāthās* of the forgiving *Kāçyapa*: "Forgiveness is virtue, sacrifice, the *Vedas*, etc.; men of forgiveness obtain regions in the *Brahmaloka*; when one forgives everything, then he becomes *bráhman* (*brahma sampadyate*); this and the other world belongs to him who forgives, etc." (III, **29**). From the fact that pious persons are often unhappy (v. 1133, *Yudhishṭhira* is said to have performed the *açvamedha* (!), *rājasūya*, *puṇḍarīka*, and *gosava* sacrifices) and vicious persons happy, *Draupadī* concludes that *Dhātṛ* and *Vidhātṛ* have clouded *Yudhishṭhira's* senses, that it is folly to aspire to final emancipation (*moksha*), that the consequences of acts are inevitable, that God (*Içvara*, *Dhātṛ*, *Svayambhū Prapitāmaha*) makes creatures to work as a wooden doll is made to move its limbs by a wire-puller, etc., and causes them to destroy each other, that God does not behave towards his creatures like a father or mother, but like a vicious person; either God is sinful, or Might (and not God) is the true cause of acts, and then those are to be pitied that have no might (III, **30**). *Yudhishṭhira* censured *Kṛshṇā* for her atheism (*nāstikya*), saying that one should not act virtuously from the desire of reaping fruits, but because it is ordained so by the *Veda*, the ancient religion revealed by the *ṛshis*, and because it is the conduct of the good and wise; neither should one doubt virtue or religion nor censure God, by whose grace mortal man, by piety, acquires immortality. For though we may not see the results, being mysterious even to the gods, and the illusion (*māyā*) of the gods is mysterious to us, yet virtue and vice are not fruitless, as may be seen from the examples of *Vyāsa*, *Vasishṭha*, *Maitreya*, *Nārada*, *Lomaça*, *Çuka*, and other *ṛshis*, who by virtue have become superior even to the gods; as also from her own and *Dhṛshṭadyumna's* birth; nor would men have practised virtue, generation after generation, if asceticism, etc., were useless, and no one would pursue salvation (*nirvāṇa*), but they would live like beasts, and why should *ṛshis*, gods, *Gandharvas*, *Rākshasas*, and *Asuras*, who are above human conditions (*īçvarāḥ*), cherish virtue? He who, trusting the proofs of his own reasoning, rejects other authority or doubts religion and virtue, loses this and yonder world, and is lower than even çūdras and robbers (III, **31**). *Kṛshṇā* said that she did not slander religion nor disregard God (*Īçvara*, *Prajāpati*, *Maheçvara*); it was affliction that had extorted these words from her. She maintained that besides what a man obtains from Necessity (*haṭha*), Fate (*daiva*), Accident (*svabhāva*), and deeds in a former life (*karman*) (all of which might be reduced to the last item, also called *adṛçya*), which God distributes, there are also things of which man himself is the cause, working through his own intelligence and exertion. It is by exertion (*utthāna*; the explanation of Nīl. here seems to be inadmissible) that all creatures live, even *Dhātṛ* and *Vidhātṛ*, as well as the crane on the water. Those who believe only in Destiny (*dishṭa*) or Necessity are both the meanest among men. On the other hand, if God were not the giver of good and bad fruits, there would not be any creature that was miserable, and all exertions would be successful. *Manu* himself declares that a man should act; and if he works, even if he be not successful, his debt is cancelled. "Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tills the soil with the plough, and sows the seed thereon; he then sits silent, for the clouds are now the cause; and if no rain favours him, the tiller is without blame . . . If, however, no exertion is made, there can be no success . . . All this, uttered by *Bṛhaspati* himself, a learned brahman said to my father and my brothers; from them I heard it" (III, **32**). *Bhīma* tried to prevail upon *Yudhishṭhira* that (especially as they had lost the sovereignty by his carelessness) he should make war with the *Dhārtarāshṭras*, aided by the *Sṛñjayas* and *Kaikeyas* and *Kṛshṇa*, maintaining that a man should practise virtue (*dharma*) for the sake of gaining wealth (*artha*), and acquire wealth for the sake of pleasure (*kāma*), but neither for its own sake; that might and energy (and the protecting of the subjects) constitute the virtue of the *Kshatriya*, and that deviation from the virtues of one's own order is never laudable; that the *Asuras*, though elder brothers in possession of power and abundance, were all vanquished by the gods through stratagem; that as wealth should be spent by one who wishes to increase his wealth, just as seeds are scattered on the ground, thus a person who throws away a little of his virtue like seeds (*dharma*) in order to gain a larger measure of virtue is regarded as wise, and that whatever sin a monarch commits in acquiring dominion, he cancels it all afterwards by sacrifices and by bestowing

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villages, etc., on brahmans (III, **33**). *Yudhishṭhira* declared that he was unable to violate the pledge, and that it was now too late for *Bhīma* to use harsh words (III, **34**). *Bhīma* said that only he whose life is unlimited, or who knows what the period of his life is, has time to wait; they ought to strive for the possession of the kingdom before they died; "if a man, slaying his injurer, goes the very day into hell, that hell becomes heaven to him; the pain one feels in having to suppress his wrath is more burning than fire itself; . . . thou art kind like a brahman, how hast thou been born in the *Kshatriya* order? those who are born in this order are generally of cruel hearts; thou hast heard the duties of kings, as promulgated by *Manu*, cruel and fraught with crookedness and opposed to tranquillity (*çama*); moreover, we will not be able to live unknown, as we are known all over the world, and many kings, who have been expelled by us from their kingdoms, and robbed and exiled by us, will assist *Duryodhana* and set against us numerous spies in disguise; we have now lived in the woods for thirteen months, which may be regarded as so many years, as *pūtikas* (see BR. and Nīl.) are a substitute for the *soma*; or one may free himself from this sin by offering food to a bull" (see Nīl.) (III, **35**).

Draupadīputra, pl. ("the sons of Draupadī") = Draupadeya, pl.: VI, 1655, 2755; X, 365.

[Draupadī-sambhava(ḥ)] ("origin of Draupadī"). § 218 (Caitrarathap.): Distressed and thinking of revenging himself on *Droṇa*, not contented with his children and relatives, king *Drupada* wandered along the *Yamunā* and the *Gaṅgā* and came to a hermitage of *brahmans*, and prevailed upon *Yāja* (*b*) to perform a sacrifice for him, assisted by his brother *Upayāja*, in order to obtain a son who might slay *Droṇa*. Then *Yāja* summoned the queen (*Pṛshatī*, v. 6390; *Pārshatī*, v. 6405; "daughter-in-law of *Pṛshata*," PCR.), but she said that she was not fit for accepting the offspring (?), her mouth being unclean (*avalipta*) and her person perfumed. *Yāja* replied: "Since the sacrifice has been prepared (*çrapitaṃ*) by *Yāja* and sanctified by *Upayāja's* invocations (*abhimantritaṃ*), it shall produce its effect whether thou comest or waitest." Then arose from the flames a boy with a crown on his head, his body being arrayed in excellent armour, sword in hand and carrying a bow and arrows, sending forth loud roars, and immediately ascending a chariot. A great invisible being in the skies said that he would destroy *Droṇa*, etc. After this *Pāñcālī* arose from the centre of the *vedī*, and a voice, not coming from a visible body, said that she would be the cause of the destruction of many *kshatriyas*. At the birth of both children the *Pāñcālas* shouted with joy. The queen was regarded as their mother. Then the *brahmans* gave to the boy the name of *Dhṛshṭadyumna*, on account of his audacity, etc. (*dhṛshṭatvād atidhṛshṇutvād dyumnādyutsambhavād api*, v. 6406), and to the girl that of *Kṛshṇā*, on account of her dark complexion (v. 6407). *Droṇa* brought *Dhṛshṭadyumna* to his own abode, and taught him the use of all weapons, considering that destiny is inevitable (I, **167**).

[Draupadī-Satyabhāmā-saṃvādaparvan] ("conversation between Draupadī and Satyabhāmā," the 42nd of the minor parvans of Mhbhr.). § 510: After the *brahmans* and *Pāṇḍavas* had taken their seats, *Draupadī* and *Satyabhāmā*, *Sātrājiti*, the favourite wife of *Kṛshṇa*, entered the hermitage. *Satyabhāmā* asked *Draupadī* how she made the *Pāṇḍavas* obedient to her, in order that she herself might by the same means secure the affection of *Kṛshṇa*. *Draupadī* warned her against using drugs, incantations, etc., which were used by wicked women, and said that she kept aloof from vanity and served the *Pāṇḍavas* with devotion, etc. Formerly, in the palace of *Yudhishṭhira* at *Indraprastha*, food was daily given to 8,000 *brahmans*, 80,000 *snātakas* with thirty serving-maids assigned to each, 10,000 *yatis*; he had 100,000 well-dressed serving-maids with bracelets, etc., all skilled in singing and dancing; 100,000 maidservants who day and night used to feed guests; 100,000 horses, and 100,000 elephants. And it was *Draupadī* who had the supervision of all this; she knew the names and features of all the girls, and knew everything about them, and even about the cowherds and shepherds. She alone knew the income and expenditure of the king and what their whole wealth was, bearing hunger and thirst, and being the first to wake up and the last to go to bed (III, **233**). *Draupadī* said that for women there is no god equal to the husband, as it is from him the wife obtains offspring, articles of enjoyment, fame, and heaven itself hereafter. In order to attract the heart of *Kṛshṇa*, *Satyabhāmā* ought to let him understand that she adored him with all her heart by promptly, when she saw him enter her chamber, offering him a seat and water to wash his feet; and even if he ordered a maidservant to do anything, she ought to get up and do it herself; not to blab of whatever he should speak before her; feed those that were dear to him, and keep herself aloof from those that were hostile to him; not to stay or converse in private even with her sons *Pradyumna* and *Çāmba*; and shun wicked women (III, **234**).—§ 511: Then *Kṛshṇa* bade farewell to the *Pāṇḍavas* and to *Mārkaṇḍeya*, etc., and called for *Satyabhāmā*. *Satyabhāmā* comforted *Draupadī*, saying that she would soon recover her ancient happiness, and relating of *Prativindhya*, *Çrutasoma*, and *Çrutakarman* (her son by *Arjuna*), and *Çatānīka* (her son by *Nakula*), and *Çrutasena* (her son by *Sahadeva*), that they were well and skilled in weapons and, like *Abhimanyu*, delighted with staying at *Dvāravatī*, and were loved by *Subhadrā*, *Pradyumna*, *Kṛshṇa*, with his son *Bhānu*, etc., and her mother-in-law, and all the *Andhakas* and *Vṛshṇis*, with *Rāma*, etc. Then *Satyabhāmā* mounted the chariot of *Kṛshṇa* and they set out for his city (III, **235**).

Draupadī-Satyabhāmayoḥ saṃvāda(ḥ). § 10 (Parvasaṅgr.): I, **2**, 324 (*parva*, i.e. Draupadī-Satyabhāmā-saṃvādaparvan).

Draupadīsuta, pl. ("the sons of Draupadī") = Draupadeya, pl.: VII, 1179.

Draviḍa, pl. (°*āḥ*), a people. § 284 (Sahadeva): II, **31**, 1174 (in the south, vanquished by Sahadeva on his digvijaya).—§ 400 (Tīrthayātrāp.): III, **118**, †10217.—§ 569 (Bhagavadyānap.): V, **140***β*, 4751.—§ 571 (Ulūkadūtāgamanap.): V, **160***γ*, †5510 (in the army of Duryodhana); **161**, †5555 (do.).—§ 739 (Ānuçāsanik.): XIII, **35***e*, 2158 (had become çūdras—*vṛshalatvam anuprāptāḥ*).—§ 782*c* (Arjuna Kārtavīrya): XIV, **29***γ*, 832 (°*ābhīrāḥ*, had become çūdras—*vṛshalatāṃ gatāḥ*).—§ 785 (Anugītāp.): XIV, **83**, 2476. Cf. next.

Drāviḍa, pl. (°*āḥ*), a people = Draviḍa, pl. § 223 (Vāsishṭha): I, **175**, 6683 (created from the udder of Vasishṭha's cow).—§ 287 (Rājasūyikap.): II, **34**, 1271 (came to the rājasūya of Yudhishṭhira).—§ 342 (Indralokābhigamanap.): III, **51**, 1988 (had been present at the rājasūya of Yudhishṭhira).—§ 556 (Sañjayayānap.): V, **22**, †656 (*senānugān Drāmç cakre*, sc. Arjuna).—§ 574 (Jambūkh.): VI, **9***ν*, 366 (among

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the peoples of the south).—§ 604 (Karṇap.): VIII, 5ζ, 137 (had been slain by Savyasācin, i.e. Arjuna).—§ 605 (do.): VIII, 11ββ, 454 (in the army of Yudhishṭhira).—§ 608 (do.): VIII, 49τ, 2304 (do.).—§ 739 (Ānuçāsanik.): XIII, 33a, 2104 (have been degraded to çūdras — *vṛshalatvaṃ parigatāḥ*). Cf. the prec.

Draviṇa, son of the Vasu Dhara. § 116 (Vasu, pl.): I, **66**, 2585.

Draviṇādhipati = Kubera, q.v.

Draviṇaprada = Vishṇu (1000 names).

Dravyakarmasamārambha = Çiva (1000 names [1]).

Droṇa,[1] the preceptor of the Dhārtarāshṭras and the Pāṇḍavas, Dhṛshṭadyumna, etc., son of Bharadvāja, husband of Kṛpī, and father of Açvatthāman. § 4 (Anukram.): I, **1**, 138, †186, †194, †196, †199 (*Ācāryaṃ*), †201.—§ 9 (Parvasaṅgr.): I, **2**, 300.—§ 11 (do.): I, **2**, 537.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2436 (father of Açvatthāman), 2438 (Dhṛshṭadyumna was born for the destruction of *D.*).—§ 130 (Aṃçāvat.): I, **67**, 2705 (*Bhāradvājaṃ*, born from a portion of Bṛhaspati), 2707 (*Dhanurvede Vede ca yaṃ taṃ Vedavido viduḥ variṣhṭhaṃ*). —§ 199 (Sambhavap.): *Bhīshma* prevailed upon *D.* to accept the Pāṇḍavas and the Kauravas as his pupils in the *Dhanurveda*: I, **130**, 5096 (*Bhāradvājāya*).—§ 200 (do.): Janamejaya said: "Tell me about the birth of *Droṇa* and of his son *Açvatthāman*." Vaiçampāyana said: The ṛshi *Bharadvāja* who dwelt at *Gaṅgādvāra* one day saw the Apsaras *Ghṛtācī* coming from her bath; then his seed came out, but was preserved by him in a vessel (*droṇa*); from that seed sprang *D.*, who studied the *Vedas* and the *Vedāṅgas*. *Bharadvāja* had taught *Agniveça* the use of the *Āgneya* weapon, and the muni who had sprung from Fire (i.e. Agniveça) now taught it to *D.*: I, **130**, 5100, 5106.—§ 201 (do.): *D.* was a friend of Drupada (q.v.). Droṇa remained in the hermitage of his father and practised austerities. With *Kṛpī Çāradvatī* he had the son *Açvatthāman* (*b*). *D.* studied the *Dhanurveda*. About this time *Rāma Jāmadagnya* desired to distribute his wealth among the brahmans, and *Droṇa* (of the race of *Aṅgiras*, v. 5122) with his disciples set out for the mountain Mahendra to have his share in the wealth and learn from Rāma the *Dhanurveda*, the use of celestial weapons, and the *nītiçāstra*. When he arrived, *Rāma* had already given his wealth to the brahmans and the earth to *Kaçyapa*; he then asked *D.* to choose either his body or his weapons. *Droṇa* accepted the weapons and the *Dhanurveda*, and then repaired to *Drupada*: I, **130**, 5110, 5114, 5122, 5124, 5130, (5131).—§ 202 (do.): As *Drupada* rebuked him for calling him his friend, *D.*, filled with wrath, went to Hāstinapura, where he for some time lived privately in the house of *Kṛpa* (his brother-in-law), while *Açvatthāman*, being unknown, taught the *Pārthas* (i.e. the Pāṇḍavas) the use of arms. One day, when *D.* had by means of blades of grass, which were consecrated by mantras, recovered a ball which the princes had lost in a well, and, by means of an arrow, his ring which he had thrown into the well, he was called to *Bhīshma*, whom he told that he had applied to *Drupada* in order to obtain milk for *Açvatthāman* (*b*), but had been rebuked by him. *Bhīshma* asked *D.* to make the princes accomplished in arms: I, **131**, 5136, 5155, 5158, (5160), 5162, 5164, 5167, (5168), 5170, 5171, (5172), 5177, 5188.—§ 203 (do.): *Bhīshma* presented *D.* with a pretty house, etc., and gave the *Dhārtarāshṭras* and the *Pāṇḍavas* to him as his pupils. *Arjuna* (*b*) became the foremost of *D.*'s pupils, even superior to *Açvatthāman* (*c*). Also the *Vṛshṇis* and the *Andhakas* and princes from various countries became his pupils. Even *Karṇa* came to learn the *Dhanurveda*; he, supported by *Duryodhana*, frequently defied *Arjuna*: I, **132**, 5211, 5214, (5216), 5219, 5220, 5223, 5225, 5228, 5230, 5231, 5236, (5237), 5238, 5239.—§ 204 (Ekalavya): I, **132**, 5241, 5243, 5246, 5255 (°*çishyaṃ*, i.e. Ekalavya), 5256, 5260, 5262, 5263, 5264, 5266, 5269 (*D.* asked the thumb of the right hand of *Ekalavya* as his tutorial fee, in order that *Ekalavya* might not surpass the Pāṇḍavas). — § 205 (Sambhavap.): The foremost pupils of *Droṇa* were *Duryodhana*, *Bhīmasena*, *Açvatthāman* (*b*), *Nakula* (*c*) and *Sahadeva* (*c*), *Yudhishṭhira* (*d*), and *Arjuna* (*e*). The *Dhārtarāshṭras* became very jealous of *Bhīma* and *Arjuna*: I, **132**, 5270.—§ 206 (do.): One day *D.* caused an artificial bird to be placed on the top of a tree, and first repeatedly asked *Yudhishṭhira*, when he stood aiming at the bird, what he did see. He answered that he saw the tree, *D.*, his brothers, and the bird. *D.* reproachingly told him to stand apart. Then *D.* repeated the experiment with his other pupils with the same result (I, **132**). At last *Arjuna's* turn came; he said first that he saw only the vulture, and then that he saw only its head, and when *D.* gave the order he struck off the head of the bird with his shaft: I, **132**, 5276, (5278), 5282, (5284), 5286; **133**, 5289, 5292, 5293, 5294, 5296.—§ 207 (do.): *Arjuna* rescued the life of *D.* by shooting with five arrows an alligator in the *Gaṅgā*, which had seized the thigh of *D.* *D.* gave *Arjuna* the weapon *Brahmaçiras* on condition that he should not use it against a human foe, as it might consume the whole universe (I, **133**): I, **133**, 5300, 5303.—§ 208 (Astradarçana): I, **134**, 5312; **135**, (5350), 5352, 5376; **136**, 5384, 5390, 5399; **137**, 5433, 5439 (the disciples of *D.* displayed their prowess in the use of arms).—§ 209 (Drupadaçāsana): I, **138**, 5445, 5447, 5454, 5466, 5502, 5503, 5511, 5513, 5515, 5516 (assisted by his pupils, *D.* vanquished *Drupada*, but restored the half of his kingdom to him, and thenceforth he himself ruled the other half, residing in Ahicchatra).—§ 210*c* (Arjuna): I, **139**, 5523, 5524, 5529, 5533 (*D.* had obtained the *Brahmaçiras* from Agniveça and given it to Arjuna (cf. § 207); Arjuna promised to fight with *D.* [in the great battle]).—§ 213 (Jatugṛhap.): I, **142**, 5688, 5691, 5692; **143**, 5707; **145**, 5735; **150**, 5860.—§ 216 (Caitrarathap.): I, **165**, 6326 (preceptor of Dhṛshṭadyumna).—§ 217 (do.): I, **166**, 6332, 6334, 6335, 6336, (6338), 6339, 6340, 6345, 6347, 6349, (6350), 6352, 6354 (repetition of the history of *D.* from his birth to the division of Drupada's kingdom, cf. §§ 200–9). — § 218 (Draupadīsambhava): I, **167**, 6358, 6359, 6366, 6377, 6378, 6380, 6385 (°*āntakaṃ*), 6386, 6397 (°*vadhāya*), 6409 (Drupada performed a sacrifice in order to obtain a son who might slay *D.*; then Dhṛshṭadyumna arose from the fire. *D.* became his preceptor).—§ 221 (Caitrarathap.): I, **170**, 6465 (had learnt the use of the *Agneya* weapon from *Agniveça*, and again taught it to *Arjuna*).—§ 231 (Svayaṃvarap.): I, **184**, 6932 (*Dhṛshṭadyumnasya . . . D'çatroḥ*).—§ 234 (do.): I, **190**, 7115.—§ 241 (Vidurāgamanap.): I, **202**, 7439; **204**, (7460).—§ 243 (do.): I, **204**, (7485); **205**, 7490; **206**, 7518 (*ṛshiḥ*), 7536 (*Bhāradvājaḥ*). — § 244 (Rājyalābhap.): I, **207**, 7557.—§ 286 (Rājasūyikap.): II, **33**, 1259.—§ 287 (do.): II, **34**, 1267 (came to the rājasūya of Yudhishṭhira). —§ 288 (do.): II, **35**, 1287, 1291.—§ 289 (Arghāharaṇap.): II, **37**, 1345.—§ 290 (Çiçupālavadhap.): II, **44***a*, 1530, 1532 (°*sya hi samaṃ yuddhe na paçyāmi narādhipaṃ*).—§ 292 (Rājasūyikap.): II, **45***a*, 1608 (Sahadeva accompanied *D.* and his son).—§ 294 (Dyūtap.): II, **48**, 1712 (*saha putrena*,

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among the allies of Duryodhana); **49**, 1782.—§ 298 (do.): II, **58**, 2014; **60**, 2052 (present at the game); **65**, 2181.—§ 299 (do.): II, **67**, †2237.—§ 301 (do.): II, **69**, 2359; **70**, 2378; **71**, †2402.—§ 302 (Anudyūtap.): II, **74**, 2476.—§ 305 (do.): II, **78**, 2561, 2583; **79**, 2609.—§ 306 (do.): II, **80**, 2655, 2656 (all. to § 218), 2667 (*Dhṛshṭadyumno D°mṛtyur iti viprathitaṃ vacaḥ*), 2670.—§ 307 (do.): II, **81**, 2677, 2696.—§ 308 (Āraṇyakap.): III, **1**, 12.—§ 313 (do.): III, **8**, 316, 322.—§ 314 (do.): III, **9**, 324 (had not wished the game).—§ 315 (do.): III, **10**, 347.—§ 317 (Arjunābhigamanap.): III, **12**, 594 (Dhṛshṭadyumna vows to slay *D.*).—§ 318 (do.): III, **13**, 599.—§ 328 (Kāmyakavanapr.): III, **36**, 1419 (will fight with the Pāṇḍavas), 1425.—§ 329 (do.): III, **36**, 1435.—§ 330 (Indradarçana): III, **37**, 1459 (the fourfold Dhanurveda dwells in Droṇa, etc.).—§ 333*c* (Brahmaçiras): III, **40**, 1645, 1648.—§ 339 (Indralokābhigamanap.): III, **47**, 1904.—§ 340 (do.): III, **48**, 1922.—§ 377 (Dhaumyatīrthak.): III, **86**, 8282 (*Bhīshma-D°āv atirathau*).—§ 401 (Balarāma): III, **119**, †10245 (*viprah*).—§ 402 (Tīrthayātrāp.): III, **120**, †10269, †10274 (*°ṃ ca Bhīshmaṃ ca mahārathau*).—§ 446 (Nivātakavacayuddhap.): III, **174**, 12276.—§ 512 (Ghoshayātrāp.): III, **249**, 15084.—§ 513 (do.): III, **252**, 15165 (Asuras will possess *D.*, etc.: *Bhīshma-D°-Kṛpādīṃç ca pravekshyanty apare 'surāḥ*), 15191 (*Bhīshma-D°-Kṛpādyāç ca Dānavakrāntacetasaḥ*).—§ 515 (Karṇadigvijaya): III, **253**, 15209; **254**, 15261.—§ 516 (Duryodhanayajña): III, **256**, 15302; **257**, 15332.—§ 517 (Ghoshayātrāp.): III, **257**, 15350.—§ 546 (Kuṇḍalāharaṇap.): III, **302**, 16985 (had been the preceptor of Karṇa in the use of arms).—§ 547 (Karṇa): III, **309**, 17169 (do.), 17170 (do.).—§ 552 (Goharaṇap.): IV, **25**, 867; **27**, 902; **28**, 915 (*brāhmaṇaḥ*); **30**, 986 (*Ācāryaḥ*); **35***a*, 1150 (took part in the robbing of Virāṭa's kine); **36**, 1176 (*saha putreṇa*); **37**, 1224 (*Bhīshma-D°mukhān Kurūn*); **38**, 1238 (*saputreṇa*), 1243; **39**, 1286 (*Bhīshma-D°mukhāḥ . . . Kuravaḥ*), 1302; **45***δ*, 1433; **46**, (1460); **47**, 1471, 1488, 1494; **49**, 1550; **50**, 1575; **51**, 1592 (*Brahmāstraṃ Brahma Vedāç ca naitad anyatra dṛçyate | anyatra Bhāratācāryāt D°āt purushasattamāt*), 1593 (*Vedāntāç ca Purāṇāni itihāsaṃ purātanaṃ | Jāmadagnyam ṛte, rājan, ko D°ād adhiko bhavet*), 1599, (1600); **52**, 1624; **53**, 1632, (1633), 1643; **54**, †1688; **55**, 1732, 1740 (on his standard was a waterpot (*kamaṇḍalu*) of gold), 1742, 1748 (*°sya çishyānāṃ*); **58**, 1823, 1826, 1834, 1838, 1839, 1843, 1844, 1849, 1859, 1862, 1865, 1868, 1873, 1877, 1882, 1884, 1885, 1886, 1888, 1893, 1894, 1899 (on *D.'s* standard there was seen a golden altar decked with flags; *D.* fought with *Arjuna*); **59**, 1908; **63**, 2021, 2024 (*rathināṃ varaḥ*); **66**, †2109 (protects Duryodhana), †2131; **68**, 2168, 2201, 2203, 2235 (*°ena . . . samāgamaḥ*); **69**, 2244.—§ 554 (Sainyodyogap.): V, **2***β*, †31 (*saputraṃ*); **3**, 52; **4**, 65, 89 (*rathināṃ varaḥ*); **5**, 95 (*ācāryayoḥ sakhā cāsi D°sya ca Kṛpasya ca*, sc. Drupada); **6**, 118.—§ 556 (Sañjayayānap.): V, **22**, †668 (Sātyaki had obtained arms from *D.*, etc.); **23***δ*, †694 (*saputraḥ*); **25***θ*, †733 (among the allies of the Kurus); **26**, †759; **27**, †790 (*sahaputraḥ*); **30***ξ*, †878 (*Ācarya ishṭo nayago vidheyo Vedān abhipsan brahmacaryaṃ cacāra | yo 'stram catushpāt punar eva cakre*).—§ 559 (Prajāgarap.): V, **37**, †1376 (*kopaḥ . . . D°sya*).—§ 561 (Yānasandhip.): V, **47***a*, 1796; **48**, †1849 (had imparted to Dhṛshṭadyumna the mysteries of the science of arms), †1850, †1897 (*sahaputrāya*), †1916 (*saputraḥ*); **49**, 1965; **51**, 2062 (*viprah*); **52**, 2088; **55**, 2149, 2159, (λ), 2185, 2189, 2191 (*Brahmarsher Bharadvājāt D°o draunyām ajāyata*, cf. § 200), 2192 (father of Açvatthāman), 2196, 2201, (*ν*), 2205; **57**, 2251 (headed by Dhṛshṭadyumna the Draupadeyas will proceed against Droṇa), (*π*), 2268, (*ρ*), 2281, (*σ*), 2290; **58***τ*, 2300, (*υ*), 2304; **59**, 2333, 2345; **60**, 2368, (*χ*), 2375; **61***ω*, 2409 (*astreshu yat prajānanti*, sc. Droṇa, etc.); **62**, †2416; **63**, 2432; **64**, 2478 (all. to § 552); **65***δδ*, 2493; **66***εε*, 2501.—§ 562 (Bhagavadyānap.): V, **73**, 2681, 2685, 2693 (all. to Dyūtaparvan); **80***ζ*, 2859; **83***ι*, 2966, 2989; **85***κ*, 3023; **89**λ, 3103, 3105, 3113, 3117; **91***σ*, 3271; **92***τ*, 3284, 3285; **94**, 3364, 3365, 3368; **95***υ*, 3402.—§ 567 (do.): V, **124***β*, 4137, (*δ*), 4170; **125**, 4194; **126**, 4214; **127**, 4246; **128**, 4277, 4282, (*θ*), 4284, 4291; **129**λ, 4329, 4330, 4346, (*μ*), 4358, 4360; **131**, 4431, (*π*), 4453, (*ρ*), 4457.—§ 569 (do.): V, **138**, 4676; **139**, (4707); **141**, 4795 (*°çishyāḥ*), 4796, 4803 (*yadā D°ñ ca Bhīshmañ ca Pāñcālyau patayishyataḥ*); **142**, 4824, (*ζ*), 4828; **143***κ*, 4875; **144**, 4899 (*Acāryaḥ*); **148**, 5002, (5003), 5015, 5018; **150**, 5077, 5082.—§ 570 (Sainyaniryāṇap.): V, **151**, 5110, 5112 (all. to § 218), 5114, 5121 (*jajñe D°vināçāya*, sc. Dhṛshṭadyumna, all. to § 218); **154**, 5226; **155***θ*, 5274; **157**, 5327 (*°āntahetor utpanno ya iddhāj jātavedasaḥ*, sc. Dhṛshṭadyumna, all. to § 218); **158***μ*, 5372, 5376 (*°ṃ vyapadiçan çishyo*, i.e. Arjuna).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5458 (*°ād astrāṇi samprāpya*, sc. Yudhishṭhira), 5483, 5503 (*Çacīpatisamaṃ*), 5505, 5529 (*°grāhadurāsadaṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **161**, 5548 (= v. 5503), 5550 (cf. v. 5505), 5574 (= v. 5529); **163**, †5653 (*°ṃ ṛte*), 5663, 5689 (Dhṛshṭadyumna once more vows to slay *D.*); **164**, 5705, (*ϵ*), 5711 (Dhṛshṭadyumna reserved *D.* as his own share in the battle).—§ 572 (Rathātirathasaṅkhyānap.): V, **165**, 5726, 5734 (*°çishyāḥ*, i.e. the Dhārtarāshṭras); **167**, 5775 (*°enānugṛhītaç ca divyair astraiḥ*, sc. Açvatthāman); **168**, 5815 (*sarvaçastrabhṛtāṃ varaḥ*); **171**, 5896 (*°çishyaḥ*, i.e. Dhṛshṭadyumna), 5914 (Çikhaṇḍin became the disciple of *D.*).—§ 573 (Ambopākhyānap.): V, **189**, 7410 (do.); **192**, 7547 (do.); **193**, 7572 (*Aṅgirasāṃ varaḥ*; C. by error *Āṅgi°*), 7573; **194**, 7584 (promises to annihilate the army of Yudhishṭhira within a month), (*β*), 7594, 7599.—§ 576 (Bhagavadgītāp.): VI, **14**, 525; **17**, 660 (*Ācāryamukhyasya*, his standard [bore the device of] a golden altar (*vedī*) with a waterpot (*kamaṇḍalu*)), 675; **20**, †751 (rode in a golden chariot (*rukmarathaḥ*) with red horses (*çoṇair hayaiḥ*)); **21**, 767; **25**, 855; **26**, 882; **35**, †1272, †1280.—§ 577 (Bhīshmavadhap.): VI, **43***β*, 1549, 1579, (1581), (1587), (1590), (1592) (Yudhishṭhira asked Droṇa to tell by which means he could be put to death; *D.* answered that he could not be slain if he did not give himself up to death (*prāyagataṃ*) and drop his weapon; this he would do if he heard something very disagreeable from a trustworthy person).—§ 578 (do.): VI, **44**, 1658 (*°çishyāḥ*); **45**^{s}, 1700, 1703 (encounter with Dhṛshṭadyumna); **48**λ, 1963; **50**, 2052, 2053, 2069 (*ahaṃ D°āntakaḥ, Pārtha! vihitaḥ Çambhunā purā*, says Dhṛshṭadyumna), (*o*), 2070; **51**, 2100.—§ 579 (do.): VI, **52***β*, 2134, 2143, (*δ*), 2144, (*ϵ*), 2148, 2150, 2156 (*rathināṃ vare*), 2193; **53**, 2194, 2198, 2200, 2207, 2209, 2210, 2211, 2212, 2215, 2217, 2224, 2229, 2232 (*rathināṃ varaḥ*, encounter with Dhṛshṭadyumna); **55**^{19}, 2376, 2400 (*Ācāryasattamaṃ*).—§ 580 (do.): VI, **57**^{4}, 2452, 2459; **58**^{6}, 2472, 2473 (*°ānīkaṃ*), (*ι*), 2481, 2483, (*ϰ*), 2489, (λ), 2496, 2497; **59**, 2551, (*μ*), †2583, †2593, †2594, (*ο*), †2643, (*ρ*), †2648.—§ 581 (do.): VI, **60***a*, †2652, (*β*), †2672; VI, **64***π*, 2872; **65**, 2910, 2922, (*ν*), 2928.—§ 582 (do.):

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69, 3076, 3077, 3079, (*β*), 3080, 3082, 3085, 3086; **71***ε*, 3141; **72***ζ*, 3163, 3171 (encounter with Dhṛshṭadyumna), 3195; **73**, 3209 (Açvatthāman had obtained all weapons (*astragrāmaṃ*) from *D.*), 3210 (°*syātipriyaḥ sutaḥ*, i.e. Açvatthāman).—§ 583 (do.): VI, **75***θ*, 3304, 3305 (*Bhāradvājasya*), 3306, 3309; **76***ι*, 3329; **77**, 3353, (°), 3383, 3384, 3385 (defeated Drupada), (⁷), 3386, 3387, (⁹), 3401, 3404, 3405, 3409, 3410 (encounter with Dhṛshṭadyumna, etc.).—§ 584 (do.): VI, **81***a*, 3532; **82**, 3592, 3594 (encounter with Virāṭa), 3600 (slew Çaṅkha, the son of Virāṭa); **86**, 3829, (*ζ*), 3838.—§ 585 (do.): VI, **87**, 3854; **88***κ*, 3926; **89**, 3931, (*λ*), 3933, 3942, 3952, 3954, (*π*), 3969; **90**, 4058, 4060; **92***χ*, 4118; **94***aa*, 4225; **95***γγ*, 4244; **96**, 4338, 4352, 4353, 4354, 4355 (encounter with Bhīmasena); **97***κκ*, 4407; **98**, 4457 (all. to § 552), (*νν*), 4489.—§ 586 (do.): VI, **99***β*, 4503; **100***η*, 4545, 4555; **101***θ*, 4590, 4641, 4642; **102**, 4643, 4646, 4648, 4650, 4651, 4662, 4663 (encounter with Arjuna); **103***ξ*, 4724; **104**, 4745, 4751 (encounter with Drupada); **106**, 4806, 4808, 4836.—§ 587 (do.): VI, **108**, 5005 (*putraç cāsya*), (*δ*), 5050; **111**, 5190, 5191; **112**, 5200 (became dejected seeing the bad omens); **113**, 5239; **114**, 5317, 5322 (pierced Bhīmasena); **115***ξ*, 5357 (*saha putreṇa*); **116**, 5420, 5421, 5422, 5423, 5424, 5425, 5426, 5427 (encounter with Dhṛshṭadyumna); **119***ψ*, 5583; **120**, 5712 (°*ānīkaṃ*), 5714, 5715.—§ 588 (do.): VI, **121***a*, †5797.—§ 589 (Droṇābhishekap.): VII, **1**, 4; **5**, 150 (*çastrabhṛtāṃ varaḥ*), 151 (*Çukrāṅgirasadarçanāt*), 152 (Karṇa proposes to choose *D.* to become the generalissimo of Duryodhana's army); **6**, 155, 166, 168; **7**, 169, 173, 174, 175, 177, 192, 212, 213, 214, 215, 216, 217, 218, 220, 221 (*D.* was installed as the generalissimo of Duryodhana's army, arrayed the troops, and afflicted the Pāñcālas headed by Dhṛshṭadyumna); **8**, 224, 232, 237, 238, 241, 243, 244, 245, †247, †249, †251, †252, 253 (brief description of the slaughter of Droṇa); **9**, 261, 262, 266, 267 (*astraṃ caturvidhaṃ vīre yasminn āsīt pratishṭhitaṃ*), 269, 271, (*ι*), 273, 282, [283 (*Rukmarathaṃ*)], 285, 286, 297, 298, 301, 302; **10***κ*, 312, 318, 330, 335, 341, 347, 348, 349, 351, 355, 356, 357, 359, 360, 362, 364, 366, 367, 368, 375, 377 (enumeration of the warriors who attacked Droṇa); **11**, 425 (*vadhaḥ . . . D°sya*), 427 (*Bhīshma-D°au hatau*), 428 (*Bhīshma-D°vadhena*), 430 (*Bhīshma-D°au nipātitau*).—§ 590 (do.): VII, **12**, 434, 446, 452, (453), 462, 463 (the narrative in detail begins; *D.* promises to seize Yudhishṭhira); **13**, 465, 468, 469, 471, 475, 477, 484, 485, 491 (the battle begins); **14**, 495, 512, 514, 520; **16***β*, 633, 636, 638, 639, 641, 642, 652, 653, 654, 658, 659, 663, 668 (*D.* seeks to seize Yudhishṭhira, of whose protectors *D.* slays several).—§ 591 (Saṃçaptakavadhap.): VII, **17**, 674, 683, 714, 715.—§ 592 (do.): VII, **19**, 790 (rushes against Yudhishṭhira); **20**, 794 (formed a garuḍavyūha), 806, 815, 816, 817, 818, 821, 822, 855 (rushes against Yudhishṭhira); **21**, 856, 858, 860, 863, 864, 866, 867, 868, 869, 870, 871, 872, 873, 876, 877, 879, 880, 882, 889, 891, 898, 900, 901, 903, 905, 906, 912, 913, 914, 915, 917 (*D.* slays Vṛka, Satyajit, Çatānīka, Kshema, Vasudāna, etc., who protected Yudhishṭhira); **22**, 922, 926, 927, 930, 931, 933, 934, 936, 944, 947, 948, 949; **23**, 950, (*o*), 952, 989 (*yaḥ . . . D°m aṃçam akalpayat*, i.e. Dhṛshṭadyumna), 1017 (Sāraṅgadhvaja had obtained weapons from *D.*), 1020, 1044, 1045 (enumeration of the warriors who rushed against *D.*); **24***σ*, 1054, 1055, 1056; **25**, 1066, 1067, 1070, 1074, 1077, 1088, 1096, 1097, 1102, 1104, 1106, 1111, 1113, 1117, 1123, 1127 (enumeration of the warriors who protected Droṇa); **28**, 1226 (°*ānīkāya*), 1227; **30**, 1331, 1335; **31**, 1346, 1349, 1350, 1351, 1354, 1359, 1360, 1361; **32**, 1374, 1377, 1381, 1382, 1408, (*ω*), 1410, 1411, 1412, 1414, (*εε*), 1441.—§ 593 (Abhimanyuvadhap.): VII, **33**, 1453, 1457, 1468, 1470 (*D.* had failed to seize Yudhishṭhira); **34**, 1502; **35**, 1514, 1515, 1516, 1517, 1518, 1523, 1524, 1530, 1535, 1537 (Abhimanyu proceeds against the army of *D.*); **36**, 1538, 1541, 1542, 1546, 1547, 1548, †1550, 1553; **37**, 1586, (*θ*), 1589, 1593, (*ι*), 1600, (*κ*), 1609; **39***μ*, 1650, 1659, 1664; **40**, 1696, 1703, 1704; **43**, 1781; **46***τ*, 1838, (*υ*), 1851; **47***φ*, 1864, 1868, 1877; **48**, 1901, 1902, 1903, 1909, 1922, 1924; **49**, 1948 (°*Karṇamukhaiḥ shaḍbhir Dhārtarāshṭrair mahārathaiḥ*); **51**, 1985 (°*ānīkaṃ*), 1988 (°*ānīka*°).—§ 596 (Pratijñāp.): VII, **72**, 2497 (°*ena cakravyūho nirmitaḥ*), 2525; **73**, 2567, 2569, 2575 (cf. v. 1948), 2589; **74***a*, 2619, (*β*), 2629, 2633, 2634, (2637) (comforts Jayadratha); **75**, 2671 (*sahaputreṇa*), 2674 (description of his vyūha); **76**, 2681, 2686; **79**, 2798, 2799 (will protect Jayadratha).—§ 598 (Jayadrathavadhap.): VII, **85***a*, 3028, (*β*), 3037, (*γ*), 3043, 3054; **86**, 3074; **87**, 3087, 3096, 3109, 3111 (description of his vyūha), 3116, 3117 (*b*: *D.* was clad in white armour and had an excellent turban, and stood stretching his large bow like Antaka himself in wrath. *D.'s* chariot had a beautiful standard and red horses yoked to it (*çoṇahayaṃ*), and his banner bore the device of a sacrificial altar (*vedī*) and a black deerskin), 3118.—§ 599 (do.): VII, **90**, 3184, 3216; **91**, 3217 (°*ānīkaṃ*), 3218, 3224, 3225, 3226, 3227, 3229, 3232, 3238, 3239, 3240, 3241, 3242, 3244, 3245, 3247, 3248, 3249 (encounter with Arjuna); **92**, 3261, 3267, 3270, 3271, 3273, 3275, 3276, 3277 (do.); **94**, 3409, 3411, 3412, 3417, (3427), (3441), 3447, (3449), (3473), 3478 (*D.* cases Duryodhana in an invulnerable armour); **95**, 3487, 3490, 3491, 3497, 3498, 3500, 3501, 3504, 3510, 3511, 3512, 3518, 3520, 3521, 3523; **96**, 3543 (*Bhāradvājaṃ*), 3544, 3567; **97**, 3575, 3578, 3579, 3593, 3595, 3597, 3599, 3600, 3601, 3605, 3606, 3608; **98**, 3610, 3615, 3619, 3620, 3624, 3641, 3644, 3646, 3647, 3649, 3652, 3655, 3662, 3663 (encounter with Sātyaki); **101**, 3769, 3772, 3773, 3774, 3775, 3784, 3785, 3786, 3788, 3789, 3791, 3796, 3799; **103**, 3853, 3854, 3858 (all. to ch. **94**); **106**, 3966, 3967, 3969, 3970, 3975, 3982, 3983, 3984, 3985, 3986, 3991, 3995, 3997, 3999, 4000, 4001, 4004, 4008, 4009 (encounter with Yudhishṭhira); **107**, 4014 (°*ānīkaṃ*), 4021, 4051 (rushed against Sātyaki); **108**, 4094 (°*ānīkaṃ*); **110**, 4135, 4136, 4138, 4140, 4149, 4150, 4153, 4154, 4156, 4159, 4161, 4162, 4163, 4164, 4165, 4166, 4168, 4202, 4204, 4213, 4219, 4228 (encounter with Sātyaki, etc.); **111**, 4251, 4252, 4254, 4257, 4265, 4273, 4285, 4286, 4288 (*esha D°vināçāya samutpanno hutāçanāt*, sc. Dhṛshṭadyumna, all. to § 218), 4290; **112**, 4300 (°*ānīkaṃ*), (*φ*), 4329, 4360; **113**, 4373, 4392, 4394, 4396, 4397, 4399, 4400, 4401, 4407, 4415, 4434 (encounter with Sātyaki); **114**, 4454, 4479, 4482, 4483, 4484; **115**, 4551 (°*ānīka*°), 4554 (°*ānīkasya . . . Rukmarathaḥ*), 4598, 4600, 4601 (followed by the Kurus, *D.* attacked Sātyaki); **116***aa*, 4603; **117**, 4649, 4650, 4652, 4654, 4656, 4657, 4659, 4660, 4664, 4666, 4669, 4670, 4672, 4674, 4676, 4678, 4679 (C. by error *Drā*°), 4681, 4683 (defeated by Sātyaki); **118**, †4684; **119**, 4705 (°*ānīka*°), 4707, (*ββ*), 4720 (*rathināṃ çreshṭhaḥ*); **120**, 4765 (°*ānīkaṃ*); **121**, 4813, 4852, 4857 (*sarvaçastrabhṛtāṃ varaṃ*), 4862, 4863; **122**, 4890, 4891, 4892, 4894, 4895, 4896, 4897, 4898, 4902, 4906, 4907, 4912, 4913,

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4915, 4919, 4922, 4924, 4925, 4927, 4929, 4930, 4932 (slays Vīraketu, etc., fights with Dhṛshṭadyumna); **123,** 4953; **124,** 4979 (*vyūho . . . D°ena vihitaḥ*), 5011, 5015, 5016; **125,** 5017, 5023, 5024, 5026, 5028, 5029, 5031, 5033, 5034, 5035, 5036, 5040, 5041, 5042, 5043, 5044, 5045, 5046, 5055, 5057, 5058, 5059, 5060, 5061, 5062, 5063, 5064, 5065, 5066, 5070, 5071, 5073, 5074, 5077, 5078, 5080, 5084, 5089 (*ākarṇapālitaḥ çyāmo vayasāçīti-pañcakaḥ*), 5090, 5095 (*D.* slew Bṛhatkshattra, Dhṛshṭaketu with his son, the son of Jarāsandha, and Kshatradharman); **126,** 5098; **127,** 5147 (wishes to seize Yudhishṭhira), 5153, 5182, 5185, 5191, 5193, 5196, 5197, 5198, 5218 (Bhīmasena proceeds against the division of *D.*); **128,** 5220, 5230, 5232, 5234, 5235, 5236 (encounter with Bhīmasena); **130,** 5311, 5313, 5318, (5323); **131**$_{\rho\rho}$, 5360; **135**$_{\nu\nu}$, 5546; **137,** 5652; **141**$_{\delta\delta\delta}$, 5857, (cεε), 5870, 5878 (wishes to seize Yudhishṭhira); **143**$_{\eta\eta\eta}$, 5956; **144,** 6025; **146,** 6292, 6294; **147,** 6313 (*°sya sakhā*, i.e. Kṛpa); **149**$_{\omega\omega\omega}$, 6485; **150***a*, 6498, 6503; **151,** 6530, 6533, (6534), 6569; **152,** 6570, (δ), 6572, 6574, 6575, 6576, 6578, 6581, 6587, 6589, 6590.—§ 600 (Ghaṭotkacavadhap.): VII, **153,** 6636, 6638; **154,** 6642, 6648, 6649, 6651, 6652, 6653, 6654, 6655, 6662, 6675, 6679, 6681; **155**$_{\gamma}$, 6695, 6696, 6699, 6701 (slew the Kaikeyas, Dhṛshṭadyumna's sons, and Çibi); **156,** 6759, 6760, 6766, 6767, 6768, 6769, 6771, 6772, 6773, 6774, 6775, 6776, 6777, 6778; **157,** 6952, 6953, 6959, 6961, 6963, 6964, 6969 (encounter with Yudhishṭhira, etc.); **158**$_{\psi}$, 7030; **159,** 7055; **160,** 7177, 7178 (Dhṛshṭadyumna has vowed to slay *D.*); **161,** 7214, 7219, 7220; **162,** 7258, 7260, 7264, 7265, 7268, 7270, 7271, 7278 (encounter with Yudhishṭhira); **163**$_{\eta\eta}$, 7281, †7290, †7298; **164,** 7329, 7330, 7332, 7336, 7338, 7341, 7342, 7343, 7348; **165,** 7357, 7358, 7360, 7362, 7368, 7369, 7370, 7372, 7396; **166,** 7460; **167,** 7462, 7484, 7508; **168,** 7524; **169,** 7577 (*°ānīkāya*), 7578, 7579, 7580; **170,** 7609, 7610, 7611, 7612 (*Ācāryasattamaṃ*), 7614, 7615, 7616, 7617, 7618, 7620, (λλ), 7624, 7626, 7627, 7663, 7666 (*°ānīkāya*); **171,** 7724, 7725, 7726, 7727, 7734; **172,** 7736, (ππ), 7745, 7747, 7748, 7749, 7756, 7758, 7761, 7763, 7765, 7766; **173,** 7797, 7804, 7833, 7838; **174,** 7853; **177**$_{\phi\phi}$, 8031, 8061 (*camūṃ D°puraskṛtāṃ*); **178,** 8085; **181**$_{\delta\delta\delta}$, 8229, 8246; **183,** 8306, 8307, 8308, 8328, 8331, 8335, 8340, 8341, 8343.—§ 601 (Droṇavadhap.): VII, **184,** 8365 (*tvaṃ hi D°vināçāya samutpanno hutāçanāt*, sc. Dhṛshṭadyumna, all. to § 218), 8370, 8372; **185,** 8419, 8427, 8440, 8456.—§ 602 (do.): VII, **186,** 8461, 8463, 8468, 8480, 8482, 8486, 8487, 8489, 8490, 8492, 8493, 8494, 8496, 8497, 8498, 8501, 8502, 8503, 8504, 8505, 8510, 8511, 8512, 8513 (*D.* arrayed the army, slew three grandsons of Drupada, and then Drupada and Virāṭa; Dhṛshṭadyumna then proceeded against *D.*); **187,** 8540, (ι), 8543, (κ), 8551 (encounter with Arjuna); **188,** 8597, 8601, 8602, 8603, 8605, 8606, 8608, 8613, 8616, 8621, 8626 (do.); **189,** 8632, 8634, 8642, 8644, 8645, 8688, 8689, 8691, 8692; **190,** 8694, 8695, 8696, 8698, 8700, 8702, 8709, 8711, 8713, 8716, 8717, 8718, 8719, 8723, 8726, 8729, 8730, 8734, 8737, 8739, 8740, 8741, 8745, 8747, 8751 (*D.* was falsely told that Açvatthāman had been slain in the battle; Yudhishṭhira certified the report and *D.* became cheerless); **191,** 8756 (*ya ishṭvā manujendreṇa Drupadena mahāmakhe labdho D°vināçāya*, i.e. Dhṛshṭadyumna), 8758, 8768, 8778, 8779, 8784, 8785, 8786, 8789, 8794, 8797, 8801 (encounter with Dhṛshṭadyumna); **192,** 8822, 8831, 8835, 8838, 8840, 8841, 8843, 8844, 8850, 8855, 8856, 8857, 8864, 8876, 8880, 8882, 8884 (believing Açvatthāman to have been slain, *D.* laid his weapon aside and sat down in yoga, and then proceeded to Brahmaloka; Dhṛshṭadyumna cut off *D.'s* head).—§ 603 (Nārāyaṇāstramokshap.): VII, **193,** 8893 (*hate*), 8906 (*nipātitaṃ*), 8908 (do.), 8910 (do.), 8929 (*nipātitaḥ*), (δ), 8930, 8933, 8934, 8935, 8936, 8940, 8941, 8949 (brief description of the slaughter of *D.*); **194,** 8970, 8977 (*yathā D°sya Pāñcālyaḥ*, sc. *mṛtyuḥ*); **195,** 8998 (*keçagrahaṇam āptavān*, all. to § 602); **196,** 9038 (*Ācārye nihate*), 9047 (*hate*), 9051 (do.), 9057 (gave 1,000 kine to the brahmans upon the birth of Açvatthāman), 9063 (*nipātite*), 9074, 9078 (*ghātitaḥ*); **197,** 9106 (*hataḥ*), 9116 (*°çiraḥ*); **198**$_{\xi}$, 9127 (*maharshitanaye*), 9129, 9155 (*nihataḥ*), 9159; **199,** 9204 (*°sya nidhanena*), 9223; **200,** 9289 (*hate*); **201,** 9395 (*°hantā*, i.e. Dhṛshṭadyumna), 9492 (*nipātite*), 9493 (*Brahma-lokaṃ gataḥ*); **202,** 9494 (*nihate*), 9495 (do.).—§ 604 (Karṇap.): VIII, **1,** 1 (*hate*), 2, 18 (*hataṃ*), 22; **2**$_{\gamma}$, 30, 32, 34, 39 (*nihataṃ*), 40, 41 (*nihataṃ*), 44 (*hate*); **3**$_{\delta}$, 51 (do.), 54 (*hataṃ*), 58 (*nihate*); **5**$_{\zeta}$, 94 (*Rukmaratho hataḥ*), 95; **6,** 154 (had slain Satyajit), 155 (had slain the Pāñcālas), 156 (had slain Virāṭa and Drupada), 164 (had slain Maṇimat and Daṇḍadhāra), [165 (*Bhāradvājena*, had slain Aṃçumat)], 171 (had slain the two Rocamānas), 173 (had slain Purujit and Kuntibhoja), 176 (had slain Mitravarman and Kshatradharman), 178 (had slain Sucitra and Citravarman), 183 (had slain Suketu), 184 (had slain Satyadhṛti, Madirāçva, and Sūryadatta), 189 (had slain Vasudāna); **7,** 191 (*Bhīshma-D°au hatau*), †195; **9**$_{\theta}$, 262 (*°vadhena*), 288 (all. to § 602), 290 (*Bhīshma-D°au nipātitau*), 294, 295, 310, 341 (*Bhīshma-D°au nipātitau*), 342 (*hate*).—§ 605 (do.): VIII, **10,** 344 (*hate*), (κ), 362 (do.), 367 (*Bhīshma-D°au hatau*), 371, 381 (*hate*); **11,** 411, 436; **20**$_{\gamma\gamma}$, 772, 774; **26,** 1040 (*°sya nidhanāt*); **32**$_{\sigma}$, 1332, 1333.—§ 607 (do.): VIII, **36***a*, 1686; **37**$_{\gamma}$, †1715, †1722, †1723, †1729, †1730; **41**$_{\epsilon}$, 1947, 1953.—§ 608 (do.): VIII, **55,** 2682 (*°çishyaḥ . . . Yudhishṭhiraḥ*); **56,** 2729 (*°hantāraṃ*, i.e. Dhṛshṭadyumna), (oo), 2745; **59,** 2931 (*yathā*), 2937, 2940 (*nihataḥ*); **66**$_{\iota\iota}$, 3330; **72**$_{\nu\nu\nu}$, 3612; **73,** 3644 (*Bhīshma-D°au nipātitau*), 3645, 3646, 3675, 3679, 3680 (*hataḥ*), 3685 (*Bhīshma-D°au hatau*), 3692, 3706, 3713, 3722, 3736; **79**$_{\eta'}$, 4035; **87,** 4455 (worshipped in Heaven); **96,** 5013.—§ 609 (Çalyap.): IX, **2,** 87 (*nihataḥ*), 111 (*Bhīshma-D°au hatau*), 113 (*hataḥ*).—§ 610 (do.): IX, **4,** 197 (*hate*), 216; **6,** 306 (*ārādhya Tryambakaṃ yatnād vratair mahātapāḥ | ayonijāyām utpanno D°enāyonijena yaḥ*, i.e. Açvatthāman), 315; **7**$_{\tau}$, 340, (φ), 349 (*yathā*), 360.—§ 611 (do.): IX, **8,** 380 (*°sya*, sc. *patanaṃ*), 383 (*hate*), (θ), 402; **16**$_{\sigma}$, 811, 829; **19**$_{\gamma\gamma}$, 1001, (δδ), 1023; **24**$_{\nu\nu}$, 1295 (*nihate*), 1306; **27**$_{\pi\pi}$, 1456 (*hataḥ*).—§ 612 (Hradapraveçap.): IX, **29**$_{\beta}$, 1646; **30,** 1681 (so C., but read *Drauṇiḥ* with B.); **31**$_{\theta}$, 1789 (*saṃçānte*).—§ 613 (Gadāyuddhap.): IX, **32**$_{\beta}$, 1836; **33**$_{\iota}$, 1934 (*hataḥ*).—§ 615 (do.): IX, **54**$_{\nu}$, 3060 (*hataḥ*); **56,** 3162 (do.); **61,** 3407, 3427 (C. by error *Drau°*), 3428 (*Bhīshma-D°au nipātitau*), (χ), 3447; **62**$_{\psi}$, 3472, 3488; **63**$_{\beta\beta}$, 3548; **64**$_{\epsilon\epsilon}$, 3589, 3593, 3612 (*svargataṃ*).—§ 616 (Sauptikap.): X, **4**$_{\delta}$, 166 (*hataḥ*).—§ 617 (Aishīkap.): X, **10**$_{\beta}$, †560.—§ 617*b* (Brahmaçiras): X, **12,** 609, 614 (*Guruḥ, D.* had obtained the Brahmaçiras and given it to Arjuna and, but unwillingly, to Açvatthāman).—§ 617 (Aishīkap.): X, **14,** 671 (*astraṃ . . . D°opadishṭaṃ*, i.e. Brahmaçiras); **17**$_{\theta}$, 763.—§ 618 (Jalapradānikap.): XI, 1$_{\beta}$, 18, (γ), 30; **12**$_{\lambda}$, 320; **13**$_{a}$, 346.—§ 619 (Strīvilāpap.): XI, **16***a*, 447, 454;

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20ϵ, 586, 598 (had slain Virāṭa); **23**θ, 660, 661, 663, 665, 668, 669, 670, 672, 674, 675, 676 (lamented for by his wife Kṛpī, etc.); **25**κ, 718, 719, 720, 722, 725, 726, 730, 735 (had slain the sons of Dhṛshṭadyumna, Drupada, and Dhṛshṭaketu).—§ 621 (Rājadh.): XII, **2**, 54 (preceptor of Karṇa), 57; **4**, 120, (ζ), 141.—§ 623 (do.): XII, **14**a, 403; **16**, 503.—§ 630 (do.): XII, **27**β, 819.—§ 637 (do.): XII, **42**γ, 1488 (his çrāddha is performed). — § 656b (Nakula): XII, **166**, 6127 (°*çishyaḥ*, i.e. Nakula).—§ 656 (Khaḍgotpattik.): XII, **166**, 6200 (received the sword from Bharadvāja, from *D.* it passed to Kṛpa).—§ 702 (Mokshadh.): XII, **297**$\hat{c}$, 10875 (*vadatāṃ varaḥ*, among the ṛshis who had obtained their position by way of penances). — § 779 (Açvamedhikap.): XIV, **12**a, 326. — § 785 (Anugītāp.): XIV, **60**a, 1775, (β), 1785, 1788, 1789, 1790 (brief description of the battle); **61**γ, 1821, 1822, (δ), 1825, 1827, 1830. —§ 787 (Āçramavāsap.): XV, **1**, 13 (*çyālo D°sya*, i.e. Kṛpa); **3**γ, 79; **10**ν, 332; **11**o, 360, (π), 372, 378; **14**σ, 410 (among those whose çrāddha was performed).—§ 788 (do.): XV, **25**, †670 (°*ādibhiḥ*, had slain Abhimanyu).— § 789 (Putradarçanap.): XV, **29**γ, 797; **31**η, 858 (born from a portion of Bṛhaspati); **32**o, 874 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).— § 791 (do.): XV, **36**a, 989.—§ 795 (Svargārohaṇap.): XVIII, **3**, 95 (all. to § 602); **4**, 145 (seen by the side of Bṛhaspati in heaven); **5**λ, 148, 159 (after death *D.* entered Bṛhaspati).

Cf. also the following synonyms:—

Ācārya, Ācāryamukhya, q.v.

Bhāradvāja, Bharadvājasuta, Bharadvājātmaja, q.v.

Bhāratācārya, q.v.

***Çoṇāçva** ("having red horses"): IV, 1823. ***Çoṇāçvavāha** (do.): IV, 1677. ***Çoṇahaya** (do.): VII, 637.

Guru, q.v.

***Rukmaratha** ("having a golden chariot"): VII, 283, 488, 4554, 8911.

Droṇa[2], a çārṅgaka, a son of Mandapāla and Jaritā. § 259 (Çārṅgakop.): I, **230**, 8373 (*brahmavidāṃ varaḥ*, fourth son of Mandapāla and Jaritā); **232**, (8408), (8418), 8423, 8424 (*ṛshiḥ*), 8426, (8427); **233**, 8434.

Droṇa[3], a mountain. § 709b (Sulabhā-Janakas.): XII, **321**a, 12035 (accompanied Indra).

Droṇābhishecana(ṃ) ("the inauguration of Droṇa"). § 10 (Parvasaṅgr.): I, **2**, 338 (°*aṃ parva*, i.e. Droṇābhishekaparvan).

[Droṇābhishekaparvan] ("the section relating to the inauguration of Droṇa," the 71st of the minor parvans of Mhbhr.; cf. Droṇābhishecana). § 589: *Janamejaya* enquired of the state of *Dhṛtarāshṭra* on the receipt of intelligence of *Bhīshma's* death. *Vaiçampāyana's* answer: *Dhṛtarāshṭra* asked *Sañjaya* about what the *Kauravas* did after the fall of *Bhīshma*. *Sañjaya* mentioned the arrow-pillow, etc. (cf. § 587 foll.), and that the warriors once more went to battle. The *Kurus* desired to make *Karṇa* their generalissimo (mentioning his enmity with *Bhishma*) (VII, **1**). *Karṇa* eulogised *Bhīshma*, and promised to be their leader, mentioning the prowess of *Yudhishṭhira*, etc. (a); he commanded his charioteer to make his chariot ready (VII, **2**). *Karṇa* waited upon *Bhīshma* (mentioning the danger to the *Kurus* from *Arjuna* with the *Gāṇḍīva*, etc.; *Arjuna's* battle with *Çiva*; *Kṛshṇa*; *Bhīshma's* battle with *Rāma*) (VII, **3**). *Bhīshma*, mentioning *Karṇa's* prowess against the *Kāmbojas*, etc. (β), urged him to fight for the victory of *Duryodhana*. Then *Karṇa* saluted *Bhīshma*, and, at his return, was worshipped by *Duryodhana* and the *Kauravas* (VII, **4**). *Duryodhana* asked *Karṇa's* advice as to who should become the generalissimo of the *Kuru* army. *Karṇa* proposed *Droṇa* (VII, **5**). *Duryodhana* requested *Droṇa* to take the command (VII, **6**). *Droṇa*, mentioning his knowledge of the *Veda* and the *Çaiva* weapon, etc., and his inability to slay *Dhṛshṭadyumna*, accepted the request. *Duryodhana* and the kings performed the inauguration of *Droṇa*, at which the army rejoiced. *Droṇa* arrayed the troops: the *Sindhu* king, etc. (γ), in the right wing, supported by *Çakuni*, etc.; *Kṛpa*, etc. (δ), in the left wing, supported by the *Kāmbojas*, etc. (ϵ); the *Madras*, etc. (ζ), in the rear; *Karṇa* at the head of all the bowmen. The array was in the form of a *çakaṭa* (cart). *Yudhishṭhira* disposed his troops in the form of a *krauñca* (crane), with *Kṛshṇa* and *Arjuna* at the head. Omens appeared when *Droṇa* proceeded to battle. The *Pāṇḍavas* and *Sṛñjayas* were broken by *Droṇa*. *Dhṛshṭadyumna* & *Droṇa* (VII, **7**). *Yudhishṭhira* urged *Dhṛshṭadyumna* and *Arjuna* to check *Droṇa*. The *Kekaya* princes, etc. (η), "achieved diverse feats." *Droṇa* put the *Pāṇḍava* troops to rout. *Droṇa* & the *Kekaya* princes, etc. (θ). At last *Droṇa*, having slain more than two *akshauhiṇīs*, "proceeded hence to heaven" ("attained to the highest state") slain by *Dhṛshṭadyumna*. D., P., etc., beheld him (VII, **8**). *Dhṛtarāshṭra* asked *Sañjaya* the particulars of *Droṇa's* heroism and slaughter (mentioning his knowledge of the *Vedas*; his ability to remove *Meru*; his equality to *Bṛhaspati* or *Uçanas*; his horses of the *Sindhu* breed, etc. (ι)) (VII, **9**). *Dhṛtarāshṭra* swooned away, and was restored to consciousness by the *Bharata* ladies. Then he enquired of *Sañjaya* about *Yudhishṭhira*, etc. (κ), especially *Yuyudhāna Sātyaki* (b), and *Dhṛshṭaketu* (c), and *Ketumat* (d); and the children of *Dhṛshṭadyumna*, *Kshatrañjaya*, etc. (λ), who, giving up all sports for twelve years, and observing excellent vows, waited upon *Bhīshma* for the sake of weapons; and the five *Kaikeya* brothers (e); and *Yuyutsu* (f), and *Dhṛshṭadyumna* (g) (VII, **10**). *Dhṛtarāshṭra* recited the feats of *Kṛshṇa*: the killing of *Hayarāja*, etc. (μ), that he had vanquished in battle the *Aṅgas*, etc. (ν), and that if *Kṛshṇa* would summon them, *Gada*, etc. (ξ), would take up their position in the *Pāṇḍava* host; and regretted that *Duryodhana* did not know *Kṛshṇa* and *Arjuna*; the destruction of the *Kurus* he attributed to himself or to Destiny (VII, **11**).—§ 590: *Sañjaya* begins his narrative in detail. THE ELEVENTH DAY'S BATTLE: *Duryodhana*, having consulted with *Karṇa* and *Duḥçāsana*, etc., asked *Droṇa* to seize *Yudhishṭhira* alive. *Droṇa* became very glad because *Duryodhana* had not asked him to slay *Yudhishṭhira*. *Duryodhana* explained that if *Yudhishṭhira* were slain, the other *Pāṇḍavas*, who were invincible, would avenge him; but taken alive, he might be once more vanquished at dice, and so all the *Pāṇḍavas* be obliged once more to go to the woods. *Droṇa* said that he would seize *Yudhishṭhira* if not protected by *Arjuna* (with his weapons from *Indra* and *Rudra*, etc.); *Arjuna*, therefore, must be withdrawn from *Yudhishṭhira*. *Duryodhana* proclaimed the promise of *Droṇa* to all his troops, in order to make him stick to his promise (VII, **12**). *Yudhishṭhira* learned through his spies that *Droṇa* had promised to seize him, and addressed his brothers and allies; *Arjuna* consoled him. A fierce battle

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commenced. Protected by *Droṇa* and *Arjuna*, both hosts seemed to stand inactive. The *Pāṇḍavas* could not withstand *Droṇa*, who began to consume the division of *Dhṛshṭadyumna* (VII, **13**). *Droṇa* caused a river of blood to flow there. *Yudhishṭhira* & *Droṇa*; *Çakuni* & *Sahadeva*; *Droṇa* & *Dhṛshṭadyumna*; *Bhīmasena* & *Viviṃçati*; *Çalya* & *Nakula*; *Dhṛshṭaketu* & *Kṛpa*; *Sātyaki* & *Kṛtavarman*; *Senāpati* & *Suçarman*; *Virāṭa* (with the *Matsyas*) & *Karṇa*; *Drupada* & *Bhagadatta*; *Bhūriçravas* & *Çikhaṇḍin*; *Ghaṭotkaca* & *Alambusha*; *Cekitāna* & *Anuvinda*; *Lakshmaṇa* & *Kshatradeva*; *Paurava* & *Abhimanyu*; *Paurava* was rescued by *Kṛtavarman*, and then by *Jayadratha*; *Abhimanyu* (letting *Paurava* alone) & *Jayadratha*, who was vanquished; *Çalya* & *Abhimanyu*; *Virāṭa*, etc. (*α*), praised *Abhimanyu*; *Dhṛtarāshṭra's* sons + *Çalya* & *Abhimanyu* (VII, **14**); *Bhīmasena* + *Abhimanyu* & *Çalya*; *Bhīmasena* (causing *Abhimanyu* to stand aside) & *Çalya*; both fell down; *Kṛtavarman* took *Çalya* away on his chariot; the *Pāṇḍavas* vanquished the *Dhārtarāshṭras* (VII, **15**). *Karṇa's* son *Vṛshasena* attacked the *Pāṇḍava* army; *Nakula's* son *Çatānīka* & *Vṛshasena*; the *Draupadeyāḥ* + the *Pāṇḍavas* & *Vṛshasena* + *Açvatthāman*, etc.; especially *Bhīma*, etc. (*β*). The *Kuru* army was broken. *Droṇa* & *Yudhishṭhira*; the *Pāñcāla* prince *Kumāra* (the protector of *Yudhishṭhira's* car-wheels) & *Droṇa*; *Droṇa* & *Çikhaṇḍin*, etc. (*γ*); *Droṇa* caused *Yugandhara* to fall down from the seat of his chariot; *Virāṭa*, etc. (*δ*), & *Droṇa*; *Vyāghradatta* (the *Pāñcāla* prince) & *Droṇa*; *Siṃhasena* & *Droṇa*, who slew both *Siṃhasena* and *Vyāghradatta*; *Arjuna*, in order to rescue *Yudhishṭhira*, attacked *Droṇa's* division. Just then the sun set. *Droṇa* and *Duryodhana*, etc., withdrew their troops, and so did *Arjuna*. The *Pāṇḍavas*, etc. (*ε*), praised *Arjuna* (VII, **16**).

Droṇaçarmapada, a tīrtha. § 733*b* (Çarastamba): XIII, **25**, 1714 (by bathing there, one attains to the region of the Apsarases).

Droṇahantṛ = Dhṛshṭadyumna, q.v.

Droṇaja ("son of Droṇa") = Açvatthāman: VIII, 2822.

Droṇanandana (do.) = Açvatthāman: VII, 9195.

Droṇaparvan, the seventh book of Mhbhr. § 4 (Anukram.): I, **1**, 89 (*°palāçavān . . . Bhāratadrumaḥ*).—§ 11 (Parvasaṅgr.): I, **2**, 529, 536, 540, 541 (the number of çlokas in *D.* is said to be 8,909, in reality C. has 9,649 çlokas).—§ 795*c* (Mahābhārata): XVIII, **6**, 272.

Droṇaputra ("son of Droṇa") = Açvatthāman: I, †201, †204, †210, †213, 578, 5691; III, 1112, 1419, 1435, 1459; IV, 1920, 1921, 2244; V, †696, 3284, 5275, 5772; VI, 658 (*°purogamāḥ*), 1716, 2360, 4194, 4204, 4631, 5050, 5361, 5387; VII, 627, 801, 1363, 1851, 3021, 3024, 3935, 6142, 6363, 6804, 6821, 6827, 6865, 6873, 6874, 6877, 6884, 6885, 6886, 6918, 6922, 7201, 7204, 7412, 7436, 8918, 8921, 8925, 8927, 8929, 8961, 9024, 9027, 9035, 9098, 9102, 9204, 9239 (*°āstram*), 9248, 9253, 9260 (*°āstra°*), 9262, 9281, 9293, 9297, 9326, 9343, 9345, 9347, 9353, 9371, 9377 (*°vadhepsayā*), 9378, 9380, 9383, 9388, 9389, 9417, 9426, 9490; VIII, 1, 43, 65, †196, 328, 344, 415, 569, 608, 2623, 2660, 2675, 2679, 2680, 2681, 2683, 2686, 2688, 2690, 2824, 2827, 2858, 2935, 2963, 2966, 2967, 2971, 2972, 3079, 3217, 3220, 3232, 3234, 3237, 3245, 3283, †3364, †3365, †3811, †4918 (*°pramukhāḥ*); IX, 313, 628, 708 (*°purogamāḥ*), 733, 748, 801, 840, 1149, 1602, 1674, 3064, 3623, 3624, 3663, 3666; X, 33, 56, 205, 233, 251, 304, 319, 323, 334, 346, 368, 373, 382 (C. by error *Drau°*), 423, 427, 431, 439, 471, 473, 539, 593, 602, 605, 667, 677, 744, 754, 762; XI, 306; XIV, 1803, 1967, 1970, 1971, 1997, 2002; XV, 989; XVI, 83 (*°sahāyena Kṛtavarmaṇā*).

Droṇasūnu (do.) = Açvatthāman: VIII, †3365.

Droṇasuta (do.) = Açvatthāman: I, 572; V, 7594; VI, 4211, 4628; VII, 7203, 9376; VIII, 793, 798, 2157, 2682, †4073, †4076, †4509; X, 244; XI, 736; XIV, 1974.

Droṇatanaya (do.) = Açvatthāman: VII, 6838; VIII, 789.

Droṇātmaja (do.) = Açvatthāman: VIII, 635.

Droṇavadha ("the slaughter of Droṇa"). § 10 (Parvasaṅgr.): I, **2**, 345 (*°aḥ parva*, i.e. Droṇavadhaparvan).

[Droṇavadhaparvan] ("the section including the slaughter of Droṇa," the 77th of the minor parvans of Mhbhr.; cf. Droṇavadha). § 601: CONTINUATION OF THE NIGHT AFTER THE FOURTEENTH DAY: According to the words of *Vyāsa*, *Yudhishṭhira* refrained from himself seeking to slay *Karṇa*, but was filled with grief and anger because *Karṇa* had slain *Ghaṭotkaca*. Beholding the *Kurus* held in check by *Bhīma*, he told *Dhṛshṭadyumna*, etc. (*α*), to attack *Droṇa*, who received them; *Duryodhana*, etc., came to *Droṇa's* rescue; a fierce battle ensued between the two hosts; both armies became sorely afflicted with fatigue and blind with sleep. *Arjuna* granted permission to the warriors to sleep. D., R., and the soldiers applauded *Arjuna*; the *Kurus* asked *Karṇa* and *Duryodhana* to abstain from the fight; all the combatants laid themselves down on the field to sleep (description); the *Kaurava* troops blessed *Arjuna* for his act of kindness. When the moon rose, both hosts, rising from sleep, again prepared for battle (VII, **184**). *Duryodhana* taxed *Droṇa* wrathfully for his kindness to the *Pāṇḍavas* (*β*); *Droṇa* in wrath promised to slay all the *Pāñcālas*, and described the measure of *Arjuna's* might and prowess (*γ*). *Duryodhana* vowed that he, etc. (*δ*), that very day would slay *Arjuna*, dividing the *Bharata* host into two divisions. *Droṇa* ridiculed *Duryodhana* (*ε*), saying that it was only right that *Duryodhana* or *Çakuni*, who were the root of the hostility, should proceed against *Arjuna*, instead of causing all the unoffending *Kshatriyas* to be slain, and that he should accomplish his boasting vow before *Dhṛtarāshṭra*, and that he and *Karṇa* and *Duḥçāsana* would slay the *Pāṇḍavas*; moreover, he had done all in life that one should do. The army then was divided into two bodies, and the battle commenced (VII, **185**).—§ 602: THE FIFTEENTH DAY: When three-quarters of that night had worn away, the battle once more commenced. At sunrise both hosts, alighting from their chariots, etc., uttered the prayers of the twilight. After the *Kuru* army had been divided into two bodies, *Droṇa*, with *Duryodhana* before him, proceeded against the *Somakas*, the *Pāṇḍavas*, and the *Pāñcālas*. Urged by *Kṛshṇa*, *Arjuna* moved to the left of *Droṇa* and *Karṇa*. *Bhīma* urged *Arjuna* to put forth all his vigour. *Arjuna* & *Droṇa* & *Karṇa*, etc. (*ζ*) (description). *Droṇa* moved away towards the north; the *Pāṇḍava* troops began to tremble; the *Pāñcālas* & *Droṇa*; *Drupada* and *Virāṭa* + the three grandsons of *Drupada* + the *Cedis* & *Droṇa*, who slew the three grandsons of *Drupada*, vanquished the *Cedis*, etc. (*η*), and slew *Drupada* and *Virāṭa*. *Dhṛshṭadyumna* swore to slay *Droṇa* that very day; *Drupada* with his division (from one side) + *Arjuna* (from another side) & *Droṇa* + *Duryodhana*, etc. (*θ*); *Bhīma* urged *Dhṛshṭadyumna*, and they both attacked *Droṇa's* division (description); soon the morning sun arose (VII, **186**). The warriors adored the Sun, as he rose, and the battle once more commenced (description); neither *Karṇa*, etc. (*ι*), could be seen for dust. *Duryodhana*,

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etc. (κ), engaged in battle with four of the *Pāṇḍava* warriors: *Duryodhana* + his brothers & *Nakula* and *Sahadeva*; *Karṇa* & *Bhīma*; *Droṇa* & *Arjuna*; *Nakula* was worsted by *Duryodhana* (VII, **187**); *Sahadeva* slew *Duḥçāsana's* driver; *Duḥçāsana* was worsted by *Sahadeva*; *Bhīma* jumped into the chariot of *Nakula*; *Droṇa* invoked the *Aindra*, etc. (λ), weapons; D., G., Ṛ., Si., Aps., Y., and Rā. applauded *Droṇa* and *Arjuna*, saying that "this is no human, etc. (μ), but a high *Brāhma* encounter"; both employed the *Brāhma* weapon; the engagement became general (VII, **188**). *Duḥçāsana* & *Dhṛshṭadyumna*, who vanquished him and proceeded against *Droṇa*. *Kṛtavarman* + three of his brothers & *Dhṛshṭadyumna* + *Nakula* and *Sahadeva*, who checked them (enumeration of unfair weapons that were not used); *Dhṛshṭadyumna* proceeded towards *Droṇa*. *Dhṛshṭadyumna* + *Sātyaki* & *Droṇa* + *Duryodhana* (who grieved on account of his former friendship with *Sātyaki*); *Duryodhana* was worsted by *Sātyaki*; *Karṇa* rushed to the rescue of *Duryodhana*; *Bhīma* rushed towards *Karṇa*. *Yudhishṭhira* urged his warriors to rush to the rescue of *Sātyaki*, *Bhīma*, and the twins; *Arjuna* attacked the *Kurus*, and *Droṇa* attacked the *Pāñcālas* (VII, **189**). *Droṇa* caused a great carnage among the *Pāñcālas*; the *Pāñcālas* and *Sṛñjayas* & *Droṇa*; the *Pāṇḍavas* feared, thinking that *Arjuna* would not fight with *Droṇa*. *Kṛshṇa* told *Arjuna* to abandon virtue and let some man tell *Droṇa* that *Açvatthāman* had been slain in battle. *Arjuna* did not approve of it; others approved of it, but *Yudhishṭhira* with great difficulty. *Bhīma* slew with a mace an elephant named *Açvatthāman* belonging to the *Mālava* chief *Indravarman*, and exclaimed before *Droṇa*: "*Açvatthāman* has been slain." *Droṇa* did not believe *Bhīma*, but attacked *Dhṛshṭadyumna* and slew the *Pāñcālas* (and *Somakas*) with the *Brāhma* weapon, and cut off the head of *Vasudāna*, and slew 500 *Matsyas*, etc. The Ṛ. *Viçvāmitra*, etc., etc. (ν), appeared in the welkin and reproved *Droṇa* for using the *Brāhma* weapon against persons not acquainted with it, and called upon *Droṇa* to lay aside his weapons and leave the earth soon. *Droṇa* asked *Yudhishṭhira* whether the report about *Açvatthāman's* death was true; *Kṛshṇa* urged *Yudhishṭhira* to save his army by an untruth; *Bhīma* urged him to do the same; *Yudhishṭhira* distinctly said that *Açvatthāman* was dead, adding indistinctly the word "elephant"; before this *Yudhishṭhira's* chariot had stayed at a height of four fingers' breadth from the surface of the earth; after this untruth his animals touched the earth. *Droṇa* became quite dejected, also after the words of the Ṛ., and beholding *Dhṛshṭadyumna* before him, could not fight as before (VII, **190**). *Dhṛshṭadyumna* & *Droṇa*; the celestial weapons no longer appeared at *Droṇa's* bidding; his weapons, that had not been exhausted for four days and one night, now became exhausted on the third part of the fifth day. *Droṇa* took up another celestial bow which *Aṅgiras* had given him; a fierce encounter took place between *Droṇa* and *Dhṛshṭadyumna*; none else had arrows of that kind that *Droṇa* used in close fight except *Kṛpa*, etc. (ξ); *Sātyaki* rescued *Dhṛshṭadyumna* and was applauded by *Kṛshṇa* and *Arjuna*, and the Si., etc. (VII, **191**). *Duryodhana*, *Karṇa*, and *Kṛpa* + *Dhṛtarāshṭra's* sons & *Sātyaki* + *Yudhishṭhira*, etc. (ο); *Yudhishṭhira* urged his troops against *Droṇa* (in order to aid *Dhṛshṭadyumna*), who again used the *Brāhma* weapon; *Bhīma* took up *Dhṛshṭadyumna* on his own chariot, and urged him to slay *Droṇa* quickly; both *Dhṛshṭadyumna* and *Droṇa* invoked the *Brāhma* weapon, etc.; *Dhṛshṭadyumna* began to slay the *Vaçātis*, etc. (π); *Bhīma* again reminded *Droṇa* of *Açvatthāman's* death, calling upon *Karṇa*, *Kṛpa*, and *Duryodhana* to exert carefully in battle. *Droṇa* laid his weapons aside, devoted himself to *yoga*, and proceeded to heaven (*Brahmaloka*) in the company of the foremost of Ṛ., in a blaze of light, that only *Sañjaya*, etc. (ρ), saw; *Dhṛshṭadyumna* cut off *Droṇa's* head—though forbidden by *Arjuna* and blamed by everybody—and threw it down amongst the *Kurus*, who ran away in all directions, except *Açvatthāman*. *Sañjaya*, through the grace of *Vyāsa*, beheld *Droṇa's* proceeding after he had ascended the sky. The *Kurus*, the *Pāṇḍavas*, and the *Sṛñjayas* all became dejected and ran away; *Bhīmasena* and *Dhṛshṭadyumna* embraced each other, *Bhīmasena* expecting the slaughter of *Karṇa* and *Duryodhana* (VII, **192**).

Droṇāyani, v. Drauṇāyani.

Droṇi, v. Drauṇi.

Druhyu [1], son of Yayāti and Çarmishṭhā. § 143 (Nahusha): I, **75**, 3160 (enumeration of the sons of Yayāti; C. has by error *Du°*).—§ 144 (Yayāti): I, **75**, 3162 (all. to § 148; C. *Du°*).—§ 147 (Devayānī): I, **83**, 3433 (eldest son of Çarmishṭhā by Yayāti).—§ 148 (Yayāti): I, **84**, 3481 (*Çarmishṭhāyāḥ sutaṃ*), 3482, (3484) (will not take over the decrepitude from Yayāti, and is therefore cursed), 3485 (*d*: *D.* would be called a Bhoja without really being king of that region, where there is no roads, etc., but which is only to be crossed by means of rafts and floats; read with B. *arājā Bhojaçabdaṃ tvaṃ*); **85**, 3520 (*Çarmishṭhāyāḥ sutaḥ*), 3525, 3533 (*d*: *D.'s* sons are the Bhojas).—§ 156 (Pūruvaṃç.): I, **95**, ††3762 (enumeration of the sons of Yayāti).—§ 632*b* (Shoḍaçarāj., v. Yayāti): XII, **29**, 991 (all. to § 148).

Druhyu [2], son of Matināra. § 150 (Pūruvaṃç.): I, **94**, 3704.

Druma [1], an ancient king. § 6 (Anukram.): I, **1***a*, 227 (in Sañjaya's enumeration of departed kings).

Druma [2], a prince. § 130 (Aṃçāvat.): I, **67**, 2644 (incarnation of the Asura Çibi).

Druma [3], king of the Kimpurushas. § 269 (Vaiçravaṇasabhāv.): II, **10**, 410 (*Kimpurusheçaḥ*, in the palace of Kubera).—§ 289 (Arghāharaṇap.): II, **37**, 1350 (*Kimpurushācāryaṃ*).—§ 290 (Çiçupālavadhap.): II, **44**, 1534 (do.).—§ 570*d* (Rukmin): V, **158**, 5356 (*Kimpurushasiṃhasya*, v. 5352; had given the bow Vijaya to Rukmin).

Drumada, a ṛshi. § 702 (Mokshadh.): XII, **297***b*, 10875 (among the ṛshis who had obtained their position by means of penances; PCR. has Drupada).

Drumaputra, king of the Kimpurushas. § 279 (Arjuna): II, **28**, 1038 (*Kimpurushavāsaṃ D°ena rakshitaṃ*). Cf. Druma.

Drumasena, a prince. § 130 (Aṃçāvat.): I, **67**, 2671 (incarnation of the Asura Gavishṭha).—§ 600 (Ghaṭotkacavadhap.): VII, **170**, 7629, 7631 (slain by Dhṛshṭadyumna).

Drupada, king of the Pāñcālas, son of Pṛshata, father of Dhṛshṭadyumna, Çikhaṇḍin, Draupadī, etc. § 11 (Parvasaṅgr.): I, **2**, 391, 536.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2453 (father of Çikhaṇḍin, cf. § 573).—§ 130 (Aṃçāvat.): I, **67**, 2715 (has been born from the Maruts).—§ 132 (do.): I, **67**, 2791 (Draupadī was born in the race of *D.* from a portion of Çrī).—§ 201: *D.* (*Yajñasena*, v. 5174, *Saumaki*, v. 5192), son of *Pṛshata*, the friend of *Bharadvāja*, used every day to come to the hermitage to play and study together with *Droṇa*. After the death of *Pṛshata*, *D.* became king of the northern *Pāñcālas*. About the same time *Bharadvāja* also ascended to heaven: I, **130**, 5109, 5111.—§ 201 (Droṇa): I, **130**, 5133.—§ 202 (do.): I, **131**, 5134, (5137), 5194,

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5195, 5206 (rebuked Droṇa for calling him his friend).—§ 207 (do.): I, **133**, 5298.—§ 209 (Drupadaçāsana): I, **138**, 5446 (*Pāñcālarājaṃ*), 5448 (*nagaraṃ D°sya*), 5457, 5459, 5499 (*nagaraṃ D°sya*), 5500 (*sambandhī Kuruvīrāṇāṃ*), 5502 (*Yajñasenaṃ*), 5503, (5510), 5513 (assisted by his pupils, Droṇa vanquished *D.*, but restored half his kingdom to him. *D.* thenceforth resided in Kāmpilya).—§ 216 (Caitrarathap.): I, **165**, 6323 (*Dhṛshṭadyumnasya cotpattim utpattiñ ca Çikhaṇḍinaḥ | ayonijatvaṃ Kṛshṇāyā D°sya mahāmakhe*, all. to §§ 218 and 573).—§ 217 (do.): I, **166**, 6333 (son of Pṛshata), 6335, 6341, (6342), 6345, 6348, 6349 (brief repetition of §§ 201–8).—§ 218 (Draupadīsambhava): I, **167**, 6356, 6368, 6369, 6389, 6406, 6407 (*°sya mahāmakhe*; in order to get a son who might slay Droṇa, *D.* held a sacrifice, where Dhṛshṭadyumna arose from the sacrificial fire, and Kṛshṇā (Draupadī) from the centre of the vedi).—§ 219 (Caitrarathap.): I, **168**, 6420 (*nagarīṃ . . . D°sya*, i.e. Kāmpilya).—§ 220 (do.): I, **169**, 6434 (*°sya kule jajñe*, sc. Draupadī).—§§ 231–6 (Svayaṃvarap.): I, **184**, 6929 (*°sya niveçane*), 6931 (*Yajñasenasya duhitā*); **185**, 6945 (*rājñā dakshiṇa - Pāñcālān D°enābhirakshitān*), 6947 (*°kshayaṃ*), (6955), 6956, 6958, 6980 (*°sya putraḥ*, i.e. Dhṛshṭadyumna); **188**, 7057; **189**, 7072, 7073; **191**, †7134 (*kanyā D°sya*, i.e. Draupadī); **192**, †7168 (at the svayaṃvara of Draupadī, *D.* (*Yajñasenaḥ*, v. 6952), who wished to bestow his daughter on Arjuna, caused a bow to be made which only Arjuna could bend. Arjuna then won Draupadī).—§ 237 (Vaivāhikap.): I, **193**, †7187, †7191 (*Pāṇḍur hi rājā D°sya hi rājñaḥ sakhā*), †7192, †7194 (*purodhā D°sya*), †7196, †7199; **194**, †7203, †7211 (*°sya niveçane*), †7217 (*°sya putraḥ*, i.e. Dhṛshṭadyumna); **195**, 7230, 7233, 7234, (7239), (7244), (7249); **196**, (7258) (*D.*, who wished to bestow his daughter on Arjuna, tries to ascertain who has won her. Yudhishṭhira tells who they are, and asks for Draupadī as wife for all the five Pāṇḍavas in common).—§ 238 (Pañcendrop.): I, **197**, †7316 (Vyāsa told *D.* the history of the five Indras).—§ 239 (do.): I, **197**, 7326, †7328 (Svayambhū had destined Draupadī to become the common wife of the five Pāṇḍavas).—§ 240 (Vaivāhikap.): I, **198**, (†7329), †7343; **199**, 7347, 7348 (Draupadī is married to the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, **200**, 7378, 7379 (*°syātmajān*), 7385, 7389; **201**, 7400, 7414; **202**, 7434; **204**, 7462, 7464, 7468.—§ 243 (do.): I, **205**, 7508, 7512; **206**, 7526, 7531 (*°sya ca putrāṇāṃ*), 7532.—§ 244 (Rājyalābhap.): I, **207**, (7545), 7550, (7551), 7554.—§ 248 (Arjunavanavāsap.): I, **214**, 7800 (*°syātmajāṃ*, i.e. Draupadī).—§ 289 (Arghāharaṇap.): II, **37**, 1344.—§ 290 (Çiçupālavadhap.): II, **44***a*, 1538.—§ 294 (Dyūtap.): II, **48**, 1705 (*°sya sutaiḥ*), 1716 (*°aç ca sahātmajaiḥ*).—§ 299 (do.): II, **71**, 2384 (*°syātmajāṃ*, i.e. Draupadī).—§ 311 (Āraṇyakap.): III, **4**, †234 (do.).—§ 317 (Arjunābhigamanap.): III, **12**, 574 (*°sya puraṃ*, i.e. Kāmpilya).—§ 325 (Draupadīparitāpav.): III, **27**, 1022 (*°sya kule jātāṃ snushāṃ Pāṇḍoḥ*, i.e. Draupadī).—§ 342 (Indralokābhigamanap.): III, **51**, 1983 (*°sya putrā Dhṛshṭadyumnapurogamāḥ*).—§ 423 (Gandhamādanapr.): III, **144**, 10998 (*°rājena pitrā dattā*, sc. Draupadī).—§ 515 (Karṇadigvijaya): III, **254**, 15237 (*°sya puraṃ*, i.e. Kāmpilya, attacked by Karṇa), 15239 (paid tribute to Duryodhana).—§ 522 (Draupadīharaṇap.): III, **266**, †15606 (*apatyam asmi D°sya rājñaḥ*, says Draupadī).—§ 525 (Rāmopākhyānap.): III, **273**, 15863 (*°sya sutā*, i.e. Draupadī).—§ 549 (Pāṇḍavapr.): IV, **4**, 84 (Dhaumya, etc., went to the abode of *D.*).—§ 551 (Kīcakavadhap.): IV, **20**, 614 (*°sya duhitā*, i.e. Draupadī).—§ 552 (Goharaṇap.): IV, **36**, 1181 (*°sya sutāṃ*, i.e. Draupadī).—§ 554 (Sainyodyogap.): V, **1**, †3, †5 (*sutāḥ sarve D°sya*); **4**, (64); **5**, 102; **6**, (109), 127 (sends his purohita to Hāstinapura).—§ 555 (do.): V, **19**, 580 (*°sya . . . senā*, joined the Pāṇḍavas).—§ 556 (Sañjayayānap.): V, **20**, 603 (*°sya purohitaḥ*).—§ 561 (Yānasandhip.): V, **48**, †1843 (*Virāṭa-D°au mahārathau*), †1844; **57***ξ*, 2236 (*Pāñcālyo daçabhis tanayair vṛtaḥ | Satyajitpramukhair vīrair Dhṛshṭadyumnapurogamaiḥ | D°o vardhayan mānaṃ Çikhaṇḍiparipālitaḥ*, had joined the Pāṇḍavas with one akshauhiṇī of troops), (*o*), 2262; **64**, 2480.—§ 562 (Bhagavadyānap.): V, **80***ε*, 2856 (*sahāmatyaṃ*); **82**, 2872 (*sutā D°rājasya*, i.e. Draupadī), 2891 (do.); **83***θ*, 2950.—§ 570 (Sainyaniryānap.): V, **151***a*, 5100, 5113 (*çvaçuraḥ*), 5144; **153**, 5189 (*Virāṭa-Drupadābhyāñ ca saputrābhyāṃ*), 5192, 5199; **157**, 5324 (among the commanders of the divisions of Yudhishṭhira's army), 5336.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5479; **161**, 5539 (*saputrasya*); **162**, 5585 (do.); **163**, 5683, 5696.—§ 572 (Rathātirathasaṅkhyānap.): V, **170**, 5886 (*Virāṭa-Drupadau*, are mahārathas); **171**, 5916 (father of Satyajit).—§ 573 (Ambopākhyānap.): V, **187**, 7383 (*°sya kule jātā*, sc. Ambā); **188**, 7390, 7391, 7397 (*patnī D°rājasya*), 7399, 7401, 7402, 7403, 7404; **189**, 7409, (7413), 7418, 7429; **190**, 7434, 7438, 7444, 7445; **191**, †7461 (*Yajñasenaḥ*), 7478 (*Çikhaṇḍī sā D°syātmajā*); **192**, 7497, 7500 (*Pāñcālarājaṃ*), 7504, 7509, 7511, 7512, 7514, 7527 (*°sya sutā . . . Çikhaṇḍinī*), 7546, 7549, 7551 (*°sya kule jātā Çikhaṇḍī*, sc. Ambā; being yet childless, *D.* had worshipped Çiva, who promised that *D.* should have a daughter who afterwards would become a son. Then Çikhaṇḍin (who was the reborn Ambā) was born as a female, but afterwards became a male); **194***γ*, 7599; **196***η*, 7624, 7632.—§ 576 (Bhagavadgītāp.): VI, **25***θ*, 833, (*κ*), 847.—§ 578 (Bhīshmavadhap.): VI, **45**[15], 1723, 1724 (fights with Jayadratha); **49**, 2003 (*°syātmajaḥ*, i.e. Dhṛshṭadyumna), 2023 (*Pāñcālyaṃ*), 2025 (*sainyāni D°sya*, vanquished by Bhīshma); **50***ν*, 2060, (*π*), 2079.—§ 579 (do.): VI, **53**[7], 2232 (*Virāṭa-D°au*, attacked by Droṇa).—§ 580 (do.): VI, **56***ζ*, 2414; **59**[13], 2629 (*Pāñcālarājaḥ*).—§ 582 (do.): VI, **69***a*, 3065 (*saha putreṇa*); **71***ε*, 3140.—§ 583 (do.): VI, **75**, 3282; **77**, †3376 (*°sya putraḥ*, i.e. Dhṛshṭadyumna), †3379 (*°sya putraṃ*, do.), (*ε*), 3383, 3384, 3385 (vanquished by Droṇa).—§ 584 (do.): VI, **82**, 3624 (*°syātmajaḥ*, i.e. Dhṛshṭadyumna); **85**, †3774 (*°sya putra*, i.e. Çikhaṇḍin), †3778 (*°sya putraḥ*, do.).—§ 585 (do.): VI, **89***ν*, 3947.—§ 586 (do.): VI, **99***ζ*, 4512; **103***μ*, 4685, 4686, 4690, 4692 (fights with Bhīshma); **104**, 4745, 4751, 4752; **107**, 4966 (so C., but read with B. *Draupadaḥ*, i.e. Çikhaṇḍin).—§ 587 (do.): VI, **108**, 5001; **110***ζ*, 5098, 5108 (Virāṭa and *D.* fight with Açvatthāman); **111**, 5161, 5164, 5166 (do.); **116**, 5432 (*°sya rathaṃ*); **118***φ*, 5559, 5564 (*°ānīke*); **119***χ*, 5578, *ω*, 5587.—§ 589 (Droṇābhishekap.): VII, **8**, 227 (*°syātmajaḥ*, i.e. Dhṛshṭadyumna); **10***κ*, 367 (*utsaṅga iva saṃvṛddhaṃ D°sya*, sc. Çikhaṇḍin).—§ 590 (do.): VII, **14**, 534, 535, 536 (fights with Bhagadatta), (*a*), 577; **16***δ*, 650.—§ 592 (Saṃçaptakavadhap.): VII, **20**, 816 (*°sya sutaḥ*, i.e. Dhṛshṭadyumna); **23***o*, 961 (*Pāñcālyaḥ*, description of his horses); **25**, 1081 (fights with Bāhlīka).—§ 593 (Abhimanyuvadhap.): VII, **35***δ*, 1508; **42***π*, 1743; **43***ρ*, 1770.—§ 597 (Pratijñāp.): VII, **83***a*, 2950.—§ 598 (Jayadrathavadhap.): VII, **85***δ*, 3050.—§ 599 (do.): VII, **114***ψ*, 4503; **124***λλ*, 5002; **125**, 5091, 5094 (attacked Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **153***a*, 6627; **154***β*, 6651; **155***ε*, 6726; **156***θ*, 6764, 6910 (father of Suratha); **157**,

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6922 (°*syātmajān*), 6963 (°*vāhinī*); **158**$_\chi$, 7010 (°*sya tathā putrā D°ç ca*); **165**, 7368 (fights with Vṛshasena); **168**, 7524, 7530, 7532, 7534, 7537 (defeated by Vṛshasena).—§ 601 (Droṇavadhap.): VII, **184***a*, 8368.—§ 602 (do.): VII, **186**, 8487, 8488 (°*sya pautrāḥ*), 8489 (°*pautrāṇāṃ*), 8491, 8492, 8493, 8496, 8499 (is slain by Droṇa), 8500 (°*sya naptṛshu*), 8508 (°*sya kule jātaḥ*, sc. Dhṛshṭadyumna); **191**, 8756 (*ya ishṭvā manujendreṇa D°ena mahāmakhe | labdho Droṇavināçāya samiddhād dhavyavāhanāt*, i.e. Dhṛshṭadyumna, all. to § 218); **192**, 8831 (*sainyair D°sya*).—§ 604 (Karṇap.): VIII, **6**, 156 (has been slain).—§ 605 (do.): VIII, **26**, 1060 (°*syātmajaḥ*, i.e. Çikhaṇḍin), 1074 (°*syātmaje*, do.).—§ 608 (do.): VIII, **85**, †4306 (°*sutavarishṭhāḥ pañca Çaineyashashṭā D°duhitṛputrāḥ pañca*).—§ 616 (Sauptikap.): X, **8**, 385 (°*sya ca putrāṇaṃ pautrāṇām suhṛdām api*, are slain by Açvatthāman).—§ 617 (Aishīkap.): X, **10**, 544 (°*syātmajaiḥ*); **17***o*, 762 (°*syātmajāḥ*).—§ 618 (Jalapradānikap.): XI, **11***ι*, 300 (do.).—§ 619 (Strīvilāpap.): XI, **16***a*, 447; **25**$_\kappa$, 722 (*pātitaṃ*), 724.—§ 620 (Çrāddhap.): XI, **26***β*, 788 (his body is burnt).—§ 630 (Rājadh.): XII, **27***β*, 799 (sc. *hate*).—§ 637 (do.): XII, **42***γ*, 1490 (his çrāddha is performed).—§ 789 (Putradarçanap.): XV, **32***o*, 875 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, **1***ô*, 25; **4**, 137 (Çrī was born in Drupada's race [as Draupadī]); **5**λ, 148, 162 (among those who after death entered the deities).

Cf. also the following synonyms:—

Dhṛshṭadyumnapitṛ ("the father of Dhṛshṭadyumna"), q.v.

Pāñcāla, Pāñcālanṛpa, Pāñcālapati, Pāñcālarāja, Pāñcālya, q.v.

Pārshata ("son of Pṛshata"), **Pṛshatātmaja** (do.), q.v.

Saumaki, q.v.

Yajñasena: I, 5174 (disciple of Agniveça), 5452, 5453, 5502 (*D°*), 6416, 6931 (°*sya duhitā Drupadasya*, i.e. Draupadī), 6935 (°*sya ca sutāṃ*, do.), 6952, 7236, †7334, 7524, 7525, 7538; II, 126 (*Saumakiḥ*, C. has by error *Jajñasenaḥ*), 1268, 1607, 1886, †2523 (*Saumakiḥ*), 2556 (*sutā . . . Y°sya*, i.e. Draupadī); III, †12581, 14828 (°*sya duhitā*, i.e. Draupadī); IV, 2352; V, 7461 (*D°*); VI, 720 (*Pāñcālyaḥ*); VII, 7525, 7526; VIII, 36 (°*sya putreṇa . . . Çikhaṇḍinā*).

[Drupadaçāsana(ṃ)] ("the chastising of Drupada"). § 209 (Sambhavap.): *Droṇa* now one day asked the *Dhārtarāshṭras* and *Pāṇḍavas* for his fee as their instructor, saying: "Seize ye the *Pāñcāla* king *Drupada* in battle and bring him to me." *Duryodhana, Karṇa, Yuyutsu, Duḥçāsana, Vikarṇa, Jalasandha, Sulocana, Subāhu, Dīrghalocana*, etc., smote the *Pāñcālas* and conquered the capital of *Drupada*, while *Arjuna*, etc., waited outside the town at a distance of half a *kroça*, thinking that the others were not able to seize *Drupada*. Defeated by *Drupada*, they fell back upon the *Pāṇḍavas*. *Arjuna*, bidding *Yudhishṭhira* not to engage in the fight, appointed the sons of *Mādrī* his *cakrarakshas*, while *Bhīmasena*, mace in hand, ran ahead to slay the elephants, while *Arjuna* attacked the *Pāñcālas* and *Sṛñjayas* and felled *Drupada* from his elephant. *Drupada* and *Satyajit* rushed at *Arjuna*. *Satyajit* had his bows repeatedly cut in twain and his horses, etc., slain, and desisted from the fight. *Drupada* also had his bow cut in twain, etc., by *Arjuna*, who then took a scimitar and, leaping from his own chariot upon that of his foe, seized *Drupada*, while the *Pāñcālas* ran away. *Bhīma*, etc., began to lay waste his capital, but were prevented by *Arjuna*. *Droṇa* prevailed upon *Drupada* to accept his friendship, and restored half his kingdom to him, viz., that part of it that lay on the southern side of the *Bhāgīrathī*, with the southern *Pāñcālas*, up to the banks of the *Carmaṇvatī* river, where *Drupada* thenceforth resided sorrowfully in *Kāmpilya* in *Mākandī*, on the banks of *Gaṅgā*, while *Droṇa* (because *Drupada* had said that only a king could be the friend of a king) retained that half that lay to the north of the *Bhāgīrathī*, and thenceforth continued to reside in *Ahicchatra* (I, **138**).

Drupadaduhitṛputra, pl. (°*āḥ*) ("the sons of the daughter of Drupada") = Draupadeya, pl.: VIII, †4306 (*pañca*).

Drupadakanyā ("daughter of Drupada") = Draupadī: I, 7383, 7522.

Drupadaputra ("son of Drupada") = Dhṛshṭadyumna: I, 6325 (*Dh°*); VI, 832 (disciple of Droṇa), 1703, 2210, 2217; VII, 3601, 7199, 9131; XI, 668 (the slayer of Droṇa).

Drupadaputra, pl. (°*āḥ*) ("the sons of Drupada"). § 241 (Vidurāgamanap.): I, **204**, 7467.—§ 608 (Karṇap.): VIII, **46***η*, 2207 (*Dhṛshṭadyumnapurogamāḥ*); **85**$_\pi$, †4306 (°*varishṭhāḥ pañca*). Cf. Drupadasuta, pl., Drupadātmaja, pl.

Drupadaputrī ("daughter of Drupada") = Draupadī: XIV, 2038; XV, 801.

Drupadasuta, pl. (°*āḥ*). § 605 (Karṇap.): VIII, **30**, †1216 (°*mukhaiḥ*, sc. the army of Yudhishṭhira, or does *D.* only refer to Dhṛshṭadyumna?).

Drupadātmaja[1] ("son of Drupada") = Çikhaṇḍin: V, 5126 (*Ç°*), 7550 (*Ç°*); VI, 558 (*Ç°*), 5690.

Drupadātmaja[2] (do.) = Dhṛshṭadyumna: VI, 2704, †3380; VII, 8874; IX, †1088 (*Pāñcālaputraḥ*).

Drupadātmaja, pl. (°*āḥ*) ("the sons of Drupada"). § 243 (Vidurāgamanap.): I, **205**, 7508 (*Dhṛshṭadyumnamukhāḥ*).—§ 589 (Droṇābhishekap.): VII, **8***o*, †248. Cf. Drupadaputra, pl.

Drupadātmajā ("daughter of Drupada") = Draupadī: I, †7008, †7009, †7159; II, †2220, 2278; III, †10282, 14724, 14728, 14805, †15610, †15639, 16616, 16618; IV, 250, 376, 472, 504, 691; XII, 1456; XIV, 2645.

Dṛḍha[1], son of Dhṛtarāshṭra. § 599 (Jayadrathavadhap.): VII, **137***aaa*, 5644 (among seven sons of Dhṛtarāshṭra, who are slain by Bhīmasena); **157***o*, 6938 (the same?, among ten sons of Dhṛtarāshṭra who attacked Bhīmasena). Cf. Dṛḍhahasta, Dṛḍhakshatra, Dṛḍhasandha, Dṛḍhavarman, Dṛḍhāyudha.

Dṛḍha[2] = Vishṇu (1000 names).

Dṛḍhāçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, **200**, 13621.

Dṛḍhadhanvan, a prince. § 232 (Svayaṃvarap.): I, **186**, 6995 (*Pauravaḥ*?, present at the svayaṃvara of Draupadī).

Dṛḍhahasta, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2737.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4549. Cf. Dṛḍha[1].

Dṛḍhakshatra, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4547. Cf. Dṛḍha[1].

Dṛḍharatha[1], a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2739.—§ 600 (Ghaṭotkacavadhap.): VII, **152***κ*, 6851 (the same?, follows Çakuni); **157***o*, 6938 (among seven sons

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of Dhṛtarāshṭra who attacked Bhīmasena). Cf. Dṛḍharathāçraya.

Dṛḍharatha[2], an ancient king. § 775 (Ānuçāsanik.): XIII, **166***η*, 7678.

Dṛḍharathāçraya, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4551. Cf. Dṛḍharatha[1].

Dṛḍhasandha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2735.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4548. Cf. Dṛḍha[1].

Dṛḍhasena, a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, **21***κ*, 906 (slain by Droṇa).

Dṛḍhasyu, a ṛshi, son of Agastya and Lopāmudrā. § 382 (Agastyop.): III, **99**, 8640 (called Idhmavāha).

Dṛḍhavarman, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4547. Cf. Dṛḍha[1].

Dṛḍhavrata, a ṛshi. § 665 (Mokshadh.): XII, **208***η*, 7595 (one of the ṛshis of the south). Cf. Dṛḍhavya, Dṛḍhāyu[3].

Dṛḍhavya, a ṛshi. § 770 (Ānuçāsanik.): XIII, **151***η*, 7112 (one of the seven *Dharmarājartvijaḥ* in the south). Cf. Dṛḍhavrata, Dṛḍhāyu[2].

Dṛḍhāyu(s)[1], son of Purūravas and Urvaçī. § 141 (Purūravas): I, **75**, 3149.

Dṛḍhāyu(s)[2], a king. § 554 (Sainyodyogap.): V, **4***γ*, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Dṛḍhāyu(s)[3], a ṛshi. § 775 (Ānuçāsanik.): XIII, **166***ĉ*, 7666 (one of the ṛshis of the south). Cf. Dṛḍhavrata, Dṛḍhavya.

Dṛḍhāyudha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734. Cf. Dṛḍha[1].

Dṛḍheshudhi, an ancient king. § 6 (Anukram.): I, **1***a*, 231 (in Sañjaya's enumeration of departed kings).

Dṛḍheyu, a ṛshi. § 770 (Ānuçāsanik.): XIII, **151***o*, 7114 (one of the seven *ṛtvijaḥ* of Varuṇa, in the west).

Dṛpta[1] = Çiva: X, 254.

Dṛpta[2] = Vishṇu (1000 names).

Dṛptātman = Kṛshṇa: XII, 1662.

Dṛshadvat, a prince. § 156 (Pūruvaṃç.): I, **95**, ††3767 (father of Varāṅgī, the wife of Saṃyāti).

Dṛshadvatī, a river. § 305 (Anudyūtap.): II, **78**, 2574 (there Yudhishṭhira had been instructed by Çambhu, i.e. Brahmán?).—§ 312 (Āraṇyakap.): III, **5**, 241 (*Sarasvatī-D°yau*; C. has by error *Dṛçad°*).—§ 361 (Kurukshetra): III, **83**, 5074 (*dakshiṇena Sarasvatyā D°yuttareṇa ca . . . Kurukshetre*).—§ 364 (Tīrthayātrāp.): III, **83**, 6057 (merit of bathing there), 6065 (*Kauçikyāḥ saṅgame . . . D°yāç ca*).—§ 369 (Kurukshetra): III, **83**, 7075 (*uttareṇa D°yā dakshiṇena Sarasvatīm . . . Kurukshetre*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8382 (in the north).—§ 574 (Jambūkh.): VI, **9**λ, 323.—§ 640 (Rājadh.): XII, **58**, †2121.—§ 652*b* (Indrota-Pārikshitīya): XII, **152**, 5647 (*Sarasvatī-D°yoḥ saṅgamaḥ*).—§ 757*m* (Goloka): XIII, **102***a*, 4889.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7648.

Dṛshtipa, pl. (*°āḥ*), a class of gods. § 730 (Ānuçāsanik.): XIII, **14**λλ, †1372 ("that live upon vision," PCR.).

Duḥçala, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2728.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (only B., C. has by error *Suḥçalaḥ*).—§ 599 (Jayadrathavadhap.): VII, **127***vv*, 5176 (among several sons of Dhṛtarāshṭra who attack Bhīmasena).—§ 604 (Karṇap.): VIII, **7**, 208 (among those warriors of Duryodhana who still stay in the field).

Duḥçalā, daughter of Dhṛtarāshṭra and Gāndharī. § 130 (Aṃçāvat.): I, **67**, 2740, 2744 (married to Jayadratha).—§ 181 (Duḥçalotpatti): I, **116**, 4527, 4539 (birth of *D.*).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4553, 4557 (married to Jayadratha).—§ 522 (Draupadīharaṇap.): III, **271**, 15758 (Yudhishṭhira orders to save Jayadratha for the sake of *D.*).—§ 523 (Jayadrathavimokshaṇap.): III, **272**, 15782 (do.).—§ 615 (Gadāyuddhap.): IX, **64***εε*, 3617.—§ 619 (Strīvilāpap.): XI, **22***η*, 629, 632.—§ 785 (Anugītāp.): XIV, **78**, 2275 (*Dhṛtarāshṭrajā*, came with her grandson, the son of her son Suratha), 2280, 2294, 2297; **89**, 2678 (her little grandson installed as king of the Sindhus).

[Duḥçalotpatti(ḥ)] ("birth of Duḥçalā"). § 181 (Sambhavap.): That *Gāndhārī* also had a daughter (*Duḥçalā*) was due to the circumstance that Vyāsa, when he divided the lump of flesh (knowing that *Gāndhārī* wished to have a daughter), assigned one part in excess of the hundred to become a daughter (I, **116**).

Duḥçāsana, a son of Dhṛtarāshṭra. § 4 (Anukram.): I, **1**, †108, †156 (all. to § 299), †202 (Bhīmasena drank his blood, all. to § 608), †204.—§ 11 (Parvasaṅgr.): I, **2**, 547 (Bhīmasena drank his blood, all. to § 608).—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2247.—§ 83 (Ādivaṃçāvatāraṇa): I, **63***a*, 2447.—§ 130 (Aṃçāvat.): I, **67**, 2725 (*D.* and his brothers (except Duryodhana) were incarnations of the Paulastyas), 2728 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 157 (Pūruvaṃç.): I, **95**, 3810 (among the four principal sons of Dhṛtarāshṭra).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 209 (Drupadaçāsana): I, **138**, 5449, 5461.—§ 213 (Jatugṛhap.): I, **141**, 5635; **142**, 5674.—§ 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī).—§ 241 (Vidurāgamanap.): I, **200**, 7374; **204**, 7469.—§ 288 (Rājasūyikap.): II, **35**, 1290 (at the rājasūya of Yudhishṭhira *D.* superintended [the distribution of] food, etc.).—§ 298 (Dyūtap.): II, **58**, 2016; **65**, 2184.—§ 299 (do.): II, **66**, †2195; **67**, †2221, †2225, †2227, (†2230), †2231, †2240, †2241, †2249 (ordered by Duryodhana, *D.* dragged Draupadī into the sabhā); **68**, 2288, 2290, 2304 (pulled off the clothes of Draupadī; Bhīmasena vows to drink his blood).—§ 301 (do.): II, **68**, 2338, 2339 (drags Draupadī); **69**, 2340.—§ 302 (Anudyūtap.): II, **74**, 2453, (2455).—§ 304 (do.): II, **77**, 2515, 2532, 2533, 2542, 2544 (when Yudhishṭhira had been defeated in gambling and the Pāṇḍavas were going to the wood, *D.* exulted. Bhīmasena [once more] vows to drink the blood of *D.*).—§ 306 (do.): II, **80**, 2656.—§ 308 (Āraṇyakap.): III, **1**, 14.—§ 311 (do.): III, **4**, 234.—§ 313 (do.): III, **7**, 288, (297), 301.—§ 316 (Kirmīravadhap.): III, **11**, 401 (*°karotsṛshṭavipra-kīrṇaçiroruhā*, sc. Kṛshṇā, all. to § 299).—§ 317 (Arjunābhigamanap.): III, **12**, 465.—§ 325 (Draupadīparitāpav.): III, **27**, 996.—§ 329 (Kāmyakavanapr.): III, **36**, 1435.—§ 337 (Indralokābhigamanap.): III, **44**, 1797 (*°vadha°*).—§ 340 (do.): III, **49**, 1934 (all. to § 299?).—§ 342 (do.): III, **51**, 1995.—§ 402 (Tīrthayātrāp.): III, **120**, †10270.—§ 512 (Ghoshayātrāp.): III, **236**, †14757, †14761; **238**, 14808; **239**, 14843; **241**, 14897; **242**, 14919, 14924; **249**, 15081, 15091, 15097, 15104; **251**, 15133, 15134 (on the ghoshayātrā Duryodhana and his brothers are made prisoners by the Gandharvas, but delivered by the Pāṇḍavas. *D.* tries to console the mourning Duryodhana).—§ 514 (do.): III, **252**, 15205 (*°ādayaç cāsya* — i.e. Duryodhana's — *bhrātaraḥ*).—§ 515 (do.): III, **253**, 15219.—§ 516

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(Duryodhanayajña): III, **256**, 15304 (gives order to invite the Pāṇḍavas to Duryodhana's sacrifice).—§ 521 (Draupadīharaṇap.): III, **262**, 15495, 15497, 15509 (counsellor of Duryodhana); **263**, 15536 (all. to § 299).—§ 551 (Kīcakavadhap.): IV, **21**, 647 (do.).—§ 552 (Goharaṇap.): IV, **26**, 895 (*bhrātā*, sc. Duryodhana's); **30**, 991 (arrays the forces of Duryodhana when he sets out to rob the kine of Virāṭa); **35***a*, 1150; **55**, 1733 (pierced by Arjuna); **61**, 1988, 1989 (fights with Arjuna); **63**, 2021 (defeated by Arjuna); **66**, †2109 (protects Duryodhana).—§ 556 (Sañjayayānap.): V, **26**, †755 (counsellor of Duryodhana); **29**, †847 (all. to § 299), †853 (cf. II, 2526), †860 (cf. I, 108); **30**, †884 (*bhrātā kanīyān api tasya*, i.e. Duryodhana's); **31**, 931 (all. to § 299).—§ 557 (Prajāgarap.): V, **33**, 989.—§ 558 (do.): V, **35**, 1257.—§ 561 (Yānasandhip.): V, **47***a*, 1798; **49**, 1945; **55***ν*, 2207; **57**, 2250 (°*sya*, sc. *sutāḥ*, destined to become Abhimanyu's share in the battle), (*σ*), 2290; **58**, 2303, 2309; **63**, 2433; **66***εε*, 2502.—§ 562 (Bhagavadyānap.): V, **73**, 2692 (all. to § 299); **79***δ*, 2829; **82**, 2906 (all. to § 299), 2909; **86**, 3058 (°*sya ca gṛhaṃ*); **90**, 3211 (all. to § 299); **91**, 3240; **94**, 3377.—§ 567 (do.): V, **124***γ*, 4167; **128**, 4268 (all. to § 304), 4270, 4280, (*κ*), 4306; **129***μ*, 4357; **130***ν*, 4366, 4397.—§ 569 (do.): V, **137**, 4665 (all. to § 299); **141**, 4802 (Bhīmasena will drink the blood of *D.*); **142***ε*, 4822 (do.): **143***η*, 4835; **144**, 4890.—§ 570 (Sainyaniryāṇap.): V, **153**, 5195; **154**, 5227.—§ 571 (Ulūkadūtāgamanap.): V, **160***a*, 5409, 5411, 5473 (°*sya rudhiraṃ pīyatāṃ*), 5531 (°*aughaṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **161**, 5544 (= v. 5473); **162**, 5605 (Bhīmasena will drink the blood of *D.*), 5641 (do.); **163**, 5657 (do.), 5675 (do.), 5698.—§ 572 (Rathātirathasaṅkhyānap.): V, **165***a*, 5732 (is a ratha); **166**, 5761 (°*sya*, sc. *putraḥ*).—§ 576 (Bhagavadgītāp.): VI, **14**, 577 (*kitavaḥ*); **15**, 598, 599, 607 (deputed to protect Bhīshma); **18***δ*, 686 (protects Bhīshma).—§ 578 (Bhīshmavadhap.): VI, **44**, 1639, (*a*), 1652; **45***ε*, 1690 (attacks Nakula); **48**, 1980; **49**, 1996; **51***ρ*, 2093, (*σ*), 2098.—§ 581 (do.): VI, **62***ζ*, 2731 (protects Çalya), 2742 (pierces Dhṛshṭadyumna).—§ 582 (do.): VI, **71**^{10}*γ*, 3133 (protects Çakuni).—§ 583 (do.): VI, **76***ι*, 3329; **77***κ*, 3343; **78**, 3437 (fights with the five Kekaya princes).—§ 585 (do.): VI, **95***γγ*, 4245 (*tava ca bhrātaraḥ çūrā D°purogamāḥ*); **97***ω*, 4404, 4418, 4423; **98**, 4477, 4478, 4496 (protects Bhīshma).—§ 586 (do.): VI, **105**, 4768, 4773 (do.).—§ 587 (do.): VI, **110**, 5111, 5118, 5120, 5124, 5125, 5129 (encounter with Arjuna); **111**, 5196; **115***ξ*, 5358; **117**, 5464, 5466 (defeated by Arjuna), 5493, 5497 (his steeds and charioteer felled by Arjuna); **118***τ*, 5520; **119**, 5622, 5626; **120**, 5711, 5714 (*Kauravaḥ*).—§ 589 (Droṇābhishekap.): VII, **7***δ*, 181.—§ 590 (do.): VII, **12**, 438.—§ 593 (Abhimanyuvadhap.): VII, **34***β*, 1501; **37***ι*, 1600; **39***ξ*, 1660, 1666, 1672 (C. by error *Duç°*), 1674 (encounter with Abhimanyu); **40**, 1677, 1686, 1689, 1690, 1699 (defeated by Abhimanyu); **51**, 1987 (C. by error *Duç°*, do.).—§ 596 (Pratijñāp.): VII, **74***a*, 2619, (*β*), 2629.—§ 598 (Jayadrathavadhap.): VII, **85**, 3034, (*ε*), 3052, (*ζ*), 3061; **87***θ*, 3107.—§ 599 (do.): VII, **90**, 3187 (attacked Arjuna), 3189, 3215, 3216 (*D.* and his force defeated by Arjuna); **91**, 3217 (°*balaṃ*); **95**, 3530 (attacks Sātyaki); **96**, 3555 (do.); **98**, 3662; **112**, 4313 (°*m anuvratāḥ*, sc. the Rukmarathas); **116***aa*, 4605 (pierces Sātyaki); **120***δδ*, 4767, 4790, 4795, 4796 (encounter with Sātyaki); **121**, 4823, 4833, 4834, 4862 (*D.* and his force defeated by Sātyaki); **122**, 4864, 4865, 4868; **123**, 4935, 4939, 4940, 4943, 4944, 4945, 4955, 4957, 4959, 4963, 4970 (*D.* once more defeated by Sātyaki); **127**, 5201 (attacks Bhīmasena); **132**, 5426 (all. to § 299); **135***νν*, 5552, 5553; **140**, †5838, †5840 (encounter with Sātyaki); **141**, 5842 (°*rathaṃ*); **145***νννν*, 6075; **147**, 6368 (*putrān tava . . . D°mukhān*); **151***γ*^{1}, 6548, 6559.—§ 600 (Ghaṭotkacavadhap.): VII, **156***κ*, 6850; **158***ψ*, 7030; **165**, 7366 (fights with Prativindhya); **168**, 7545, 7547, 7549 (do.); **170**λλ, 7624, (*μμ*), 7671; **174**, 7845; **182***ζζζ*, 8266, (*ηηη*), 8281.—§ 601 (Droṇavadhap.): VII, **185***ε*, 8441, (*ϵ*), 8452.—§ 602 (do.): VII, **187***ι*, 8544, (*κ*), 8551; **188**, 8574, 8576, 8577 (defeated by Sahadeva); **189**, 8628, 8629, 8631, 8632 (defeated by Dhṛshṭadyumna).—§ 603 (Nārāyaṇāstramokshap.): VII, **193***a*, 8907; **200***aa*, 9309.—§ 604 (Karṇap.): VIII, **1***a*, 5; **4**, 88 (had been slain by Bhīmasena); **5***ζ*, 108 (do.); **6**, 163 (had slain Bṛhanta); **9***θ*, 271, 318, 320 (*nihataṃ*).—§ 605 (do.): VIII, **13**, 496 (fights with Sahadeva); **23**, 893, 897, 900, 908 (defeated by Sahadeva); **30***νν*, 1226.—§ 608 (do.): VIII, **42**, 2142, 2157 (Çatānīka shall proceed against *D.*); **48***ο*, 2263, 2278 (rescues Vṛshasena), 2283 (deprived of his chariot by Sātyaki); **61**, 3077, 3092, 3093, 3099 (fights with Dhṛshṭadyumna), 3127; **75**, †3815 (attacks Bhīmasena); **78**, 3941, (*δ′*), 3998; **80**, 4116 (°*ād avarajaiḥ*); **83**, †4216, †4224, †4225, †4226, †4228, †4229, †4232, †4233, †4239 (slain by Bhīmasena, who drank his blood), 4248, †4258; **84**, 4271 (°*sya rudhire pīyamāne*), (*σ′*), †4282 (°*syāpacitiṃ*); **88**, *αδ′*, †4520; **91**, *ακ′*, †4749, 4754 (all. to § 299).—§ 609 (Çalyap.): IX, **2***ζ*, 105 (lamented for as slain).—§ 610 (do.): IX, **4***μ*, 217; **5***ν*, 255, 278.—§ 611 (do.): IX, **19***δδ*, 1017 (°*vadhe*, all. to § 608); **24***νν*, 1300 (*nihate*).—§ 615 (Gadāyuddhap.): IX, **60**, 3384 (°*prabhṛtayaḥ . . . nihatāḥ*); **61**, 3399 (°*sya rudhiraṃ dishṭyā pītaṃ tvayā*, all. to § 608); **64***εε*, 3614 (°*purogamāṃç ca bhrātṝn*); **65**, 3640.—§ 617 (Aishīkap.): X, **16***η*, 753 (°*sya rudhiraṃ pītaṃ visphurato mayā*, all. to § 608).—§ 618 (Jalapradānikap.): XI, **1***β*, 17 (°*vadhaṃ*), (*γ*), 28; **14***ξ*, 375; **15***ο*, 393 (*apibaḥ çoṇitaṃ saṅkhye D°çarīrajaṃ*, all. to § 608).—§ 619 (Strīvilāpap.): XI, **18***γ*, 537 (*pītaçoṇitasarvāṅgo yudhi Bhīmena pātitaḥ*), 545 (*nihataḥ*), 546 (°*sya yat kruddho 'pibac choṇitam āhave*, all. to § 608).—§ 637 (Rājadh.): XII, **44**, 1523 (his palace is given to Arjuna), 1525.—§ 768 (Ānuçāsanik.): XIII, **148***ε*, 6930.—§ 787 (Āçramavāsap.): XV, **3**, 65; **17***χ*, 484, 486 (all. to § 299).—§ 789 (Putradarçanap.): XV, **31***η*, 852 (*D.*, etc., were incarnations of Rākshasas); **32***θ*, 876 (°*ādayaḥ Dhārtarāshṭrāḥ*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Bhārata, Bharataçreshṭha, Bhāratāpasada, Dhṛtarāshṭraja, Kaurava, Kauravya, Kuruçārdūla.

Duḥsaha[1], son of Dhṛtarāshṭra. § 83 (Ādivaṃçāvatāraṇa): I, **63***a*, 2447 (among eleven sons of Dhṛtarāshṭra, who were mahārathas).—§ 130 (Aṃçāvat.): I, **67**, 2725 (*D.* and his brothers, except Duryodhana, were incarnations of the Paulastyas), 2728 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 454 (do.).—§ 552 (Goharaṇap.): IV, **35***a*, 1151; **55**, 1733 (pierced by Arjuna); **61**, 1988, 1994 (defeated by Arjuna).—§ 561 (Yānasandhip.): V, **47***a*, 1799; **55***ν*, 2207; **66***ε*, 2504.—§ 576 (Bhagavadgītāp.): VI, **18***δ*, 686.—§ 578 (Bhīshmavadhap.): VI, **44***a*, 1652.—§ 581 (do.): VI, **62***ζ*, 2731, 2741 (pierces Dhṛshṭadyumna).—§ 582 (do.): VI, **72***ε*, 3165.—§ 583 (do.): VI, **77***κ*, 3343.—§ 593 (Abhimanyuvadhap.): VII, **37***ι*, 1599.—§ 599 (Jayadrathavadhap.): VII, **116***aa*, 4603, 4608 (encounter with Yuyudhāna); **120***δδ*, 4768, 4791, 4794, 4796 (do.);

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127νν, 5177; **135**φφ, 5564 (among five sons of Dhṛtarāshṭra who are slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **5**ζ, 121 (bewailed as slain).—§ 619 (Strīvilāpap.): XI, **19**δ, 565, 566, 567 (*gatāsuḥ*).

Duḥsaha[2] = Çiva (1000 names[1]).

Duḥsvapnanāçana = Vishṇu (1000 names).

Duliduha, an ancient king. § 6 (Anukram.): I, **1**, 227 (in Sañjaya's enumeration of departed kings).

Dundubhi[1] = Kṛshṇa: XII, 1511.

Dundubhi[2], an Asura (?). § 730*g* (Upamanyu): XIII, **14**λ. 805.

Dundubhī, a female Gandharva. § 526 (Rāmopākhyānap.): III, **276**, 15937 (*Gandharvī*), 15938 (do., reborn as Mantharā).

Dundubhisvāna, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, **12**θ, 464.

Durādhana, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2736. Cf. next.

Durādhara, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4549. Cf. the prec.

Durādharsha = Vishṇu (1000 names).

Durārihan = Vishṇu (1000 names).

Durāsada, a prince. § 589 (Droṇābhishekap.): VII, **10**, 349 (*rājaputraṃ*, had been slain by Ketumat; PCR. has *Durjaya*).

Duratikrama[1] = Çiva (1000 names[1]). Do.[2] = Vishṇu (1000 names).

Durāvāsa = Vishṇu (1000 names).

Durdānta = Çiva (1000 names[1]).

Durdhara[1], a son of Dhṛtarāshṭra. § 599 (Jayadrathavadhap.): VII, **135**φφ, 5564 (among four sons of Dhṛtarāshṭra who are slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **51**δδ, 2446 (among several sons of Dhṛtarāshṭra who attack Bhīmasena).

Durdhara[2] = Vishṇu (1000 names).

Durdharsha[1], a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2729.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542.—§ 600 (Ghaṭotkacavadhap.): VII, **164**οο, 7337.—§ 611 (Çalyap.): IX, **27**, 1443 (only C., B. has *Sudarça*, q.v.). Cf. Durdharshaṇa.

Durdharsha[2] = Çiva (1000 names[1]).

Durdharshaṇa, a son of Dhṛtarāshṭra (?). § 599 (Jayadrathavadhap.): VII, **120**δδ, 4768.

Durga = Vishṇu (1000 names).

Durgā[1], a goddess, the same as Umā (q.v.). § 549*f* (Pāṇḍavapraveçap.): Yudhishṭhira praises *D.* (supreme goddess of the universe, born of Yaçodā and rejoicing in the boons bestowed upon her by Nārāyaṇa; she sprang from the race of the cowherd Nanda, terrified Kaṃsa, destroyed the Asuras, and ascended to the sky when dashed [by Kaṃsa] on a stony platform; she was the sister of Vāsudeva, etc.) with the hymn IV, vv. 184–203: IV, **6**, 178, 198 (etymology), 203.—[§ 549 (Pāṇḍavapraveçap.): IV, **6**, 204 (*Devī*, i.e. Durgā, then showed herself to Yudhishṭhira and promised him victory).]—§ 576 (Bhagavadgītāp.): VI, **23**, 793 (°*stotraṃ*), 803 (Arjuna praised *D.* with the hymn VI, vv. 796–808; the goddess then showed herself to Arjuna and promised him victory).—For the names occurring in the two hymns v. the synonyms enumerated under the heading Umā.

Durgā[2], name of two rivers. § 574 (Jambūkh.): VI, **9**λ, 337, 341.

Durgaçaila, a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 423.

Durgala (B. Durgāla), pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***a*, 359.

Durgama = Vishṇu (1000 names).

Durjaya[1], an Asura. § 92 (Aṃçāvat.): I, **65**, 2531 (son of Danu).—§ 130 (Aṃçāvat.): I, **67**, 2698 (*Dānavaḥ*, incarnate as Dantavakra?, or is *D.* name of a king? Cf. Durjaya[4]).

Durjaya[2], son of Çāradaṇḍāyanī. § 185*c* (Çāradaṇḍāyanī): I, **120**, 4679.

Durjaya[3], son of Dhṛtarāshṭra. § 512 (Ghoshayātrāp.): III, **242**, 14924 (made prisoner by the Gandharvas).—§ 583 (Bhīshmavadhap.): VI, **78**, 3436 (pierced Abhimanyu); **79**ξ, 3502 (proceeded against the five Kekaya princes).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1108.—§ 599 (Jayadrathavadhap.): VII, **133**, 5492, 5493, 5496 (slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **5**ζ, 122 (mentioned among the slain). Cf. Kuruvardhana.

Durjaya[4], a king. § 554 (Sainyodyogap.): V, **4**γ, 79 (among the princes to whom the Pāṇḍavas ought to send messengers).

Durjaya[5] = Çiva (1000 names[1]).

Durjaya[6] = Sudurjaya: XIII, 95.

Durjaya[7] = Vishṇu (1000 names).

Durjayā, name of a place. § 382 (Tīrthayātrāp.): III, **96**, 8540 (there Yudhishṭhira dwelt in the hermitage of Agastya; according to Nīl. *D.* is = Maṇimatī, the city of Vātāpi).

Durlabha = Vishṇu (1000 names).

Durmada, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2731.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4544.—§ 583 (Bhīshmavadhap.): VI, **77**κ, 3343.—§ 599 (Jayadrathavadhap.): VII, **135**φφ, 5564.—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6716, 6717, 6719, 6721, 6722 (*D.* and Dushkarṇa fight with Bhīmasena).—§ 608 (Karṇap.): VIII, **51**δδ, 2447 (among several sons of Dhṛtarāshṭra who attacked Bhīmasena).

Durmarshaṇa[1], son of Dhṛtarāshṭra. § 83 (Ādivaṃçāvatāraṇa): I, **63***a*, 2447 (among eleven sons of Dhṛtarāshṭra, who were mahārathas).—§ 130 (Aṃçāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5532 (°*odaṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **161**, 5575 (do.).—§ 578 (Bhīshmavadhap.): VI, **44***a*, 1652.—§ 580 (do.): VI, **59**ρ, †2647.—§ 581 (do.): VI, **60***a*, 2652; **62**ζ, 2731, 2741 (pierces Dhṛshṭadyumna).—§ 583 (do.): VI, **79**ξ, 3502.—§ 584 (do.): VI, **81**β, 3558; **84**ν, 3735.—§ 587 (do.): VI, **113**ι, 5240, 5245, 5249, 5261 (encounter with Bhīmasena); **114**κ, 5293.—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1070 (fights with Bhīma).—§ 598 (Jayadrathavadhap.): VII, **87**θ, 3106 (*putraḥ . . . tava*, i.e. Dhṛtarāshṭra's); **88**, 3130 (in the van of Duryodhana's army, will fight with Arjuna).—§ 599 (do.): VII, **89**, 3150, 3151 (encounter with Arjuna); **116***aa*, 4603, 4609 (pierced by Sātyaki); **135**φφ, 5564 (slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **5**ζ, 122 (mentioned among the slain); **9**, 321 (*hataṃ*).—§ 611 (Çalyap.): IX, **26**ρρ, 1404, 1409 (among eleven sons of Dhṛtarāshṭra who attack Bhīmasena and are slain by him).—§ 637 (Rājadh.): XII, **44**, 1525 (his palace is given to Nakula).

Durmarshaṇa[2] = Vishṇu (1000 names).

Durmukha[1], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2725 (*D.* and his brothers, except Duryodhana, were incarnations of the Paulastyas), 2728 (enumeration), 2730 (do.).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (do.).—§ 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī).—§ 512 (Ghoshayātrāp.): III, **242**, 14924 (made prisoner by the Gandharvas).—§ 552 (Goharaṇap.): IV, **35***a*, 1151.—§ 561 (Yānasandhip.): V,

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47*a*, 1799; **55***ν*, 2207; **66**εε, 2503 (*Kauravaṃ*).—§ 576 (Bhagavadgītāp.): VI, **18***δ*, 686.—§ 578 (Bhīshmavadhap.): VI, **44***a*, 1652; **45**[6], 1694, 1695 (fights with Nakula); **47***γ*[25], 1809, ([26]), 1819 (encounter with Abhimanyu).—§ 581 (do.): VI, **62***ζ*, 2731, 2741 (pierced Dhṛshṭadyumna); **64***κ*, 2838 (among fourteen sons of Dhṛtarāshṭra, who attacked Bhīmasena).—§ 583 (do.): VI, **79**[13], 3482, 3485 (encounter with Çrutakarman), ([14]*ξ*), 3502.—§ 586 (do.): VI, **104**, 4750 (Citrasena mounted the chariot of *D.*).—§ 587 (do.): VI, **110**, 5106 (attacks Ghaṭotkaca); **111**, 5177, 5178 (encounter with Ghaṭotkaca).—§ 592 (Saṃçaptakavadhap.): VII, **20**, 818, 819 (fights with Dhṛshṭadyumna); **25**, 1103, 1104 (fights with Purujit).—§ 596 (Pratijñāp.): VII, **74***β*, 2628.—§ 598 (Jayadrathavadhap.): VII, **85***a*, 3020.—§ 599 (do.): VII, **106**, 3977 (fights with Sahadeva); **107**, 4031, 4032, 4033, 4034, 4037 (defeated by Sahadeva); **116***aa*, 4605; **120**, 4797 (pierced Sātyaki); **127***νν*, 5177; **134**, 5515, 5516, 5517, 5519, 5520, 5521 (slain by Bhīmasena); **135***νν*, 5540; **147**, 6386 (Bhīmasena has slain thirty-one of Dhṛtarāshṭra's sons, among them *D.*).—§ 600 (Ghaṭotkacavadhap.): VII, **158***ψ*, 7030 (still living(!)).—§ 604 (Karṇap.): VIII, **5***ζ*, 121 (mentioned among the slain); **6**, 170 (had slain Janamejaya Pārvatīya).—§ 619 (Strīvilāpap.): XI, **19***ζ*, 553 (*hataḥ*), 556 (do.).—§ 637 (Rājadh.): XII, **44***δ*, 1527 (his palace is given to Sahadeva). Cf. Kaurava, Kurumukhya.

Durmukha[2], a king. § 264 (Sabhākriyāp.): II, **4***β*, 116 (among the kings who were present when Yudhishṭhira entered his palace).

Durmukha[3], an Asura. § 268 (Varuṇasabhāv.): II, **9**, 365 (among the Daityas and Dānavas in the palace of Varuṇa).

Durmukha[4], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **73**, 3732.

Durmukha[5] = Çiva (1000 names[1]).

Durmukha[6], a serpent. § 793 (Mausalap.): XVI, **4***η*, †120.

Durnivāraṇa = Çiva: X, 256.

Dururduda (XIII, 7658), error in C. for Dardura, q.v.

Durvāraṇa[1] = Çiva: VIII, 1448; XII, 10431 (1000 names[1]).

Durvāraṇa[2] (so B.) or **Durvāri** (so C.), pl., name of a tribe among the Kāmbojas. § 599 (Jayadrathavadhap.): VII, **112**, 4333 (°*ṇā* (°*yo*, C.) *nāma Kāmbojāḥ*).

Durvāsaḥsaṃvāda. § 10 (Parvasaṅgr.): I, **2**, 352 (*prādurbhāvaç ca Durvāsaḥsaṃvādaç caiva Māyayā*, i.e. XIII, chap. **160** ?).

Durvāsas[1], a ṛshi. § 11 (Parvasaṅgr.): I, **2**, 473 (°*o 'py upākhyānaṃ*, i.e. § 521).—§ 131 (Kuntī): I, **67**, 2768 (taught Kuntī a mantra).—§ 175 (Karṇasambhava): I, **111**, 4385, 4393 (do.).—§ 189 (Pāṇḍu): I, **122**, 4748 (do.).—§ 190 (Paṇḍavotpatti): I, **123**, 4760(do., *japyaṃ D°ā dattaṃ purā*).—§ 256 (Agniparābhava): I, **223**, 8132 (*b*: *D.* was a portion of Çiva himself), 8136, 8140 (completed the sacrifice of Çvetaki).—§ 266 (Çakrasabhāv.): II, **7**, 293 (among the ṛshis in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmán).—§ 358 (Tīrthayātrāp.): III, **82**, 5006 (had at Varadāna granted a boon to Vishṇu).—§ 376 (do.): III, **85**, 8265 (among the ṛshis who expected Yudhishṭhira on his tīrthayātrā).—§ 520 (Mudgala): III, **260**, 15415 (*digvāsāḥ*), 15425, 15434 (put Mudgala to the test).—§ 521 (Draupadīharaṇap.): III, **262**, 15499, (15507), 15515, 15518; **263**, 15521, 15548, 15550, (15552), 15563 (in order to favour Duryodhana, *D.* and his 10,000 disciples visit the Pāṇḍavas at the time when their supply of food was exhausted. Kṛshṇa, however, came to the assistance of Draupadī).—§ 569 (Bhagavadyānap.): V, **144***ξ*, 4903 (all. to §§ 131 and 175).—§ 589 (Droṇābhishekap.): VII, **11***μ*, 390 (had granted boons to Kṛshṇa).—§ 734 (Ānuçāsanik.): XIII, **26***a*, 1763 (among the ṛshis who came to see Bhīshma as he lay on his arrow-bed).—§ 770 (do.): XIII, **151**λ, 7123.—§ 773*b* (Kṛshṇa Vāsudeva): XIII, **159***a*, †7382.—§ 773*c* (Ānuçāsanik.): *Kṛshṇa* said: [Formerly] I put up in my house the brahman *Durvāsas*, who was green and tawny, clad in rags (*çīravāsāḥ*), who had a stick of *Bilva* (*Ægle marmelos*, Linn.), a long beard, who was emaciated, taller than the tallest men; he wandered over all the celestial and human worlds, singing this verse at congregations and in public squares: "Who would cause the brahman *D.* to dwell in his house? He becomes enraged with everyone even at the slightest transgression; he that would give me shelter should not anger me." As no one took notice of him (read with B. °*n nādriyate*), I invited him. Sometimes he would eat food sufficient for many thousand persons, sometimes very little, and [sometimes] he would not return home; he would laugh and weep without any visible reason; no one at that time was equal to him in years; [one day] he burnt all the beds and coverlets and all the well-adorned damsels, and then went out; then he asked for rice-milk (*pāyasa*); having previously caused every kind of food and drink to be kept ready, I caused hot rice-milk to be brought; having eaten some, he ordered me to smear my limbs with the remnant, which I did; then he smeared *Rukmiṇī*, and causing her to be yoked to a chariot, he, ascending that chariot, set out of my house, striking her with the hook, and proceeded along the high road; the *Dāçarhas* became angry; as *Rukmiṇī* tottered, he struck her [with the whip]; then he leapt down from the chariot and fled towards the south on foot, followed by us. Then he became gratified because I had subdued my anger, and said: "As long as gods and men will continue to entertain a liking for food, so long will everyone among them cherish the same liking for thee; so long as there will be righteous [men] (*puṇyāḥ*) in the worlds, so long will thy fame last; agreeable thou shalt be to all persons; whatever articles of thine have been broken or burnt or destroyed, thou shalt see restored or even better; thou wilt have no fear of death through such parts of thy body as have been smeared [with the rice-milk]; thou ought to have smeared also the soles of thy feet." I saw my body endued with great beauty and splendour. He also blessed *Rukmiṇī*, saying: "Thou shalt be the foremost of women in fame, etc., free from decrepitude or diseases or loss of complexion, possessed of a fragrant odour, the foremost of *Kṛshṇa's* 60,000 wives, and [after death] thou shalt dwell in the same world as *Kṛshṇa*." Having recommended me to be always thus disposed towards the brahmans, he disappeared. I and *Rukmiṇī* took the vow of always satisfying the brahmans. Having entered our house, I saw that everything which *D.* had broken or burnt had become renewed. From that day forth I have always worshipped the brahmans: XIII, **160**, 7416, 7449.—§ 773 (Ānuçāsanik.): XIII, **161**, 7458 (°*aḥ prasādāt*).—§ 773*d* (Çiva): XIII, **161**, 7494 (is a form of Çiva).—§ 789 (Putradarçanap.): XV, **30**, 820 (repetition from § 131).—§ 793 (Mausalap.): XVI, **4**, †123 (had made Kṛshṇa invulnerable except on the soles of the feet, cf. § 773*c*). Cf. Atreya (XVI, †124).

Durvāsas[2] = Çiva (1000 names[2]).

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Durvibhāga, pl. (*°āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1869 (among the peoples who brought tribute to Yudhishṭhira).

Durvigāha, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4544.

Durvimocana, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545 (PCR. has *Durvilocana*).—§ 599 (Jayadrathavadhap.): VII, **127**$_{\nu\nu}$, 5177, (ξξ), 5205 (slain by Bhīmasena).—§ 611 (Çalyap.): IX, **26**$_{\rho\rho}$, 1405, 1416 (the same?, slain by Bhīmasena). Cf. next.

Durvirocana, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2732. Cf. the prec.

Durvisha = Çiva (1000 names[1]).

Durvishaha[1], a son of Dhṛtarāshṭra. § 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī).—§ 512 (Ghoshayātrāp.): III, **242**, 14924 (made prisoner by the Gandharvas).—§ 567 (Bhagavadyānap.): V, **124**$_{\gamma}$, 4167.—§ 576 (Bhagavadgītāp.): VI, **18**$_{\delta}$, 686.—§ 583 (Bhīshmavadhap.): VI, **77**$_{\kappa}$, 3343.—§ 600 (Ghaṭotkacavadhap.): VII, **170**$_{\mu\mu}$, 7671.—§ 604 (Karṇap.): VIII, **5**$_{\zeta}$, 122 (mentioned among the slain).—§ 611 (Çalyap.): IX, **26**$_{\rho\rho}$, 1405 (C. has *°īsa°*), 1420 (slain by Bhīmasena).

Durvishaha[2] = Çiva (1000 names[1]).

Duryodhana[1], the eldest son of Dhṛtarāshṭra and Gāndhārī, and the enemy of the Pāṇḍavas. § 4 (Anukram.): I, **1**, 108, 130, 139, 143, †174, †207.—§ 9 (Parvasaṅgr.): I, **2**, 301.—§ 10 (do.): I, **2**, 377, 411, 414, 422, 424, 484, 493, 496, 507, 510, 530, 558, 562.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2238, 2239, 2279, 2281.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2441 (*°sya jananī*, i.e. Gāndhārī, the daughter of Subala), 2446 (the eldest of Dhṛtarāshṭra's 100 sons).—§ 130 (Aṃçāvat.): I, **67**, 2722 (born from a portion of Kali), 2726, 2728 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 131*b* (Karṇa): I, **67**, 2784 (*°sya sacivaṃ*, i.e. Karṇa).—§ 157 (Pūruvaṃç.): I, **95**, ††3810, ††3820.—§ 180 (Gāndhārīputrotpatti): I, **115**, 4506, 4507 (*D.* was born on the same day as Bhīmasena; as soon as he was born he cried like an ass; Vidura in vain told Dhṛtarāshṭra to abandon *D.*).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 190 (Pāṇḍavotpatti): I, **123**, 4777 (Bhīmasena was born on the same day as *D.*).—§ 194 (Pāṇḍu): I, **126**, 4913 (*Dhṛtarāshṭrasya dāyādā D°purogamāḥ*).—§ 197 (Bhīmasenarasapāna): I, **128**, 4993, 4998, 5008, 5011, 5017, 5036, 5047, 5064, 5068 (gave Bhīmasena poison in the food).—§ 203 (Droṇa): I, **132**, 5222 (disciple of Droṇa; Karṇa and *D.* disregarded the Pāṇḍavas).—§ 205 (do.): I, **132**, 5270 (Duryodhana and Bhīmasena became very skilled in the use of the mace, and were jealous of each other).—§ 206 (do.): I, **132**, 5287.—§ 208 (Astradarçana): I, **135**, 5350, 5377 (combat between *D.* and Bhīmasena with the mace); **136**, 5389, 5391, (5392), (5394), 5400 (installs Karṇa as king of the Aṅgas); **137**, 5427, 5438, 5442 (sides with Karṇa against the Pāṇḍavas).—§ 209 (Drupadaçāsana): I, **136**, 5449, 5461, 5463 (with the assistance of his pupils Droṇa defeated Drupada).—§ 213 (Jatugṛhap.): I, **141**, 5635, 5654, (5666); **142**, 5674, 5675, 5676, (5683), (5691); **143**, 5696; **144**, 5715, (5717), 5733; **148**, 5832; **149**, 5849; **150**, 5858 (*D.* orders Purocana to construct the lac house in Vāraṇāvata and to burn the Pāṇḍavas to death).—§ 215 (Bakavadhap.): I, **162**, 6248.—§ 231 (Svayaṃvarap.): I, **185**, 6957 (*°purogamāç ca sa-Karṇāḥ Kuravaḥ*, came to the svayaṃvara of Draupadī).—§ 232 (do.): I, **186**, 6981.—§ 233 (do.): I, **187**, †7019; **188**, 7051.—§ 234 (do.): I, **190**, 7093, 7116, 7118.—§ 241 (Vidurāgamanap.): I, **200**, 7373, 7383, 7384, 7391; **201**, (7399); **202**, 7416; **203**, 7443, 7445; **204**, 7464.—§ 243 (do.): I, **205**, 7498, 7516, 7517.—§ 287 (Rājasūyikap.): II, **34**, 1265 (came to the rājasūya of Yudhishṭhira).—§ 288 (do.): II, **35**, 1287, 1295 (received the tributes brought to Yudhishṭhira).—§ 289 (Arghāharaṇap.): II, **37**, 1349 (*rājendre*).—§ 292 (Rājasūyikap.): II, **45**, 1627 (remained in the palace of Yudhishṭhira).—§ 293 (Dyūtap.): II, **46**, 1640 (*°aparādhena*), 1661.—§ 294 (do.): II, **47**, 1662, 1676, 1677 (*nṛpateḥ*), 1679 (*Dhārtarāshṭraḥ*), 1681 (*Dhṛtarāshṭrasya putraḥ*), 1682, (1683); **48**, 1702, (1714), (1719), 1723, (1724); **49**, 1726, 1727, 1728, 1730, (1736), 1766, (1770), 1772, 1775; **50**, 1790, (1801) (*D.'s* mistakes in the palace of Yudhishṭhira; *D.* becomes jealous of the Pāṇḍavas. Çakuni suggests to invite the Pāṇḍavas to a match of dice, to which Dhṛtarāshṭra consents).—§ 295 (do.): II, **51**, (1821); **52**, (1857).—§ 296 (do.): II, **53**, (1908).—§ 297 (do.): II, **55**, (1945).—§ 298 (do.): II, **56**, (1969), (1971), (†1977); **58**, 2015; **59**, (2049), (2058); **62**, 2096, 2097; **63**, †2111 (*Dhṛtarāshṭrasya putraḥ*), 2112 (*°aparādhena*), 2113, †2115; **64**, (†2121) (at the game Yudhishṭhira loses his brothers, himself, and Draupadī).—§ 299 (do.): II, **66**, (2186); **67**, (2199), †2201, (2209), 2210, 2215, †2219, (†2221), †2223 (orders Draupadī to be brought into the sabhā).—§ 301 (do.): II, **70**, (†2363); **71**, 2387, (†2399), †2404; **73**, 2444 (Bhīmasena vows to break the thigh of Duryodhana (v. 2393)).—§ 302 (Anudyūtap.): II, **74**, 2454, 2456, (2458) (persuades Dhṛtarāshṭra to invite Yuhhishṭhira once more to a match of dice).—§ 303 (do.): II, **75**, 2480 (all. to § 180).—§ 304 (do.): II, **77**, †2536, 2539 (Bhīmasena vows to slay *D.*), 2544, 2549, 2556.—§ 306 (do.): II, **80**, 2653, 2655, 2656; **81**, 2678 (all. to § 299), 2688 (do.), 2695 (all. to § 301).—§ 308 (Āraṇyakap.): III, **1**, 14, 16, 17 (*nṛpaḥ*).—§ 311 (do.): III, **4**, †232, †233, †237.—§ 313 (do.): III, **7**, 298, 300 (*D.* and his counsellors set out to slay the Pāṇḍavas, but are warned by Vyāsa); **8**, 312.—§ 314 (do.): III, **9**, 325, 345.—§ 315 (Maitreyaçāpa): III, **10**, 348, 350, 363, 364, 374, 376, 384 (disregards Maitreya, who curses him, saying that Bhīmasena shall break his thigh).—§ 316 (Kirmīravadhap.): III, **11**, 440.—§ 317 (Arjunābhigamanap.): III, **12**, 465, 538, 595 (Bhīmasena will slay *D.*).—§ 318 (do.): III, **13**, 598.—§ 325 (Draupadīparitāpav.): III, **27**, 996.—§ 327 (do.): III, **33**, 1266, 1344.—§ 328 (Kāmyakavanapr.): III, **36**, 1420, 1422, 1424, 1429.—§ 329 (do.): III, **36**, 1435 (*nṛpasutāt*).—§ 330 (Indradarçana): III, **37**, 1463.—§ 340 (Indralokābhigamanap.): III, **49**, 1932, 1941 (all. to § 301).—§ 341 (do.): III, **50**, 1956.—§ 342 (do.): III, **51**, 1980, 1995, 2002.—§ 343 (Nalopākhyānap.): III, **52**, 2030, 2038 (Bhīmasena will slay *D.*).—§ 383 (Tīrthayātrāp.): III, **99**, 8651.—§ 401 (Balarāma): III, **119**, †10242, †10243, 10258.—§ 402 (Tīrthayātrāp.): III, **120**, †10268.—§ 424 (Bhīmakadalīkh.): III, **146**, 11100.—§ 431 (Saugandhikāharaṇa): III, **151**, 11328.—§ 512 (Ghoshayātrāp.): III, **236**, †14761, †14771; **237**, 14772; **238**, 14796, 14813; **239**, 14824, 14841, 14848; **240**, 14849, 14866, 14871 (*nṛpaḥ*), 14875; **241**, 14880, 14883, 14896, 14906; **242**, 14914, 14916, 14918, 14925, 14926; **243**, 14939; **246**, 15012, 15015, 15030, 15033; **247**, 15039, 15045, 15052; **248**, (15053), 15058 (*rājā Dhārtarāshṭraḥ*); **249**, (15070); **250**, 15123; **251**, 15124 (*rājānam*), 15136 (*rājā*) (on the ghoshayātrā *D.* and his followers are made prisoner by the Gandharvas, but set free by the Pāṇḍavas; at this *D.* becomes dejected and is resolved

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to give up his life).—§ 513 (do.): III, **251**, 15145, 15154; **252**, 15185 (the Daityas and Dānavas summon *D.* into their presence, and tell him that they in former days had obtained him from Maheçvara by means of tapas, etc., and that incarnate Asuras will assist him in the battle).—§ 514 (do.): III, **252**, 15192 (returns to Hāstinapura).—§ 515 (Karṇadigvijaya): III, **253**, 15223 (Karṇa conquers the whole earth and causes it to pay tribute to *D.*).—§ 516 (Duryodhanayajña): III, **255**, 15273, 15274 (*Kaurava*); **256**, 15306 (*nrpasattamaḥ*); **257**, 15343 (*D.* performs the Vaishṇava sacrifice).—§ 518 (Mṛgasvapnodbhavap.): III, **258**, 15353.—§ 521 (Draupadīharaṇap.): III, **262**, 15494 (*Dhārtarāshṭrāḥ . . . D°ādayaḥ*), 15497, 15500, 15502, 15506 (*nṛpaḥ*), 15519 (gratifies Durvāsas and sends him to annoy the Pāṇḍavas).—§ 547 (Karṇa): III, **308**, 17169 (Karṇa became the friend of *D.*).—§ 548 (Āraṇeyap.): III, **313**, 17309.—§ 549 (Pāṇḍavapraveçap.): IV, **1**, 1.—§ 551 (Kīcakavadhap.): IV, **22**, 728.—§ 552 (Goharaṇap.): IV, **25**, 868; **26**, 883 (*rājā*); **30**, 973, 990 (*rājā*); **35***a*, 1149; **36**, 1176; **38**, 1238, 1244; **39**, 1299, (1300); **47**, 1471 (*rājā*); **48**, 1527; **49**, 1550; **51**, (1598), 1599, 1601, 1604; **52**, (1621); **53**, 1652; **54**, †1660, †1661, †1664; **55**, 1696 (*°purogamāḥ*), [1746 (on the top of *D.'s* standard was an elephant)], 1756; **63**, 2021; **65**, †2090, †2091, †2097, †2100, †2103 (*°tvā*), †2104; **66**, †2107, †2108, †2109, †2128, †2129, †2132; **68**, 2168, 2203, 2238; **69**, 2245 (on the expedition to rob the kine of Virāṭa, *D.* is defeated by Arjuna).—§ 554 (Sainyodyogap.): V, **1**, †13, †23; **2**, †27, †30, †39; **4**, 64, 68, 72, 89; **5**, 99; **7**, 139, 152, 153, 160, 165 (*D.* chooses to get the Nārāyaṇas for his allies).—§ 555 (do.): V, **8**, 178, 179, 182, 186, 187, (189), 191, (193), 194, 210, 211 (prevails upon Çalya to join him with his troops); **18**, 557, 561 (*°āparādhena*), 569; **19***δ*, 586, 587, 596 (eleven akshauhiṇīs joined *D.*).—§ 556 (Sañjayayānap.): V, **20**, 615; **21**, 631, 633, 635, 637; **22**, †651, †652, †678; **26**, †760; **27**, †791; **29**, †859; **31**, 927.—§ 557 (Prajāgarap.): V, **33**, 989.—§ 558 (do.): V, **35**, 1257.—§ 559 (do.): V, **36**, †1329, †1333; **38**, 1444; **39**, 1450, 1476; **40**, 1563.—§ 561 (Yānasandhip.): V, **47**, 1799 (*Kururājaṃ*); **48**, †1810, †1870, †1901; **49**, 1917, 1941, 1950; **51**, 2028; **52**, 2098; **54**, 2136 (*°mukhāḥ . . . Kauravāḥ*); **55**, (2143), 2176, 2183; **56**, (2214), (2219); **57**, 2245 (destined to become the adversary of Bhīmasena in the battle), 2250 (*°sutāḥ*), (2267), 2289, 2290 (*nṛpaṃ*); **58**, 2296, (2304), 2313; **60**, 2362, 2363; **62**, †2424, †2428; **63**, (2429); **64**, 2477; **65**, 2482; **67**, 2513 (*Dhārtarāshṭre*); **69**, 2544, (2545).—§ 562 (Bhagavadyānap.): V, **72**, 2664; **73**, 2697, 2703, 2709, †2716; **74**, 2718, 2724, 2726, 2734, 2736; **75**, 2752; **81**, 2866; **82**, 2878, 2901; **83**, 2932; **85***κ*, 3023, 3033 (*rājā*), 3038 (do.); **86**, 3053, 3058 (*°gṛhāt*), 3060; **87**, 3076; **88**, (3078), (3089), 3094; **89**, 3103; **90**, 3188, 3212, 3235 (*°gṛhān*); **91**, 3236 (*°gṛhaṃ*), 3241, 3246 (*rājā*), 3247, 3269; **92**, †3299, †3301, †3303; **93**, 3316, 3321; **94**, 3336, 3346, 3363, 3378; **95**, 3392 (*putrās tava . . . D°purogamāḥ*).—§ 564 (Mātalīyop.): V, **97**, 3501 (Kaṇva told *D.* the Mātalīyopākhyāna); **105**, 3711.—§ 567 (Bhagavadyānap.): V, **124**, 4123, 4126, 4128, 4129; **125**, 4186, 4194, 4204, 4205, 4208, 4209, 4212; **126**, 4214; **127**, 4233; **128**, 4259, 4280, 4306, 4308; **129**, 4313, 4325, 4328, 4329 (*D.* will not make peace with the Pāṇḍavas); **130***ν*, 4366, 4395, 4396, 4404, 4405 (plans to seize Kṛshṇa); **131**, 4418.—§ 569 (do.): V, **137**, 4671; **138**, 4676; **140**, 4767, 4769, 4776; **141**, 4804 (Bhīmasena will slay *D.*); **142**, 4832 (*rājāno rājaputrāç ca D°vaçānugāḥ*); **143**, 4835, 4837 (*rājāno rājaputrāç ca D°vaçānugāḥ*), 4870; **147**, 4962, 4972; **148**, 5002, 5021, 5023, †5031, †5034; **149**, 5040, 5041.—§ 570 (Sainyaniryāṇap.): V, **153**, 5190 (*rājā*), 5195; **154**, 5218; **155**, 5243 (*rājā*, arrayed his troops), 5271, 5272 (*rājā*); **157**, 5342, 5347 (has been the disciple of Balarāma); **158**, 5386 (rejected Rukmin); **159**, 5396, 5398.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5408 (*rājā*), 5410 (do.) (*D.* sends Ulūka to the Pāṇḍavas); **161**, 5536; **162**, 5597, 5626; **163**, 5643; **164***ε*, 5706 (Bhīmasena is pitted against *D.*).—§ 572 (Rathātirathasaṅkhyānap.): V, **165**, 5714 (*me mandāḥ putrā D°ādayaḥ*), 5719, (5725); **168**, 5819, 5826 (Bhīshma enumerates to *D.* the rathas and atirathas of both armies).—§ 573 (Ambopākhyānap.): V, **173**, (5942), 5944 (Bhīshma relates to *D.* the tale of Ambā); **188**, (7389) (Bhīshma relates to *D.* the tale of Çikhaṇḍin); **192**, 7557 (*Kauravyo rājā*); **193**, 7572 (*rājā*); **194**, 7583; **195**, 7603, (*ζ*), 7611 (*nṛpatiḥ*), 7614, 7619 (*rājā*, the army of *D.* took up its position at one end of Kurukshetra).—§ 574 (Jambūkh.): VI, **1**, 16; **9**, 309, 311.—§ 575 (Bhūmip.): VI, **12**, 490.—§ 576 (Bhagavadgītāp.): VI, **14**, 530, 540, 570, 576, 583; **15**, 588, 598; **16**, 625 (*°vaçānugāḥ | rājāno rājaputrāç ca*), 627; **17**, 661 (the device of *D.'s* standard was an elephant set with gems (*maṇimayaḥ*)); **19**, 704 (*Kuravaḥ . . . D°purogamāḥ*); **20***ζ*, †747 (description of his elephant); **25**, 831 (*rājā*).—§ 577 (Bhīshmavadhap.): VI, **43**, 1620 (*°hitaishiṇaṃ*, sc. Karṇa).—§ 578 (do.): VI, **44***a*, 1652; **45**[4], 1688 (fights with Bhīmasena); **48**[31], 1902, (32), 1910, (33), 1922; **49**, 1995, 2005, 2007; **50**, 2033; **51***ν*, 2105 (*rājā*).—§ 579 (do.): VI, **52**, 2123 (*putras . . . tava*), 2133, (*β*), 2134 (*Dhārtarāshṭrāḥ . . . D°purogamāḥ*), (*δ*), 2145, (3), 2154 (*rājā*), (*ζ*), 2160; **53**[6], 2230; **55**[18], 2372 (*rājā*, father of Lakshmaṇa).—§ 580 (do.): VI, **56***γ*, 2407 (*rājā*); **57**, 2458 (*putraḥ . . . tava*); **58**[6], 2475, 2477, 2478 (*rājā*, fights with Ghaṭotkaca and Bhīmasena; is pierced by Bhīmasena and swoons away), (9), 2489, 2490 (*rājā*); **59**, †2607, (*ν*[12]), †2621, †2622 (fights with Arjuna), (*o*), 2643.—§ 581 (do.): VI, **60***a*, †2652, (*β*), †2672; **62**, 2720, (*ζ*), 2731, 2740 (pierces Dhṛshṭadyumna), (6), 2747, 2749 (attacks Bhīmasena); **63**[7], 2780 (*putraḥ . . . tava*); **64**[12], 2815 (*rājā*), 2817, 2819, 2825 (fights with Bhīmasena, who swooned away), (13), 2835 (pierced by Bhīmasena), (17), 2895 (*nṛpatiḥ*); **65**, 2909, 2925, (2928); **67**, (3014) (Bhīshma relates to *D.* the glory of Kṛshṇa).—§ 582 (do.): VI, **69**[3], 3072 (*rājā*); **70**[9], 3117 (do.); **71***ε*, 3140; **72**, 3165 (Bhīmasena proceeds against *D.*); **73**, 3213 (fights with Bhīmasena); **74**[13], 3244 (*rājā*), 3270.—§ 583 (do.): VI, **75***η*, 3294, (*θ*), 3304; **76**, 3334; **77**, 3337, (2), 3342 (*°ānujān*), (9), 3403; **78**[10], 3413 (*rājā*), 3417 (do.), 3419 (fights with Bhīmasena), 3420 (*°ānujāḥ*), 3431, 3438; **79**, 3450 (*rājā*), (12), [3464 (*b: D.'s* (*Kurupateḥ*) standard bore the device of an elephant set with gems)], 3466, 3467, 3468 (fights with Bhīmasena); **80**, †3518, †3523.—§ 584 (do.): VI, **81**, 3549, (1), 3556 (attacks Dhṛshṭadyumna (?)); **82**, 3579 (*rājā*); **84**, 3713 (*°balaṃ*); **85**[7], †3761, †3767; **86**[13], 3830 (*°purogamās tu putrās tava*), 3831 (*rājā*), 3836 (*°mukhān rathān*), 3837 (*nṛpatiḥ*).—§ 585 (do.): VI, **87***a*, 3849 (*rājā*), 3858 (do.), 3859; **88**, 3897 (*rājā*, protected Bhīshma), 3917 (*rājā*), 3922 (do., censures Bhīshma); **89**, 3936, 3949; **90**, 4018 (*sutaḥ . . . tava*); **91**, 4072 (*rājā*), 4076, 4081, 4083 (*putraḥ . . . tava*), 4087, 4088, 4094 (fights with Ghaṭotkaca, etc.); **92**, 4103, 4108, 4114

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(*rājñā*), 4120 (*putraṃ . . . tava*), 4123 (°*balasya*); **93**, 4139; **94**, 4182 (*rājā*, attacks Bhīmasena), 4192, 4201 (*rājā*), (*αα*), 4225 (defeated); **95**, 4232 (*rājā*), 4240, 4318 (*rājā*); **96**, 4329 (°*āparādhena*); **97***ι*, 4404 (*rājā*), 4406 (do.), 4417 (*putraḥ . . . tava*), 4446 (do.); **98**, 4451, 4475, 4477, 4490, 4494 (*rājā*).—§ 586 (do.): VI, **99***δ*, 4505; **100**, 4530 (°*balaṃ*), 4552; **102**, 4651 (*rājā*), (*ι*), 4665, 4681 (°*balaṃ*); **103**, 4720 (°*āparādhena*), 4723 (*putraḥ . . . tava*); **104**, 4737 (do.); **105**, 4768, 4777, 4791; **107**, 4931.—§ 587 (do.): VI, **109**, 5069, 5079; **111**, 5154; **113**, 5287 (*rājā*); **114**, 5317; **115**, 5361 (attacked Yudhāmanyu (B. Abhimanyu)); **116**, 5379, 5380 (fights with Abhimanyu); **119**, 5678.—§ 588 (do.): VI, **120**, 5710, 5749 (*putraḥ . . . tava*); **121**, †5798, †5799 (*Kauravendraḥ*), 5800; **122**, 5841 (°*aiçvaryaṃ*), 5843.—§ 589 (Droṇābhishekap.): VII, **1**, 39; **4**, 121 (Karṇa had made many peoples to acknowledge *D.'s* sway, cf. § 515), 123 (°*hitaishiṇā*, sc. Karṇa), 124 (*yathā*), 125, 126 (*yathā*), 128 (do.), 131 (*Kuravaḥ . . . D°purogamāḥ*); **5**, 134, (138), 154; **6**, 155 (*rājā*), (156), 167, 168; **7**, 174 (°*mukhā nṛpāḥ*, made Droṇa the leader of his army); **10***κ*, 315 (°*balaṃ*), 324 (°*purogamān*), 366; **11**, 421.—§ 590 (do.): VII, **12**, 438 (*rājā*), 442, 464; **13**, 471; **16**, 668.—§ 591 (Saṃçaptakavadhap.): VII, **17**, 674.—§ 592 (do.): VII, **20**, 796 (*rājā*); **22**, 924 (°*hitaishiṇaṃ Bhāradvājaṃ*), 929, (930), 948 (*rājā*); **24**, 1053, 1057, 1058; **25**, 1068; **26**, 1138, 1142 (fights with Bhīmasena); **30**, 1332; **32***χ*, 1376 (*rājā*), 1377 (fights with Bhīmasena), (*εε*), 1441.—§ 593 (Abhimanyuvadhap.): VII, **33**, 1457; **34***β*, 1500; **37**, 1585 (attacks Abhimanyu), 1591, (*ι*), 1602, (*κ*), 1611; **39***μ*, 1650, 1660, 1666; **40**, 1698; **45**, 1820, 1830, 1831; **46**, 1835, (*τ*), 1838, 1841, 1850 (his son Lakshmaṇa is slain by Abhimanyu); **48**, 1900; **51**, 2001.—§ 596 (Pratijñāp.): VII, **74***a*, 2619, 2625, 2633; **79**, 2796.—§ 598 (Jayadrathavadhap.): VII, **85**, 3014, 3031, 3032, (*ε*), 3052, 3054, 3060; **86**, 3069, 3072; **87**, 3112.—§ 599 (do.): VII, **93**, 3369; **94**, (3435) (Droṇa cases *D.* in an invulnerable armour); **95**, 3486; **100**, 3751 (°*āparādhena*), 3760; **101**, 3799 (*rājā*), 3802, 3804; **102**, 3832, 3838; **103**, 3851, 3858, 3867, 3873 (fights with Arjuna); **104**, 3906, 3912; **105***ν*, [3951 (on the standard of *D.* (*rājñaḥ*), which was set with gold, there was an elephant adorned with gems (*maṇimayaḥ*) and tinkling with the sound of a hundred bells)], 3959 (°*mukhānāṃ*); **112**, 4322, 4340; **114**, 4468, 4494 (*rājā*); **115**, 4555; **116***αα*, 4606, 4621, 4625 (*putraḥ . . . tava*, encounter with Sātyaki); **119**, 4733 (*rājā*), 4737 (do.); **120***ζζ*, 4767, 4788 (*rājā*), 4794, 4797 (encounter with Sātyaki); **121**, 4816, 4818; **124**, 4993, 4995, 4999; **125**, 5092; **128**, 5261, 5266, 5267 (*rājā*), 5268, 5269, 5276; **130**, 5335, 5339 (*Bhāratāḥ*), 5342, 5346, 5348 (fights with Yudhāmanyu and Uttamaujas); **131**, 5366; **132**, 5413; **133***ττ*, 5463, 5492 (*nṛpaḥ*); **134**, 5515, 5516; **135***νν*, 5537, 5538, 5540; **136**, 5592 (*rājā*); **137**, 5631 (*rājā*), 5634, 5654; **141**, 5865; **145***μμμ*, 6062, 6064 (*rājā*), 6079, (*ooo*), 6096, 6109, 6133 (encounter with Arjuna); **146**, 6227; **147**, 6366; **148**, 6408; **150**, (6505); **151**, 6530, (*γ′*), 6534, 6541, 6568; **152**, 6570 (*rājā*), 6571 (*putraḥ . . . tava*).—§ 600 (Ghaṭotkacavadhap.): VII, **153**, 6615, 6637 (defeated by Yudhishṭhira); **154**, 6641, 6674; **155***γ*, 6683, 6685, 6702, (*ε*), 6720; **156**, 6750, 6844, (6847); **158**, 6970, 7002, (*ψ*), 7030, 7038, 7041; **159**, 7051 (*rājā*), (7054), 7067, 7082, 7109 (*rājā*), 7125, (7128); **160**, 7143, 7160 (*putraṃ . . . tava*); **161**, 7205 (*rājā*); **162**, †7291; **164**, 7328, 7336, 7348 (*putraḥ . . . tava*); **165**, 7363 (attacks Bhīmasena); **166**, 7438 (*rājā*), 7439, 7441 (*rājā*), 7443, 7444, 7445, 7453 (defeated by Bhīmasena); **170**λλ, 7625, 7654; **171**, 7693 (*rājā*), 7694, 7695, 7703 (defeated by Sātyaki); **174**, 7849, 7882, 7884; **176**, 8009, 8014; **177**, 8027 (*tava putrās te D°purogamāḥ*), 8033; **178**, 8110, 8111; **181***δδδ*, 8215; **182***ζζζ*, 8266, (*ηηη*), 8281 (°*purogamāḥ*); **183***ζζζ*, 8294, 8309 (°*purogamāḥ*).—§ 601 (Droṇavadhap.): VII, **184**, 8372 (*rājā*, protects Droṇa), 8391; **185**, 8419, (8420), 8427, (*γ*), 8428.—§ 602 (do.): VII, **186**, 8461 (°*purogamāḥ*), (*ζ*), 8470, (*θ*), 8504; **187***ι*, 8544, (*κ*), 8551, 8552, 8567, 8570 (*rājā*, fights with Nakula); **189**, 8646, 8649 (*rājā*), (8655), 8663, 8671, 8672 (fights with Sātyaki); **192**, 8809 (°*ādayaḥ*), 8812 (do.), 8851.—§ 603 (Nārāyaṇāstramokshaṇap.): VII, **193***a*, 8909, 8921, 8925; **195**, 8981; **199***χ*, 9224 (*rājñaḥ*); **200**, 9281, (9287), (*ω*), 9289, (*αα*), 9308.—§ 604 (Karṇap.): VIII, **1**, 1 (°*mukhā nṛpāḥ*), 6 (°*niveçane*), 19 (*Karṇaṃ D°hitaishiṇaṃ*); **2***γ*, 45; **3***δ*, 56 (*rājā*); **4***ε*, 85; **5***ζ*, 98 (*parikleçān D°kṛtān*); **7**, †204; **8**, 230, 234, 238; **9***θ*, 269, 273, 284, 321, 324, 325.—§ 605 (do.): VIII, **10**, 351 (*rājā*), 363, 364, (λ), 385 (*nṛpaḥ*), 387 (°*mukhāḥ . . . rājānaḥ*); **11***π*, 415 (*rājā*); **13**, 494; **19**, 738, 764 (°*bale*); **23**, 913 (°*balaṃ*); **28**, 1119 (*rājā*), 1122 (fights with Yudhishṭhira); **29**, 1174, 1180 (*rājā*), 1182, 1190 (*rājā*), 1195, 1197 (fights with Yudhishṭhira); **30**, 1222, 1224 (fights with Arjuna); **31***oo*, 1253, 1262, (*ππ*), 1265, 1269, 1270, 1271, 1273, 1284, 1298, (1321); **32**, 1354.—§ 606 (do.): VIII, **33**, (1391) (related the Tripurākhyāna to Çalya); **34**, (1454), (1465), (1591) (related to Çalya how Rāma Jāmadagnya obtained weapons from Çiva), (1611); **35**, (1620), 1652, 1654, 1656, 1661.—§ 607 (do.): VIII, **36**, (1670), 1673, 1686, 1696; **38**, 1776; **42**, †1991, †1994.—§ 608 (do.): VIII, **46**, 2142 (*nṛpaḥ*); **47**λ, 2228; **50**, 2391, 2400: **51***γγ*, 2441, 2442; **56**, 2698 (fights with Nakula and Sahadeva), 2723 (defeated by Dhṛshṭadyumna), 2726 (*d*: the standard of *D.* (*Kurupateḥ*) was set with golden *aṅgadas*, and bore the device of an elephant worked in jewels (*maṇimayaṃ*)), 2767 (°*balaṃ*); **57**, 2840, 2844, 2845 (°*bale*); **58***χχ*, 2866; **60**, 2980 (*rājā sarvasya lokasya*), 2986, (*ωω*), 2988, 2989, 3025; **61**, 3128 (pierced by Bhīmasena); **62**, 3144, 3153 (pierced by Sahadeva), 3156, 3175; **63**, 3181, 3205 (defeated by Bhīmasena); **64**, 3253, 3256; **66***ιι*, 3314, †3344; **74***φφφ*, 3759, 3761, 3779 (*rājā*); **75***χχχ*, †3811; **77**, 3889 (*rājā*), 3907, 3933 (*putraḥ . . . tava*); **78**, 3940, 3989; **79***ζ′*, 4011 (*rājā*); **83**, †4259; **84***σ′*, 4270, 4272; **85**, †4307, †4338, †4341, †4342; **88***αβ*, †4503, †4510; **89**, †4618; **92**, †4820, †4827, †4833 (when Karṇa had been slain *D.* became dejected); **93**, 4849, 4880, 4882; **94**, †4895, †4916, †4917, †4958 (*patiṃ . . . Bhāratānāṃ*); **95***αν′*, 4967 (*putraḥ . . . tava*), 4973 (*nṛpatiḥ*).—§ 609 (Çalyap.): IX, **1***α*, 11 (*rājā*), 29 (*hato rājā*, all. to § 615), 39; **2**, 104 (*hataḥ*, do.), 106 (°*vadhena*), 115 (°*āparādhena*), 122 (*nihataḥ*).—§ 610 (do.): IX, **3**, 141, 171, 173, 175, 186 (*putraḥ . . . tava*); **4**, 192, (*μ*), 193; **5**, 286; **6**, 298, 314, (319); **7**, 321, (*ρ*), 322, 326 (appointed Çalya leader of his army).—§ 611 (do.): IX, **8**, 367 (*rājā*), (*ε*), 381, 392; **11**, 567; **12**, 620 (°*purogamāḥ*), 621 (°*purogamān*, slays Cekitāna), 627 (fights with Dhṛshṭadyumna); **13**, 686 (*rājā*); **15**, 753, 756 (fights with Dhṛshṭadyumna); **16**, 834 (defeated by Bhīmasena), 855; **17**, †874, 943 (°*balaṃ*), 945; **18**, 956, 957, 971, 973, (976), 994 (°*balaṃ*); **19***εε*, 1010, 1016, 1027, 1050 (*putraṃ . . . tava*), 1053; **21**, 1123 (°*balaṃ*), 1124 (*nṛpaṃ*), 1128 (*rājā*); **22**, 1135, 1136, 1141, 1161; **23**, 1187 (*rājā*), 1207 (°*balaṃ*); **24**, 1279, 1280, 1316,

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1320; **25**, 1360 (deprived of his chariot by Dhṛshṭadyumna), 1376, 1377, 1380, 1398; **26**, 1403 (*Kauravye*); **27**, 1443, 1444, (*σσ*), 1447, 1448 (°*balaṃ*), 1449, 1461, 1467, 1470 (°*balaṃ*), 1471, 1477 (fights with Sahadeva); **28**, 1520 (*rājā*), 1551.—§ 612 (Hradapraveçap.): IX, **29**, 1572 (*rājā*), 1582, 1585, 1587, 1591, 1593 (*putraḥ . . . tava*, being alone left of the whole army *D.* fled and entered the Dvaipāyana lake), 1601, 1609, 1618 (*tava sutaḥ*), 1625 (*rājā*), 1626, 1637 (°*āmātyāḥ*), 1645, 1649, 1658 (*rājā*); **30***δ*, 1674 (*rājā*), 1678 (°*vadhepsayā*), 1684, (1687), 1698, 1704 (*nṛpaḥ*), 1705, 1709, 1711 (*nṛpaṃ*), 1714 (do.), 1717, 1724, 1728, 1731 (*rājā*), 1736 (found by the Pāṇḍavas); **31**, 1742, (1780), (1786), 1796 (*tava sutaṃ*).—§ 613 (Gadāyuddhap.): IX, **32**, (1844), 1860 (*putraḥ . . . tava*), (1863), 1864 (do.), (1868), 1881 (do., will fight with the mace against one of the Pāṇḍavas); **33**, 1889, 1899, 1914, 1929, 1930, (1940), 1945 (*nṛpaṃ*; Bhīmasena will fight with *D.*).—§ 614 (do.): IX, **34**, 1951 (*Kauravyaṃ*), 1953.—§ 615 (do.): IX, **35**, 1982.—§ 615 (Baladevatīrthayātrā): IX, **54**, 3065.—§ 615 (Gadāyuddhap.): IX, **55**, 3079 (*putraḥ . . . tava*), 3088 (*rājā*), 3097, 3101 (*rājā*), 3103, 3119, 3120, 3123; **56**, 3157, 3167, 3172 (the encounter between Bhīmasena and *D.* begins); **57**, 3175, 3184, 3201, 3221, 3222, 3230; **58**, 3280, 3285, 3287, 3292 (Bhīmasena breaks the thighs of *D.* with his mace), 3305; **59**, 3311, †3320, 3330 (Bhīmasena struck *D.'s* head with his foot); **60**, 3367 (*hato rājā Dhārtarāshṭraḥ*), 3373; **61**, 3388 (*hataṃ*), 3389 (do.), 3396, 3398 (°*çiraḥ . . . pādena mṛditaṃ*), 3401, 3403 (°*vadhe*), (*φ*), 3410 (*nṛpaḥ*), 3414, (3438), 3446, 3459 (*nihataṃ*); **62***ψ*, 3463, 3465 (°*puraḥsarāḥ*); **63**, 3505 (*hate*), 3510 (*hataṃ . . . Dhārtarāshṭraṃ*), 3524 (*hate*), 3564; **65**, 3626 (*hataṃ*), 3636, 3670 (orders Kṛpa to install Açvatthāman as generalissimo).—§ 616 (Sauptikap.): X, **1***α*, 16, 59 (*hataḥ . . . rājā*); **2**, 94; **3**, 137; **5**, 198; **8**, 321; **9**, 479 (*hataḥ*), 489 (do.), 505, 508, 511, 527, 532, 537 (died and went to heaven).—§ 617 (Aishīkap.): X, **16***η*, 753 (*hataḥ*).—§ 618 (Jalapradānikap.): XI, **1***α*, 1 (*hate*), (*β*), 17; **8***ξ*, 218 (*Dhṛtarāshṭrasya putrāṇāṃ yas tu jyeshṭhaḥ*); **9***η*, 249 (*hate*); **11**, 292 (°*balāt*); **13***μ*, 350; **14***ξ*, 375 (°*āparādhena*), 378; **15***ο*, 387, 391 (*hatvā D°m*).—§ 619 (Strīvilāpap.): XI, **16**, 456; **17***β*, 487, 488, 498, 503 (*nihataṃ Bhīmasenena*), 505, 511 (°*çubhāṅkagāṃ . . . Lakshmaṇamātaraṃ*), 514; **18***γ*, 541 (*nṛpaṃ*); **25***κ*, 732 (father of Lakshmaṇa), 736.—§ 620 (Çrāddhap.): XI, **26**, 757, (*β*), 786 (his body is cremated); **27**, 809 (°*balaṃ*).—§ 621 (Rājadh.): XII, **1***γ*, 28 (*nṛpaṃ*), 41 (°*hitaishiṇaḥ*, i.e. Karṇa); **2***δ*, 53 (friend of Karṇa); **3**, 107; **4**, 108, 111, 119 (*Kauravyaḥ*), 123, 128 (ravished the daughter of Citrāṅgada at her svayaṃvara); **5**, 135; **7***η*, 189.—§ 623 (do.): XII, **14***α*, 392; **16**, 509 (*nihataḥ*).—§ 635 (do.): XII, **38**, 1415 (°*sakhā*, i.e. Cārvāka), 1425 (°*sakhā Cārvāko nāma*).—§ 636 (do.): XII, **39**, 1438 (*rājā*).—§ 637 (do.): XII, **44**, 1521 (°*gṛhaṃ*, given to Bhīmasena), 1523 (do.).—§ 641 (do.): XII, **124**, 4552, 4554, 4555, (4559), (4566), 4613 (discourse between Dhṛtarāshṭra and *D.*).—§ 719 (Ānuçāsanikap.): XIII, **1**, 10 (*nihataḥ*), 82.—§ 768 (do.): XIII, **148**, 6898, 6929, (*ε*), 6930 (°*āparādhena*).—§ 777 (Svargārohaṇika(ṃ) p.): XIII, **168**, 7746.—§ 778 (Açvamedhikap.): XIV, **1**, 11 (°*āparādhena*), 17; **3**, 55 (°*āparādhena*), 56.—§ 783 (Anugītāp.): XIV, **52***β*, 1496 (°*sya . . . vadhopāyaḥ*).—§ 787 (Āçramavāsap.): XV, **2**, 56; **3**, 65, 69 (*nītaḥ kshayaṃ*), (*γ*), 77 (°*ṃ Kauravāṇāṃ ādhipatye 'bhyaṣiñcayaṃ*, says Dhṛtarāshṭra), 111 (°*adayaḥ*); **8**, 279 (°*aiçvaryāt*); **9***λ*, 286; **10***μ*, 317, 321 (*rājñā*), 327, 329; **11**, 363, 374 (°*ādayaḥ*); **14***σ*, 415 (*rājānaṃ*).—§ 789 (Putradarçanap.): XV, **31***η*, 852 (incarnation of Kali); **32***θ*, 876 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 791 (do.): XV, **36**, 975 (°*prabhṛtayo . . . lokāntaraṃ gatāḥ*).—§ 795 (Svargārohaṇap.): XVIII, **1**, 4, 6, (*α*), 7, 12 (*nṛpaṃ*), 13 (*rājā*), 18 (*rājñā*), 20; **6**, 174 (the followers of *D.* had been Rākshasas).

Cf. the following synonyms:—

Ājamīdha°, q.v.

Bhārata, Bharataçardūla, Bharataçreshṭha, Bhāratāgrya, Bharatarshabha, Bharatasattama, Bhāratasattama, q.v.

Dhārtarāshṭra, Dhṛtarāshṭraja, Dhṛtarāshṭraputra, Dhṛtarāshṭrasūnu, Dhṛtarāshṭrasuta, Dhṛtarāshṭrātmaja, q.v.

Gāndhāri ("son of Gāndhārī"): II, 1791; III, 14842, 15046, 15301; V, 190, †1838, 3031, 3706, 4118, 5049, 5730, 5806, 7108; VI, 3454, 4464, 4470; VII, 3457, 6544, 7125, 8449; VIII, 383, 1356, 1363, 1375, 1387, 1648, 1662; IX, 1850 (*Suyodhana*), 1851, 3427; X, 511.

Gāndhārīputra (do.): II, 1725.

Kaurava, Kauravaçreshṭha, Kauravanandana, Kauravātmaja, Kauravendra, Kauraveya, Kauravya, q.v.

Kuru, Kuruçreshṭha, Kurūdvaha, Kurukulaçreshṭha, Kurukulādhama, Kurumukhya, Kurunandana, Kurupati, Kurupravīra, Kurupuṅgava, Kururāja, Kurusattama, Kurusiṃha, Kurūttama, Kuruvardhana, q.v.

Suyodhana: I, 470, 497, 553, 5343, 5417, 5443, 5783, 5789, 5792, 5794, 5809, 6040, 7398; II, 1668, 2102, 2541 (Bhīmasena will slay *S.* and place his foot on his head); III, 890, 1080 (°*vadhāt*), 1115, 1156, †1356, †1367, 1481, 2040, 2046, 2049, 2051, †10286, 10887, †12323, †12326, †12590 (*Dhārtarāshṭraḥ*), 14876, 14941, 14944, 14948, 14950, 14951, 14968, 14975, 15011, 15018, 15041, 15104, 15151 (*rājā*), 15155, 15187, 15192, 15199, 15204, 15210, 15310 (*rājā*), 15314, 15509, 15515, 15516, 17292, 17453; IV, 646, 1645, 1648 (*rājā*), 1747 (do.), 2285; V, 136, 145, 594, †697, †749, †759, †762, †766, †860, †883, 935, 1954, 2281, 2498, †2506, 2592, 2663, 2673, 2816, 2830, 2842, 2854, 2860, 2864, 2879, 2880, 2922, 2958, 3191, 3509, 3743, 4283 (*Dhārtarāshṭraḥ*), 4394, 4419, 4451, 4461, 4824 (*rājānaṃ*), 4886, 4970 (*rājā*, read *Suyodhanaḥ* with B.), 5086, 5088, 5225, 5583, 5598, 5621, 5629, 5636, †5651 (*Dhārtarāshṭraṃ*), 5656, 5658, 5661, 5664, 5666, 5673, 5676, 5678, 5679 (*Kauravyaṃ Dhārtarāshṭraṃ*), 5681, 5688, 5693 (*rājā*), 5655 (*Dhārtarāshṭraṃ*); VI, 2494 (*rājā*), 2750 (do.), 2872 (*rājānaṃ*), 3459, 3925, 4330 (only B.), 4463, 5050, 5844; VII, 792, 2657 (°*āmātyaḥ*), 2659, 2664, 2687, 2697, 2803, 3805, 3813, 3823, 4202, 4245 (°*balaṃ*), 4714 (°*puraṃgamāḥ*), 4717 (do.), 4729, 4731, 4735, 4736, 4873 (*rājā*), 4884, 4885, 5270, 5459, 5882 (*Kururājaṃ*), 6065 (*rājā*), 6247, 6310 (all. to Gāndhārīputrotpatti), 6477, 6494 (*putras tava*), 6591, 7127, 7272 (*rājā*), 7455, 8005, 8217, 8243 (Bhīmasena will slay *S.*), 8331 (*rājā*), 8341; VIII, 5 (*rājā*), 73 (*hataṃ*), 311, 1178, 2156, 2710 (*rājā*), †3342, †3351, †3395, 3630, 3647, 3654, 3669, 3698, 3699, 3715, 3729, †4231, †4233, †4749; IX, 2, 4 (*Dhārtarāshṭraḥ*), 1292, 1303, 1315, 1451, 1701, 1749, 1759, 1761, 1771, 1772, 1774, 1784, 1798, 1840, 1850, 1871, 1890 (*rājā*), 1900 (do.), 1906, 1909, 1921 (*Dhārtarāshṭre*), 1923, 3144, 3145 (*Kauravendre*), 3206, 3207, 3249, 3252,

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3258, 3262, 3263, 3356 (Bhīmasena had vowed to break his thighs, cf. II, 2393), 3366, 3386 (*hato rājā*); XII, 185, 4624; XIII, 6901 (°*balaṃ*); XIV, 12 (*rājā*), 385 (do.), 1806 (*nihate Kauravendre*); XV, 110; XVIII, 6, 10, 71 (*rājā*).

Duryodhana[2], king of Māhishmatī. § 720*b* (Sudarçanop.): XIII, **2**, 96 (son of Sudurjaya), 117 (gave his daughter Sudarçanā in marriage to Agni).

Duryodhanapitṛ ("father of Duryodhana[1]") = Dhṛtarāshṭra: III, 382; XV, 60.

Duryodhanasuta ("son of Duryodhana[1]") = Lakshmaṇa: VIII, 102, 161 (*L*°).

Duryodhanasuta, pl. (°*āḥ*) ("the sons of Duryodhana[1]"). § 795 (Svargārohaṇap.): XVIII, **5**, 149.

Duryodhanasutā ("daughter of Duryodhana[2]") = Sudarçanā: XIII, 104, 112.

Duryodhanāvara = Vikarṇa: II, 2280.

[Duryodhana-yajña(ḥ)] ("the sacrifice of Duryodhana"). § 516 (Ghoshay., cf. Karṇadigv.): *Karṇa* proposed to *Duryodhana* that he should celebrate a *rājasūya* sacrifice like *Yudhishṭhira*. But as the *purohita* told him that so long as *Yudhishṭhira* and *Dhṛtarāshṭra* were living he could not undertake the *rājasūya* sacrifice, and advised him to cause the tributary kings to pay him tribute in gold, and with that gold to make a plough, and to plough the sacrificial compound with it, and then to perform a *Vaishṇava* sacrifice that nobody had performed before save the ancient *Vishṇu* (v. 15292, cf. v. 15329 foll.) which was equal to the *rājasūya*, this plan was agreed upon. *Duryodhana* appointed persons to their respective tasks, and desired all the artisans to construct the plough, etc. (III, **255**). When *Vidura* had announced to *Dhṛtarāshṭra* that the preparations had been made, messengers were dispatched to invite the princes and the *brahmans*. *Duḥçāsana* ordered one messenger to invite the *Pāṇḍavas*, but *Yudhishṭhira* replied that they could not come before the completion of the thirteenth year. *Bhīma* threatened; the other *Pāṇḍavas* said nothing unpleasant. *Vidura* was charged with the distribution of food to the guests. After the completion of the sacrifice, all the kings having been dismissed, *Duryodhana*, with his brothers and *Karṇa* and *Çakuni*, entered *Hāstinapura* (III, **256**). *Duryodhana* was praised by most of the citizens, and his friends compared him to *Yayāti*, *Nahusha*, *Māndhātṛ*, and *Bharata*, who had gone to heaven after celebrating this sacrifice (v. 15329 foll., cf. v. 15292). *Karṇa* said that when *Duryodhana* had slain the *Pāṇḍavas* in battle and completed the *rājasūya* sacrifice he would once more honour him thus, and promised that until he had slain *Arjuna* he would not allow his feet to be washed, nor taste meat, and he would observe the *Asura* vow (i.e. not to drink intoxicating liquors, Nil.), and never refuse to give to whoever might solicit him.

Dūshaṇa, a Rākshasa. § 528 (Rāvaṇagamaṇa): III, **277**, 15988 (°*ṇ ca Kharañ ca*, slain by Rāma Dāçarathi), 15996.

Dūshanānuja, dual (°*au*) ("the younger brothers of Dūshaṇa") = Vajravega and Pramāthin: III, 16407, 16429, 16431.

Dūshaṇāvaraja ("the younger brother of Dūshaṇa") = Pramāthin: III, 16435 (*P*°, C. has by error *Du*°).

Dūshaṇāvaraja, dual (°*au*) ("the younger brothers of Dūshaṇa") = Vajravega and Pramāthin: III, 16405 (*Vajravega-Pramāthinau*).

Dushkāla = Çiva (1000 names[1]).

Dushkarṇa, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (C. has *Duḥk*°).—§ 583 (Bhīshmavadhap.): VI, **77***κ*, 3344 (C. has *Duḥk*°).; **79**[13], 3493 (fights with Çatānīka), 3495, 3498, 3499 (is slain by Çatānīka).—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6717, 6719, 6721, 6722 (assisted by Durmada he fights with Bhīmasena).

Dushkṛtihan = Vishṇu (1000 names).

Dushmanta, v. Dushyanta.

Dushparājaya, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4548.

Dushpradharsha, a son of Dhṛtarāshṭra. § 581 (Bhīshmavadhap.): VI, **64***κ*, 2838 (among fourteen sons of Dhṛtarāshṭra, who attacked Bhīmasena).—§ 608 (Karṇap.): VIII, **51***δδ*, 2447.—§ 611 (Çalyap.): IX, **26***ρρ*, 1405 (attacked Bhīmasena), 1418 (is slain by Bhīmasena). Cf. next.

Dushpradharshaṇa, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2729.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542.—§ 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī).—§ 600 (Ghaṭotkacavadhap.): VII, **170***μμ*, 7671. Cf. next.

Dushpraharsha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2731.

Dushprakampa = Çiva (1000 names[1]).

Dushvanta, v. Dushyanta.

Dushyanta[1], an ancient king, the husband of Çakuntalā and the father of Bharata. § 11 (Parvasaṅgr.): I, **2**, 371. (C. *Dushmantāt*).—§ 133: The founder of the Paurava line was *D.*, who ruled the whole world, even the Mlecchas. Description of his happy rule. *D.* could take up the mountain Mandara and support it in his arms (I, **68**). One day *D.* went a hunting (I, **69**). Having come to a forest, which was situated near the river Mālinī and was the resort of ascetics, Cāraṇas, Gandharvas, Apsarases, monkeys, Vālakhilyas, etc. (I, **70**), *D.*, in the hermitage of the Ṛshi *Kaṇva Kāçyapa*, saw *Kaṇva's* adopted daughter *Çakuntalā*: I, **68**, 2801 (*Pauravānāṃ vaṃçakaraḥ*); **69**, 2815, 2833, 2834; **71**, 2898, 2909.—§ 134 (Viçvāmitra): I, **71**, (2910).—§ 135 (Çakuntalop.): I, **73**, (2955), (2960), 2970, 2981, 2985, 2987; **74**, 3001, 3023, (3060), 3070, 3100, 3101, 3102, 3104, 3113, 3117 (*rājarshiḥ*; *D.* wedded *Çakuntalā* according to the *Gāndharva* form of marriage and returned to his capital. *Çakuntalā* brought her son *Bharata* to *D.*, who did not at first acknowledge him as his son, until a celestial voice corroborated the truth of *Çakuntalā's* words).—§ 150 (Pūruvaṃç.): I, **94**, 3707 (son of Ilina), 3708, 3709 (father of Bharata).—§ 156 (do.): I, **95**, ††3781 (son of Ilina), ††3782 (married to Çakuntalā), 3783 (father of Bharata).—§ 267 (Yamasabhāv.): II, **8**, 326 (in the palace of Yama).—§ 565 (Gālavacarita): V, **117**, 3974 (*reme . . . yathā . . . Çakuntalāyāṃ D*°*ḥ*, C. *Dushv*°).—§ 761 (Ānuçāsanik.): XIII, **115***ζ*, 5666 (among the kings who did not eat meat during the month of Kārttika; C. has *Dushmantaḥ*).—§ 775 (do.): XIII, **166***η*, 7676.

Dushyanta[2], son of Ajamīḍha. § 152 (Pūruvaṃç.): I, **94**, 3722 (*D.* and Parameshṭhin were the sons of Ajamīḍha with Nīlī), 3723 (the offspring of *D.* and Parameshṭhin were all the Pāñcālas).

Dvādaça = Çiva (1000 names[2]).

Dvādaçabhuja, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2559.

Dvādaçāksha, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2560.

Dvādaçanetrabāhu = Skanda: III, 14646.

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Dvādaçātman = Sūrya: III, 156.

Dvaipāyana [1] = Vyāsa, q.v.

Dvaipāyana [2], a lake. § 612 (Hradapraveçap.): IX, **30**, 1721 (*hradaṃ*, there Duryodhana concealed himself when he had been defeated); **31**, 1743 (do.).—§ 615 (Baladevatīrthayātrāp.): IX, **54**ζ, 3065 (*hradaṃ D°aṃ nāma*, do.).—§ 785 (Anugītāp.): XIV, **60**, 1799 (*hrade*, do.). Cf. next.

Dvaipāyanahrada = Dvaipāyana [2]: IX, 1728.

Dvaipāyanasuta ("son of Dvaipāyana," i.e. Vyāsa) = Çuka: XII, 12603.

Dvaipāyanātmaja (do.) = Çuka: XII, 12585 (Ç°).

Dvaitavana [1], name of a forest. § 11 (Parvasaṅgr.): I, **2**, 429, 470 (C. by error *Dve°*).—§ 316 (Kirmīravadhap.): III, **11**, 453 (the Pāṇḍavas entered *D.*).—§ 322 (Dvaitavanapr.): III, **24**, 934.—§ 324 (do.): III, **26**, 964, 969.—§ 329 (Kāmyakavanapr.): III, **36**, 1451 (*vanāt*; the Pāṇḍavas left *D.* and entered the Kāmyaka forest).—§ 449 (Ājagarap.): III, **177**, 12360 (the Pāṇḍavas again entered *D.*).—§ 512 (Ghoshayātrāp.): III, **238**, 14800, 14814, 14818; **246**, 15036.—§ 516 (Duryodhanayajña): III, **256**, 15305.—§ 517 (Ghoshayātrāp.): III, **257**, 15349 (*vanaṃ*).—§ 518 (Mṛgasvapnodbh.): III, **258**, 15354, 15357 (the Pāṇḍavas left *D.* and went to the Kāmyaka forest).—§ 547 (Karṇa): III, **310**, †17220 (the Pāṇḍavas again entered *D.*).—§ 548 (Āraṇeyap.): III, **311**, 17223 (do.), 17225.—§ 549 (Pāṇḍavapr.): IV, **4**, 87 (the Pāṇḍavas left *D.* and went to the capital of Virāṭa).—§ 556 (Sañjayayānap.): V, **23**, †710 (all. to § 512).—§ 599 (Jayadrathavadhap.): VII, **110**, 4196.—§ 607 (Karṇap.): VIII, **41**, 1950 (all. to § 512).—§ 608 (do.): VIII, **68**λλ, †3383, †3384.—§ 615 (Baladevatīrthay.): IX, **37**, 2145 (on the Sarasvatī, visited by Balarāma).—§ 623 (Rājadh.): XII, **14**, 391.—§ 794 (Mahāprasthānikap.): XVII, **3**, 91 (all. to Āraṇeyaparvan).—§ 795 (Svargārohaṇap.): XVIII, **3**, 113 (do.).

Dvaitavana [2], name of a lake (in the Dvaitavana forest). § 322 (Dvaitavanapr.): III, **24**, 928 (*°m nāma saraḥ*), 930 (*saraḥ*), 931 (do.).—§ 324 (do.): III, **26**, 965 (do.).—§ 449 (Ājagarap.): III, **177**, 12359 (do., on Sarasvatī).—§ 512 (Ghoshayātrāp.): III, **237**, 14784 (*saraḥ*); **239**, 14844 (do.), 14848 (do.); **240**, 14861 (do.), 14867 (do.), 14868 (do.), 14873 (do.).

Dvaitavanapraveça(ḥ) ("proceeding to the Dvaitavana forest") (cf. Arjunābhigamanap.). § 322: The *Pāṇḍavas*, with *Kṛshṇa* and *Dhaumya*, on costly chariots yoked with excellent steeds, went into the forest, distributing nishkas of gold, etc., to brahmans versed in *Çikshā* (i.e., vedic pronunciation, PCR., or "grammar and the other vedāṅgas," Nīl.), *akshara* (= vedic orthography, PCR.; = veda, Nīl.), and *mantras* (= *praṇava*, i.e. the syllable *oṃ*, Nīl.), and followed by twenty attendants with bows, etc., while *Indrasena*, with the princess's (i.e. *Subhadrā's*, Nīl.) clothes and ornaments and the nurses and maidservants, followed in a chariot. The citizens walked round *Yudhishṭhira*, and the brahmans and principal men of *Kurujāṅgala* of all castes saluted him and blamed the *Dhārtarāshṭras*, etc. *Arjuna* told them that after their exile they would take away the good name of their enemies, and asked them to beseech the ascetics for their good. At last they returned to their respective abodes (III, **23**). After a conference between *Yudhishṭhira* and *Arjuna*, they resolved upon dwelling for these twelve years at the sacred lake *Dvaitavana* (see Bīt.) in the forest of the same name (copious description), on the banks of *Bhogavatī* (i.e. Sarasvatī, Nīl.), surrounded by many brahmans, and saluted by hosts of *Cāraṇas* and *Siddhas*, who came to see *Yudhishṭhira* (III, **24**).—§ 323: While they were dwelling there, *Dhaumya* performed their *ishṭis* (i.e. *darça-paurṇamāsa*, etc., Nīl.) and offerings to the *Pitṛs*, etc. Once the old *ṛshi Mārkaṇḍeya* came to them and smiled, recollecting *Rāma Dāçarathi*, whom he had seen on the top of the *Ṛshyamūka*, and comforted *Yudhishṭhira* by reminding him of the aforesaid *Rāma*, *Nābhāga*, *Bhagīratha*, etc., and *Alarka*, the king of the *Kāçis* and the *Karūshas* (*b*), the seven *ṛshis*, who had followed the ordinance of the Creator and therefore blazed in the firmament; "so you will regain prosperity." Then he went away in a northerly direction (III, **25**).—§ 324: The *Dvaitavana* forest becoming filled with brahmans (*Bhṛgus*, *Āṅgirasas*, *Vāsishṭhas*, *Kāçyapas*, *Āgastyas*, *Ātreyas*, etc.), and always resounding with Vedic recitations, mingling with the twangs of the bows of the *Pāṇḍavas*, a beautiful union of *brahman* and *kshatriya* customs was produced. Therefore one evening the *ṛshi Baka Dālbhya* represented to *Yudhishṭhira* that the *kshatriya* should always consult with a brahman, as did the *Asura* king *Bali*, the son of *Virocana*, who went to no other *tīrtha* than the brahmans, and then had all his wishes gratified, but who met with destruction when he began to act unjustly towards them. Then all those brahmans, *Dvaipāyana*, *Nārada*, *Jāmadagnya*, etc. (enumeration) (*a*), praised *Yudhishṭhira* (III, **26**).

Dvāpara [1], name of a yuga. § 8 (Parvasaṅgr.): I, **2**, 272 (*Tretā-D°yoḥ sandhau*, Rāma Jāmadagnya slew the kshatriyas), 282 (*antare Kali-D°yoḥ*, the battle between the Kurus and the Pāṇḍavas took place).—§ 310 (Āraṇyakap.): III, **3**, 150 (among the 108 names of Sūrya (the Sun)).—§ 374 (Tīrthayātrāp.): III, **85**, 8233.—§ 404 (do.): III, **121**, 10310 (*sandhir esha, naraçreshṭha, Tretāyā D°sya ca | enam āsādya, Kaunteya, sarvapāpaiḥ pramucyate*).—§ 406 (do.): III, **125**, 10409 (*sandhir dvayor, naraçreshṭha, Tretāyā D°sya ca | ayaṃ hi dṛçyate, Pārtha, sarvapāpapraṇāçanaḥ*).—§ 426 (Hanūmad-Bhīmasenas.): III, **149**, 11230.—§ 428: In the *D.* religion (*dharma*) decreases by a half; Nārāyaṇa is yellow; the Veda becomes divided into four parts, etc.: III, **149**, 11250 (*yuge*), 11256.—§ 458 (Mārkaṇḍeyas.): III, **188**, 12828 (comprises 2,000 years, its sandhyā and sandhyāṃça each 200 years).—§ 459 (do.): III, **189**, 12981 (in the *D.* Kṛshṇa is red (*raktaḥ*)).—§ 460 (do.): III, **190**, 13018; **191**, 13120.—§ 567 (Bhagavadyānap.): V, **132**, 4475 (*rājā . . . srashṭā . . . Dvāparasya*), 4477.—§ 574 (Jambūkh.): VI, **10**, 387, 388, 390 (comprises 2,000 years), 397, 400 (*asmin*).—§ 581 (Bhīshmavadhap.): VI, **66**, 3012 (*°sya yugasyānte ādau Kaliyugasya ca | Sāvatataṃ vidhim āsthāya gītaḥ Saṅkarshaṇena yaḥ*, i.e. Kṛshṇa).—§ 641 (Rājadh.): XII, **69**, 2684, 2693 (*rājā . . . srashṭā . . . Dvāparasya*), 2695; **91***μ*, 3408.—§ 649 (Āpaddh.): XII, **141***a*, 5328, 5331 (*Tretā-D°yoḥ sandhau*, there was a drought which extended for twelve years), 5332 (*°pratipādane*).—§ 664 (Mokshadh.): XII, **207**, 7557.—§ 677 (do.): XII, **232**, 8496, 8504, 8505; **233**, 8543, 8546 (*yuge*); **239**, 8719, 8726 (*yuge*), 8727.—§ 679 (do.): XII, **261**, 9264.—§ 683 (do.): XII, **268***a*, 9592.—§ 717*b* (Nārāyaṇīya): XII, **340**, 12948 (*sandhyāṃçe samanuprāpte Tretāyāṃ D°sya ca*, Nārāyaṇa will be born as Rāma Dāçarathi), 12953 (*°sya Kaleḥ sandhau*, Nārāyaṇa will be born as Kṛshṇa Vāsudeva); **341**, 13091.—§ 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, †7363.

Dvāpara [2], a term of dice. § 130 (Aṃçāvat.): I, **67**, 2713 (personif.; incarnate as Çakuni).—§ 346 (Nalopakhyānap.): III, **58**, 2239, 2240, 2251, 2252; **59**, 2254.—§ 552 (Goharaṇap.): IV, **50**, 1578 (*nākshas kshipati Gāṇḍivaṃ na*

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Kṛtaṃ Dvāparaṃ na ca).—§ 569 (Bhagavadyānap.): V, **142**, 4819, 4821, 4823, 4825, 4827.—§ 789 (Putradarçanap.): XV, **31***η*, 852 (personif.; incarnate as Çakuni).—§ 795 (Svargārohaṇap.): XVIII, **5**, 167 (personif.; Çakuni entered (*prāpa*) *D.*).

Dvāparayuga, v. Dvāpara[1].

Dvārakā, the capital of the Vṛshṇis (= Dvāravatī). § 41 (Anukram.): I, **1**, †149.—§ 11 (Parvasaṅgr.): I, **2**, 400, 428 (*purīṃ*).—§ 251 (Arjunavanavāsap.): I, **218**, 7899, 7901 (°*vāsinaḥ*).—§ 252 (Subhadrāharaṇap.): I, **220**, 7937, 7939 (*purīṃ*).—§ 262 (Bhagavadyāna): II, **2**, 49, 51 (C. has *Dvārikāṃ*).—§ 272 (Rājasūyārambhap.): II, **13**, 553 (°*vāsinaṃ Kṛshṇaṃ*).—§ 291 (Çiçupālavadhap.): II, **45**, 1567 (had been burnt by Çiçupāla).—§ 292 (Rājasūyikap.): II, **45**, 1611, 1615 (*purī*), 1617.—§ 299 (Dyūtap.): II, **68**, 2291 (°*vāsin Kṛshṇa*).—§ 305 (Anudyūtap.): II, **79**, 2606 (*Kṛshṇa D°vāsin*).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 493 (Kṛshṇa will submerge *D.* in the ocean).—§ 318 (Arjunābhigamanap.): III, **13**, 597, 611.—§ 319 (Saubhavadhop.): III, **14**, 618.—§ 320 (do.): III, **15**, 658; **16**, 665, 686 (°*vāsi tad balaṃ*); **19**, 776; **20**, 778, 779 (°*opavanāni*); **21**, 830, 832, 834; **22**, 874.—§ 321 (do.): III, **22**, 896.—§ 554 (Sainyodyogap.): V, **5**, 101; **7**, 130, 133 (*purīṃ*), 135.—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 1018 (Sārāṅgadhvaja had wished to destroy *D.*).—§ 599 (Jayadrathavadhap.): VII, **110**, 4198 (had been visited by Yudhishṭhira on his tīrthayātrā).—§ 615 (Gadāyuddhap.): IX, **35**, 1985.—§ 615 (Baladevatīrthayātrā): IX, **54**, 3071.—§ 615 (Gadāyuddhap.): IX, **60**, 3369.—§ 617 (Aishīkap.): X, **12**, 616, 639 (°*vāsibhiḥ*).—§ 621 (Rājadh.): XII, **1**, 16 (°*vāsinī*, i.e. Subhadrā, differently Nīl. and PCR.).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12955 (*Kuçasthalīṃ*, there Kṛshṇa Vāsudeva will take up his residence), 12965 (°*āyāḥ . . . karishye pralayaṃ ghoraṃ ātmajñānābhisaṃvṛtaṃ*, sc. as Kṛshṇa Vāsudeva, says Nārāyaṇa, cf. III, 493).—§ 746 (Ānuçāsanik.): XIII, **64**, 3254.—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6841.—§ 768 (Ānuçāsanik.): XIII, **148**, 6888.—§ 781 (Açvamedhikap.): XIV, **15**, 403.—§ 782 (Anugītāp.): XIV, **16**, 413.—§ 783 (do.): XIV, **52**, 1500.—§ 784 (do.): XIV, **53**, 1536.—§ 784*b* (Uttaṅka): XIV, **55**, 1600.—§ 785 (Anugītāp.): XIV, **59**, 1752; **86**, 2561 (°*vāsī*).—§ 793 (Mausalap.): XVI, **1**, 15; **3**, 57; **5**, 136, 142, 144; **7**, 196 (°*vāsinaḥ*), 217 (the ocean flooded *D.*), 219 (°*vāsinaḥ*), 252 (°*vāsinaḥ*).—§ 794 (Mahāprasthānikap.): XVII, **1**, 45 (*sāgareṇa pariplutāṃ*). Cf. Dvāravatī, Kuçasthalī.

Dvārakādhipati ("king of Dvārakā") = Āhuka: III, 829.

dvārapāla ("doorkeeper"), said of various Yakshas: II, 1194; III, 5079 (*Mañkanakaṃ . . . Yakshaṃ*), 5085 (*Tarantukaṃ*), 6022 (*Taraṇḍakaṃ*—B. *Arantukaṃ*—. . . *Yakshendrasya*), 7070 (*Macakrukaṃ*).—Do., pl.: II, 1045.

Dvāravatī, the capital of the Vṛshṇis (= Dvārakā). § 11 (Parvasaṅgr.): I, **2**, 622, 625.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2272.—§ 159 (Pūruvaṃç.): I, **95**, ††3830.—§ 244 (Rājyalābhap.): I, **207**, 7595.—§ 253 (Haraṇāharaṇap.): I, **221**, 8021.—§ 273 (Rājasūyārambhap.): II, **14**, 632 (*purīṃ*, the Yādavas fled from Mathurā to *D.*).—§ 290 (Çiçupālavadhap.): II, **43**, 1507.—§ 292 (Rājasūyikap.): II, **45**, 1621 (*purīṃ*), 1626.—§ 320 (Saubhavadhop.): III, **15**, 637 (*purīṃ*); **20**, 785 (do.).—§ 358 (Tīrthayātrāp.): III, **82**, 5007 (in *D.* is the tīrtha Piṇḍāraka).—§ 377 (Dhaumyatīrthak.): III, **88**, 8349 (in the country of the Surāshṭras).—§ 511 (Draupadī-Satyabhāmās.): III, **235**, 14733.—§ 549 (Pāṇḍavapr.): IV, **4**, 85.—§ 552 (Goharaṇap.): IV, **25**, 876.—§ 554 (Sainyodyogap.): V, **6**, 131.—§ 615 (Gadāyuddhap.): IX, **60**, 3370.—§ 617*b* (Brahmaçiras): X, **12**, 617.—§ 746 (Ānuçāsanik.): XIII, **70**, 3453 (when *D.* was being founded Nṛga was liberated); **72**, 3544.—§ 773 (do.): XIII, **160**, 7403.—§ 773*d* (Çiva): XIII, **161**, 7494.—§ 781 (Açvamedhikap.): XIV, **15**, 392 (*purīṃ*), 397 (do.).—§ 783 (Anugītāp.): XIV, **52**, 1521 (do.).—§ 785 (do.): XIV, **59**, 1753 (do.); **84**, 2478 (*Vṛshṇivīrābhipālitāṃ*).—§ 793 (Mausalap.): XVI, **4**, †111 (*purīṃ*); **6**, 167 (do., will be swallowed up by the ocean). Cf. Dvārakā, Kuçasthalī.

Dvārikā, v. Dvārakā.

Dvesha = Çiva (1000 names[1]).

Dvetavana, v. Dvaitavana.

***dvijarshi** (= Brahmarshi): (1) sg., XIII, 3541 (i.e. Uddālaka); (2) pl., XIII, 4548.

Dvimūrdhan, an Asura. § 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, **69**, 2413 (when the Asuras milked the earth *D.* was their milker).

Dvīpicarmanivāsin = Çiva: VII, 9532.

***dvīpin**, pl. (°*naḥ*) ("leopards"). § 127 (Aṃçāvat.): I, **66**, 2629 (among the offspring of Çārdūlī).

Dvirvyūha = Vishṇu: XII, 13603 (°*sañjñitaḥ*).

Dvita, a ṛshi, brother of Ekata and Trita. § 615*b* (Ūdapāna): IX, **36**, 2071 (Ekata, *D.*, and Trita were the sons of Gautama), 2078, 2083, 2085, 2091 (Trita cursed Ekata and *D.* to become wolves and having golāṅgūlas, bears, and apes for their offspring, on account of their deserting him when he had fallen into a hole).—§ 665 (Mokshadh.): XII, **208***θ*, 7597 (*Ekataç ca D°ç caiva Tritaç caiva maharshayaḥ*, among the ṛshis of the west).—§ 717*c* (Uparicara): XII, **337**, 12757 (*Prajāpatisutāḥ . . . Ekataç ca D°ç caiva Tritaç caiva maharshayaḥ*, among the sadasyas at the sacrifice of Vasu Uparicara), 12771 (*Ekata-D°-Tritāḥ . . . Citraçikhaṇḍinaḥ*), 12812.—§ 717*b* (Nārāyaṇīya): XII, **340**, 12876 (*Ekataç ca D°ç caiva Tritaç caiva maharshayaḥ*), 12950 (*Ekato 'tha D°s tathā . . . Prajāpatisutau*, will become apes and their offspring will assist Rāma Dāçarathi, cf. § 615*b*); **342**, 13174 (*Tritaṃ . . . Ekata-D°pātitaṃ*, cf. § 615*b*).—§ 770 (Ānuçāsanik.): XIII, **151***θ*, 7114 (*Ekataç ca D°ç caiva Tritaç caiva*, among the seven *Varuṇasyartvijaḥ*).—§ 775 (do.): XIII, **166***ε*, 7668 (do., among the ṛshis of the west).

Dvivida, a monkey chief. § 282 (Sahadeva): II, **31**, 1122 (at Kishkindh(y)ā Sahadeva fought with the monkey kings *D.* and Mainda).—§ 531 (Rāmopakhyānap.): III, **280**, 16115 (Mainda and *D.* were among the counsellors of Sugrīva).—§ 535 (Setubandhana): III, **283***β*, 16287 (among the allies of Rāma Dāçarathi).—§ 541 (Indrajidvadha): III, **289***α*, 16468, (*β*), 16477.—§ 567 (Bhagavadyānap.): V, **130**, 4405 (at the gate of Saubha *D.* covered Kṛshṇa with a mighty shower of stones).

Dviyodha (Dviyodhin, B.) = Arjuna: II, 937.

Dyaus[1] (Div, Dyu, "Heaven"). § 3 (Anukram.): I, **1***β*, 42 (*Divaḥ putro Bṛhadbhānuḥ*, etc., v. Āçāvaha).—§ 135 (Çakuntalop.): I, **74**, 3017 (among the witnesses of the acts of men).—§ 615*u* (Skanda): IX, **45***γ*, 2514.

Dyaus[2] (do.), a Vasu. § 164 (Āpavop.): I, **99**, 3934 (*Dyave*, dat.), 3936, 3945, 3946, 3957, 3963, 3965 (reborn as Bhīshma).

Dyumatsena, king of the Çālvas, husband of Çaibyā, and father of Satyavat. § 210 (Sambhavap.): I, **139**, 5521 (*Bhīmaḥ . . . D°samo bale*, the same?).—§ 264 (Sabhākriyāp.): II, **4***β*, 126 (the same?).—§ 545 (Pativratāmāhātmyap.): III, **294**, 16664 (*Çāleeshu*); **295**, 16693

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(°*āçramaṃ*), (†16699), (16703); **296**, (16718), (16720), 16721, (16740); **298**, 16858, 16883, 16890; **299**, 16903, 16911. — § 683 (Mokshadh.): XII, **238**, 9560 (°*sya saṃvādaṃ rājñā Satyavatā saha*), (9563), (9576).

Dyumatsenasuta ("the son of Dyumatsena") = Satyavat: III, 16675; IV, 655 (*S*°).

Dyūtaparvan ("the section relating to the gambling," the 28th of the minor parvans of the Mhbhr.). § 10 (Parvas.): I, **2**, 319. — § 293: When *Vyāsa* with his disciples came to take leave, *Yudhishṭhira* asked him about the celestial, atmospherical, and terrestrial portents which, according to the statement of *Nārada*, had happened at the *rājasūya*. *Vyāsa* said that in thirteen years they would be fulfilled by the destruction of all the *kshatriyas*, and that *Yudhishṭhira* would that very night see *Çiva* gazing incessantly towards the direction presided over by the king of the *Pitṛs* (i.e. the south). Then *Vyāsa* with his disciples proceeded towards *Kailāsa*. *Yudhishṭhira* resolved to die in order that he might not be the cause of the destruction of the *kshatriyas*, but called back from his intention by *Phālguna* (i.e. Arjuna), he took upon him the vow not to speak a harsh word to his brothers or to any of the kings. Then, having gratified the *Pitṛs* and gods, he entered his own palace, accompanied by his ministers (II, **46**).—§ 294: *Duryodhana*, accompanied by *Çakuni*, by and by beheld all the *sabhā*; he mistook a piece of crystal for water and drew off his clothes, mistook a lake for land and fell in, etc., and was laughed at by *Bhīma*, *Arjuna*, the twins, and the menials of the palace. Filled with wrath and jealousy he became pale, and returned to *Hāstinapura*, together with *Çakuni* (II, **47**). *Çakuni* told him to ask *Yudhishṭhira*, who was very fond of gambling and did not know how to play, to play at dice; then he (*Çakuni*), who was skilled in dice, would win his kingdom and prosperity for *Duryodhana* (II, **48**). *Çakuni* told *Dhṛtarāshṭra* that *Duryodhana* was pale and depressed; *Dhṛtarāshṭra* asked *Duryodhana* the cause; *Duryodhana* told him that *Yudhishṭhira* supported 88,000 *snātakas*, giving to each of them thirty slave-girls; that 10,000 other brahmans daily ate at his palace the best food off golden plates; that the king of *Kāmboja* sent to him innumerable skins, etc.; that the Ocean brought the *Vāruṇa* nectar to him in a vessel of copper, as the celestial wives (*amarastriyaḥ*) to *Indra*; that *Vāsudeva*, having brought an excellent conch, bathed him with sea-water brought in 1,000 jars of gold, etc., from the eastern, southern, and western oceans; that the conches, which were blown when 100,000 brahmans were fed, could be heard there almost incessantly, etc. *Duryodhana* proposed to *Dhṛtarāshṭra* to invite *Yudhishṭhira* to a game at dice with *Çakuni*, and prevented him from consulting *Vidura* till he had had a *sabhā* built. Then he ordered *Vidura*, who dissuaded him in vain, to invite *Yudhishṭhira*. *Vidura* in great sorrow went to *Bhīshma* (II, **49**).—At the request of *Janamejaya*, *Vaiçampāyana* related that *Dhṛtarāshṭra*, having ascertained the opinion of *Vidura* (*b*), sought to bring *Duryodhana* back from his purpose to play at dice; but *Duryodhana* would not give way, relating that the *Nipas*, *Citrakas*, the *Kaukuras*, the *Kāraskaras*, and the *Lohajaṅghas* were like bondsmen in the house of *Yudhishṭhira*, and that *Bhīma*, *Arjuna*, and *Draupadī* had laughed at his mistake regarding the crystal, etc. (II, **50**).—§ 295: *Duryodhana* enumerated to *Dhṛtarāshṭra* the articles brought as tribute from various peoples to *Yudhishṭhira*. *Yājñaseni* (i.e. Kṛshṇā) daily (during the *rājasūya*) took care that everybody, including the deformed and the dwarfs, had eaten before she herself took her meal. Only two peoples did not pay tribute to *Yudhishṭhira*, the *Pāñcālas*, in consequence of their relationship by marriage, and the *Andhaka-Vṛshṇis*, in consequence of their friendship (II, **52**).—§ 296: *Duryodhana* continued to enumerate kings, etc., who waited upon *Yudhishṭhira* at the *rājasūya*. The Ocean brought that *Vāruṇa* conch (*çaikyaṃ*, "in a sling," PCR., i.e. in a strap, cf. BR.), which *Viçvakarman* had constructed with 1,000 *nishkas*, and which *Prajāpati* had in a former *kalpa* presented to *Indra*; with that conch *Kṛshṇa* anointed (*abhishiktaḥ*) *Yudhishṭhira*. When the conches were blown, those among the kings who were weak fell down, and *Dhṛshṭadyumna*, *Sātyaki*, the *Pāṇḍavas*, and *Keçava* laughed; then *Bībhatsu* (= Arjuna) gave to the principal brahmans 500 bullocks with horns plated with gold, and *Yudhishṭhira* obtained, like *Hariçcandra*, such prosperity that he surpassed *Rantideva*, *Nābhāga*, *Yauvanāçva*, *Manu*, *Pṛthu Vainya*, *Bhagīratha*, *Yayāti*, and *Nahusha* (II, **53**).—§ 297: Continuation of the conversation between *Dhṛtarāshṭra* and *Duryodhana* (II, **54**, **55**). —§ 298: As *Çakuni* recommended the match of dice and praised his own dexterity in gambling, and *Duryodhana* spoke reprovingly of *Vidura* on account of his fondness for the *Pāṇḍavas*, etc., *Dhṛtarāshṭra* reluctantly caused the *sabhā* (called *Toraṇasphāṭikā*) to be built, with 1,000 columns adorned with gold and lapis lazuli, a *kroça* in length and breadth, and then ordered *Vidura* to bring *Yudhishṭhira* and his brothers (II, **56**, **57**). *Vidura* arrived at the palace of *Yudhishṭhira* and invited him. *Yudhishṭhira*, having learned that he should have to play with *Çakuni*, *Vivimçati*, *Citrasena*, *Satyavrata*, *Purumitra*, and *Jaya*, "the most desperate and terrible gamblers, always depending upon deceit," was unwilling to come; but as he had made the vow never to refuse when challenged, he set out for *Hāstinapura* the next day with his relatives, *Draupadī*, brahmans, etc., riding on the chariot taken charge of (so BR.) by *Bāhlika*, and when he had arrived he saluted *Bhīshma*, *Droṇa*, *Karṇa*, *Kṛpa*, *Açvatthāman*, *Somadatta*, *Duryodhana*, *Çalya*, *Saubala*, *Duḥçāsana*, *Jayadratha*, etc., and *Gāndhārī* and *Dhṛtarāshṭra* (II, **58**). *Çakuni* exhorted *Yudhishṭhira* to gamble. *Yudhishṭhira* quoted *Asita Devala* (*b*), but he was obliged to assent; *Duryodhana* said that he himself would supply jewels, etc., and that it was for him that *Çakuni* would play (II, **59**). The play began, the stake being a wreath of pearls, which *Çakuni* won (II, **60**). *Çakuni* then won from *Yudhishṭhira* his treasury, slave-girls, serving-men, elephants, chariots, the *Gandharva* horses which *Citrasena* had given to *Arjuna*, his warriors, and *nidhis* (II, **61**). *Vidura*, addressing *Dhṛtarāshṭra*, quoted the words of *Kāvya*, and reminded him that among the *Bhojas* they had abandoned an unworthy (*asamañjasaṃ*) son; the *Andhakas*, *Yādavas*, and *Bhojas* had abandoned *Kaṃsa*, and when he had been slain by *Kṛshṇa* the whole tribe became glad for a hundred years; "[likewise] let *Arjuna* slay this *Suyodhana* at thy command"; he quoted what *Kāvya* said to the *Asuras* in order to induce them to abandon *Jambha*, and related how a king from greediness after gold killed some gold-vomiting fowls that dwelt in his house, and so destroyed both his present and future wealth (II, **62**). *Vidura* warned against the gambling, and suggested to *Dhṛtarāshṭra* rather to win the *Pāṇḍavas* than their wealth, and to let *Çakuni*, the hill-king (*Pārvatīyaḥ*), return whence he came (II, **63**). *Duryodhana* blamed *Vidura* for his partiality towards the *Pāṇḍavas*, and said that he would only follow the advice of his own intellect.

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Vidura complained of the ingratitude of kings and their fondness of flattery (II, **64**). *Yudhishṭhira* lost his wealth, kine, horses, goats, and sheep, "from *Parṇāçā* to the eastern bank of the *Sindhu*," his city, country, lands, and the wealth of all dwelling therein, except that of the brahmans, and all those persons themselves except the brahmans, the ear-rings and *nishkas* and other ornaments of the princes who were present, then *Nakula*, *Sahadeva*, *Arjuna*, *Bhīma*, himself, and *Draupadī*; now *Bhīshma*, *Droṇa*, *Kṛpa*, *Vidura*, etc., all gave way to grief, but *Dhṛtarāshṭra*, *Karṇa*, *Duḥçāsana*, etc., were glad (II, **65**).—§ 299: *Duryodhana* ordered *Kshattṛ* (i.e. *Vidura*) to bring hither *Draupadī* to sweep the chambers and stay with the servant maids; *Vidura* declared that having lost himself, *Yudhishṭhira* could not lawfully stake *Draupadī*, and said: "A goat had once swallowed a knife, and when it was pierced by it the hunter placed the head of the animal on the ground, and when drawing the knife out he tore its throat frightfully; therefore do not swallow the wealth of the *Pāṇḍavas*" (II, **66**). Then *Duryodhana* ordered the *prātikāmin* (a *sūta*) to bring *Draupadī*; she ordered him to ask *Yudhishṭhira* whether he had lost himself or her first; as *Yudhishṭhira* said nothing, *Duryodhana* ordered that *Draupadī* should come and put her question in the assembly; she sent the *sūta* back to the assembly saying that she would do what aged and virtuous persons would tell her; all sat without uttering a word; but *Yudhishṭhira* sent a trusted messenger to *Draupadī*, directing that, although in consequence of her season having come she was attired in one piece of cloth only, she should come before her father-in-law weeping bitterly. *Duryodhana* again ordered the *prātikāmin* to bring her, and as he seemed irresolute, he asked *Duḥçāsana* to do so. As she would flee to the ladies' household, *Duḥçāsana* dragged her in by her hair, while she was praying to *Kṛshṇa* and *Jishṇu* (i.e. *Arjuna*), who were *Nārāyaṇa* and *Nara*, and blaming *Droṇa*, *Bhīshma*, *Vidura*, etc., for looking silently on this crime. As she was casting a glance upon her enraged lords, *Duḥçāsana*, dragging her still more forcibly, addressed her, "Slave! slave!" and laughed aloud, applauded by *Karṇa*, *Çakuni*, and *Duryodhana*, while all the others were filled with sorrow. *Bhīshma* declared himself to be unable to decide the question she had put. As she then asked the others present to decide it, *Duḥçāsana* spoke many harsh words, and *Bhīma*, looking at *Yudhishṭhira*, gave way to wrath (II, **67**). *Bhīma* blamed *Yudhishṭhira*, and ordered *Sahadeva* to bring fire, as he wanted to burn the hands of *Yudhishṭhira*, but *Arjuna* appeased him. *Vikarṇa* repeatedly appealed to those present to decide the question, and as they did not say one word, he declared that as *Yudhishṭhira* must be regarded as of no authority, because he had shown himself addicted to the vice of gambling, etc., he regarded *Draupadī* as not won. All applauded him, except *Karṇa*, who maintained that she had been justly won, and as, contrary to the ordinance of the gods that a woman should have only one husband, she had five husbands, there was no impropriety in dragging her to the assembly, and even to uncover her. *Karṇa* then asked *Duḥçāsana* to take off the robes of the *Pāṇḍavas* and the attire of *Draupadī*. The *Pāṇḍavas* took off their upper garments, and *Duḥçāsana* began to drag off the attire of *Draupadī*. But as she thought of and cried to *Hari* (i.e. *Kṛshṇa*), *Dharma* continually covered her anew with excellent clothes. *Bhīma* swore that he would drink the blood of *Duḥçāsana*. All blamed *Duḥçāsana* and *Dhṛtarāshṭra*. *Vidura* exhorted the assembly to answer the question put by *Draupadī*, and related the dialogue of *Prahlāda* (q.v.) and *Āṅgirasa* (i.e. *Sudhanvan*) (§ 300).—§ 300: v. *Prahlāda*.—§ 301: The kings answered not a word, and *Karṇa* told *Duḥçāsana* to take away the slave-woman *Kṛshṇā* to the inner apartments (II, **68**). Dragged by *Duḥçāsana*, *Draupadī* saluted the assembly, complained of being exposed to the gaze of the crowd, and again asked them to answer her question. *Bhīshma* again declared himself unable to decide it, but thought *Yudhishṭhira* ought to decide it (II, **69**). *Duryodhana* said to *Draupadī*: "Let thy husbands decide the question, and, by making *Yudhishṭhira* the just a liar, free thee from slavery." *Bhīma* said that only his obedience to *Yudhishṭhira* and the admonitions of *Arjuna* retained him from killing the wretched sons of *Dhṛtarāshṭra*. *Bhīshma*, *Droṇa*, and *Vidura* asked him to forbear (II, **70**). *Karṇa* exhorted *Draupadī* to choose a new husband among the sons of *Dhṛtarāshṭra*, and *Duryodhana*, after having exhorted *Yudhishṭhira* to decide the question, uncovered his left thigh and showed it to *Draupadī*. *Bhīshma* swore that he would break this thigh of his. *Vidura* warned them, and was of opinion that *Yudhishṭhira* had no right to stake her. *Duryodhana* said that if *Bhīma*, *Arjuna*, and the twins declared that *Yudhishṭhira* was not their master, then *Draupadī* should be free. *Arjuna* said that he was certainly their master before the play, "but having lost himself, let all the *Kauravas* judge whose master he could be after that." Just then a jackal began to cry near the *agnihotra* of *Dhṛtarāshṭra*, and other terrible omens were heard. On that account *Gāndhārī* and *Vidura* remonstrated with *Dhṛtarāshṭra*, who blamed *Duryodhana* and granted a boon to *Kṛshṇā*. She chose that *Yudhishṭhira* should become free from slavery. As she was granted a second boon, she asked that *Bhīma* and his brothers with their chariots and bows should regain their liberty. She refused to ask a third boon (II, **71**). *Karṇa* praised *Draupadī* for having saved her husbands. *Bhīma* threatened to slay all his foes instantly, but was retained by *Arjuna* and *Yudhishṭhira* (II, **72**). *Dhṛtarāshṭra* sent *Yudhishṭhira* with his brothers and *Kṛshṇā* upon their chariots to *Indraprastha*, having asked him not to remember the harshness of *Duryodhana* (II, **73**).

Dyutidhara = Vishṇu (1000 names).

Dyutimat[1], king of the Madras. § 159 (Pūruvaṃç.): I, **95**, ††3832 (*Madrarājasya*, father of Vijayā, the wife of Sahadeva).

Dyutimat[2], a mountain in Kuçadvīpa. § 575 (Bhūmip.): VI, **12***c*, 451 (*hemaparvataḥ*, the second mountain in Kuçadvīpa, differently PCR.).

Dyutimat[3], king of the Çālvas. § 677 (Mokshadh.): XII, **235**, 8607 (*Çālvarājaḥ*, gave his kingdom to Ṛeīka and gained an abode of blessing).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6267 (do.).

Dyutimat[4], king of Māhismatī. § 720*b* (Sudarçanop.): XIII, **2**, 92 (son of Madirāçva), 93 (father of Suvīra).

E

Edī, a mātr. § 615*u* (Skanda): IX, **46***θ*, 2631.

* **Eka** ("the only one"): XII, 11232 (= Hiraṇyagarbha); XIII, 7027 (= Vishṇu, 1000 names).

Ekacakra, an Asura. § 92 (Aṛpçāvat.): I, **65**, 2533 (son

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of Danu).—§ 130 (do.): I, **67**, 2657 (*mahāsuraḥ*, incarnate as king Prativindhya).

Ekacakrā, a city. § 11 (Parvasaṅgr.): I, **2**, 382 (all. to § 215). — § 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2255, 2257 (do.).—§ 158 (Pūruvaṃç.): I, **95**, ††3824, ††3825 (do.).—§ 214 (Hiḍimbavadhap.): I, **156**, 6094.—§ 215 (Bakavadhap.): I, **157**, 6103, 6104; **164**, 6306 (the Pāṇḍavas and Kuntī lived for some time at *E.* in the house of a brahman. Bhīmasena slew the Rākshasa Baka).—§ 231 (Svayaṃvarap.): I, **184**, 6928.—§ 317 (Arjunābhigamanap.): III, **12**, 571, 572 (all. to § 215). — § 567 (Bhagavadyānap.): V, **128**, 4272 (do.).

Ekacūḍā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2623.

Ekaçīrshan = Çiva (1000 names[1]).

Ekaçṛṅga, pl. (°*āḥ*), a class of Pitṛs. § 270 (Brahmasabhāv.): II, **11**, 463 (in the palace of Brahmán).

Ekaçṛṅga = Vishṇu (Kṛshṇa): XII, 13114, 13251 (origin of the name: Vishṇu assumed the form of a boar with a single tusk).

Ekahaṃsa, a tīrtha. § 362 (Tīrthayātrāp.): III, **83**, 5090.

Ekajaṭa, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2560.

Ekāksha[1], an Asura. § 93 (Aṃçāvat.): I, **65**, 2537 (son of Danu).

Ekāksha[2], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2560.

Ekāksha[3] = Çiva: XIII, 7503.

Ekalavya, a Nishāda prince. § 130 (Aṃçāvat.): I, **67**, 2699 (among the incarnations from the Krodhavaçagaṇa).—§ 204: Among the kings and princes who flocked to *Droṇa* by thousands to learn the *Dhanurveda* was *E.*, the son of the *Nishāda* king *Hiraṇyadhanus*. Not admitted, because he was a *Naishādi*, he in the forest practised weapons before a clay image of *Droṇa* and became very skilled in shooting. One day when the sporting dog of the princes came upon him he shot seven arrows into its mouth, and thus pierced the dog came back to the *Pāṇḍavas*, who highly admired the precision of the archer. In order that he might not surpass *Arjuna*, *Droṇa* took from *E.* the thumb of his right hand as his tutorial fee: I, **132**, 5241 (*Nishādarājasya Hiraṇḍhanushaḥ sutaḥ*), (5255), 5257, 5261, 5262, 5264, 5265, (5265), 5266.—§ 289 (Arghāharaṇap.): II, **37**, 1351.—§ 296 (Dyūtap.): II, **53**, 1915 (among the kings who waited upon Yudhishṭhira at the rājasūya).—§ 554 (Sainyodyogap.): V, **4***γ*, 80 (among the kings to whom the Pāṇḍavas ought to send messengers). — § 561*c* (Kṛshṇa Vāsudeva): V, **48**, 1884 (*ayaṃ sma yuddhe manyate 'nyair ajeyaṃ taṃ Ekalavyaṃ nāma Nishādarājaṃ | vegeneva* (B. °*naiva*) *çailam abhihatya Jambhaḥ çete sa Kṛshṇena hataḥ parāsuḥ*. The text is not clear, but seems to indicate that *E.* has been slain by Kṛshṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **180**, †8210 (*Nishādaḥ*, had been slain [by Kṛshṇa?]); **181***ζζ*, 8231 (all. to § 204; *E°ṃ hi sāṅgushṭham açaktā deva-Danavāḥ | sa-Rākshasoragāḥ, Pārtha, vijetuṃ yudhi karhicit*).—§ 785 (Anugītāp.): XIV, **83**, 2472 (*Nishādarājño vishayaṃ*).—§ 793 (Mausalap.): XVI, **6***κ*, 159 (*Naishādiṃ*, had been slain by Kṛshṇa). Cf. Naishādi, Nishāda, Nishādarāja.

Ekalavyasuta ("the son of Ekalavya"). § 785 (Anugītāp.): XIV, **83**, 2473 (is vanquished by Arjuna).

Ekānaṃçā = Kuhū: III, 14129.

Ekāntadarçaṇa = Mahāpurusha (Mahāpurushastava).

Ekapad[1], an Asura. § 92 (Aṃçāvat.): I, **65**, 2533 (son of Danu, only in C., B. has *Ishupād*).

Ekapad[2] = Çiva (1000 names[1]).

Ekapad[3] = Vishṇu (1000 names).

Ekapāda, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1868.

Ekaparvataka (?), a mountain. § 276 (Jarāsandhavadhap.): II, **20**, 794 (PCR. "on the same mountain").

Ekāsana, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1859 (among the peoples who brought tribute to Yudhishṭhira).

Ekata, a ṛshi, brother of Dvita and Trita. § 615*b* (Udapāna): IX, **36**, 2071 (v. Dvita), 2078, 2083, 2085, 2091 (v. Dvita).—§ 665 (Mokshadh.): XII, **208***θ*, 7597 (do.). — § 717*c* (Uparicara): XII, **337**, 12757 (do.), 12771 (do.), 12812 (do.).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12876 (do.), 12950 (do.); **342**, 13174 (do.).—§ 734 (Ānuçāsanik.): XIII, **26***a*, 1764 (*dvijaḥ* (*Dvitaḥ*, PCR.), among the ṛshis who came to see Bhīshma as he lay on his arrow-bed).—§ 770 (do.): XIII, **151***θ*, 7114 (v. Dvita).—§ 775 (do.): XIII, **166***ϵ*, 7668 (do.).

Ekātman = Vishṇu (1000 names).

Ekatvacā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2642.

Ekavaktrā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2648.

Ekavyūhavibhāga = Vishṇu (Nārāyaṇa): XII, 13603.

Elāpatra, a serpent. § 47 (Sarpanāmak.): I, **35**, 1551.—§ 49 (Vāsuki): I, **38**, 1622, 1638; **39**, 1641, 1648 (*nāgena*), 1651.

Elapatra = Elāpatra. § 564 (Mātalīyop.): V, **103***γ*, 3626. —§ 603*d* (Tripura): VII, **202**, 9564 (Çiva made *E.* and Pushpadanta the pins of his yoke; C. has by error °*pu*°).

Elaputra, v. Elapatra.

Elavila, v. Ailavila.

Eraka, a serpent. § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Etāvarṇau (dual) = Nara and Nārāyaṇa: III, 8384 (*avarṇau*, cf. Nil.; PCR. Etāvarṇa and Avavarṇa).

G

Gabdhakālī (I, 3801), v. Gandhakālī.

Gabhasti = Çiva (1000 names[2]).

Gabhastimat = Sūrya (the Sun): III, 146.

Gabhastinemi = Vishṇu (Kṛshṇa): XII, 1512; XIII, 7001 (1000 names).

Gabhīra = Vishṇu (1000 names).

Gabhīrātman = Vishṇu (1000 names).

Gada, a Vṛshṇi, the younger brother of Kṛshṇa. § 232 (Svayaṃvarap.): I, **186**, 6997 (*sa-G°ḥ*, among the Vṛshṇis who were present at the svayaṃvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, **219**, 7915.—§ 253 (Haraṇāharaṇap.): I, **221**, 7992 (*vidushāṃ varaḥ*, came to the marriage of Arjuna and Subhadrā).—§ 262 (Bhagavadyāna): II, **2**, 56 (received Kṛshṇa on his return to Dvārakā).—§ 264 (Sabhākriyāp.): II, **4***β*, 125 (among the princes who waited upon Yudhishṭhira when he entered his palace).—§ 287 (Rājasūyikap.): II, **34**, 1275 (°*-Pradyumna-Çāmbāç ca*, came to the rājasūya of Yudhishṭhira).—§ 320 (Saubhavadhop.): III, **15**, 644 (°*-Çāmboddhavādibhiḥ*, defended Dvārakā); **18**, 733 (°*āgrajaḥ . . . Mādhavaḥ*, i.e. Kṛshṇa), 736 (°*Sāraṇau*).—§ 342 (Indralokābhigamanap.): III, **51**, 1994 (*Akrūra-G°-Sāmbāḥ*, will assist the Pāṇḍavas in battle).—§ 402 (Tīrthayātrāp.): III, **120**, †10277 (°*ulmukau*).—§ 452 (Mārkaṇḍeyas.): III, **183**,

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†12570 (°*āgrajāya*, i.e. Kṛshṇa).—§ 554 (Sainyodyogap.): V, **1**, †27 (°*pūrvajasya*, i.e. Kṛshṇa); **3**, 59 (°-*Pradyumna-Çāmbāç ca*). —§ 570 (Sainyaniryāṇap.): V, **157**κ, 5330 (°-*Sāmboddhavādibhiḥ*, accompany Balarāma).—§ 577 (Bhīshmavadhap.): VI, **43**, 1617 (°*āgrajaḥ*, i.e. Kṛshṇa).—§ 589 (Droṇābhishekap.): VII, **11**ξ, 408.—§ 599 (Jayadrathavadhap.): VII, **110**σ, 4194.—§ 617*b* (Brahmaçiras): X, **12**, 638 (had never desired the discus of Kṛshṇa).—§ 641 (Rājadh.): XII, **81**, 3030 (*saukumāryaṃ punar G°e*).—§ 730 (Ānuçāsanik.): XIII, **14**γ, †630.—§ 785 (Anugītāp.): XIV, **66**θ, 1938 (accompanied Kṛshṇa); **86**τ, 2557 (came to the açvamedha of Yudhishṭhira). —§ 793 (Mausalap.): XVI, **3**γ, 72, 101 (is slain).

Gadādhara[1] = Vishṇu (1000 names).—Do.[2] = Kubera: VI, 2039.

Gadāgraja[1] = Kṛshṇa, q.v.—Do.[2] = Vishṇu (1000 names).

Gadāparvan ("the section treating of the combat with the mace"). § 795*e* (Mahābhārata): XVIII, **6**, 275 (i.e. Gadāyuddhaparvan).

Gadapūrvaja = Kṛshṇa: V, †27.

Gadāvasāna, name of a place near Mathurā. § 275 (Rājasūyārambhap.): II, **19**, 764 (Jarāsandha hurled a mace towards Mathurā; the place where it fell was named *G.*).

Gadāyuddha ("the combat with the mace"). § 10 (Parvasaṅgr.): I, **2**, 346 (i.e. Gadāyuddhaparvan).

[Gadāyuddhaparvan (°*va*)] ("the section relating to the battle with maces"). Cf. Gadāparvan, Gadāyuddha. § 613: Requested by *Dhṛtarāshṭra* (*α*), *Sañjaya* related: *Duryodhana* agreed to fight his foes, one at a time (β); *Yudhishṭhira* granted his request, adding that if he could slay even one of the five *Pāṇḍavas* he would remain king. *Duryodhana* rose from the lake and challenged the *Pāṇḍavas* (γ); *Yudhishṭhira* taunted him with his unfair conduct in slaying *Abhimanyu* (δ) (IX, **32**). *Kṛshṇa* reproved *Yudhishṭhira* for his rashness in staking everything on the result of such a single combat with *Duryodhana* (ϵ); *Bhīmasena* assured *Kṛshṇa* that *Duryodhana* would be no match for him in an encounter with the mace (ζ); *Kṛshṇa* applauded *Bhīma*, and exhorted him to slay *Duryodhana* (η); *Sātyaki*, etc. (θ), applauded *Bhīma*; *Bhīma's* boastful address (ι) to *Yudhishṭhira* and *Duryodhana*; *Duryodhana's* dignified reply, applauded by the *Pāṇḍavas* and *Sṛñjayas*; the elephants began to grunt and the steeds to neigh; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, **33**).—§ 614: When the battle between *Bhīma* and *Duryodhana* was about to commence, *Bala-Rāma* (*b*), having heard that that battle between his two disciples was about to begin, came and was worshipped by the *Pāṇḍavas*, *Kṛshṇa*, etc. (*α*); he said that forty-two days had passed since he departed, having set out under the constellation *Pushya* and come back under the constellation *Çravaṇa*; he was clad in blue robes and of fair complexion. Then that dreadful encounter took place (IX, **34**).—§ 615: Requested by *Janamejaya* (*α*), *Vaiçampāyana* related how *Bala-Rāma* had determined upon and set out (under the constellation *Maitra*) on a pilgrimage to the *tīrthas* on the *Sarasvatī* (β), having let the sacred fire be brought from *Dvārakā* and the priests, and having given away rich donations to everyone who wished for them, accompanied by priests, friends, brahmans, chariots, elephants, steeds, and servants, visiting all the sacred places along her course. In the course of his wanderings he at last came to *Kurukshetra*. Requested by *Janamejaya* (γ), *Vaiçampāyana* related the *Baladevatīrthayātrā* (q.v.) (IX, **35**–**54**). Requested by *Dhṛtarāshṭra*, *Sañjaya* related: Beholding *Bala-Rāma*, *Duryodhana* rejoiced. According to the proposal of *Bala-Rāma*, *Yudhishṭhira* with his brothers and *Duryodhana* proceeded westwards to *Samantapañcaka* on the southern side of the *Sarasvatī*. D. and Cā. praised *Duryodhana*. Description of *Bhīma* and *Duryodhana* (σ). *Duryodhana* told *Yudhishṭhira* (who was standing among his brothers and *Kṛshṇa* and *Rāma*) to behold the battle, protected by the *Kaikeyas*, etc. (π). That large assembly of kings sat down, as did also *Bala-Rāma*, who was worshipped by all around him. *Bhīma* and *Duryodhana* stood inciting each other with violent speeches (IX, **55**). The dispute between the two heroes (ρ). At last *Duryodhana* said, "What is the use of bragging? fight with me," and was applauded by the *Somakas*, etc. The elephants grunted aloud and the steeds neighed repeatedly; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, **56**). Description of the combat; D., G., and men wondered; the *Pāṇḍavas* and the *Somakas* feared; adopting the manœuvre called *Kauçika*, *Duryodhana* baffled *Bhīma's* mace; as *Duryodhana* once fell down to the earth, the *Sṛñjayas* cried aloud, so also did the *Pāṇḍavas*; *Bhīmasena* then had his coat of mail fractured and was prostrated on the ground, but rose, steadying himself with great effort (IX, **57**). *Arjuna* inquired of *Kṛshṇa* about the relative merits of the two combatants; *Kṛshṇa* said that their training had been equal, but *Bhīma* was superior in strength; *Duryodhana* was superior in skill and had had more practice; by fighting fairly *Bhīma* would never succeed in winning, but by fighting unfairly he would surely be able to slay *Duryodhana*, just as the *Asuras* were vanquished by the gods, *Virocana* and *Vṛtra* by *Indra* with the aid of deception; "*Bhīma* has vowed to break the thighs of *Duryodhana* with his mace; let him accomplish that vow of his"; he censured *Yudhishṭhira* for his folly, and quoted a verse uttered by *Uçanas*; "*Duryodhana* has practised with the mace for full thirteen years." *Arjuna* struck his own left thigh before the eyes of *Bhīmasena*, who understood the sign. As *Duryodhana* set his heart on the manœuvre called *dvasthāna* and jumped upwards, *Bhīmasena* hurled his mace at the thighs of *Duryodhana* and fractured them. Portents appeared; showers of blood and showers of dust were poured by *Indra*; a loud noise was made by Y., Rā., and Pç. (description of the portents); the *Pāñcālas* and the *Pāṇḍavas* were filled with anxiety; D., G., Si., and Cā. went away (IX, **58**). The *Pāṇḍavas* and *Somakas* rejoiced; *Bhīmasena* rebuked *Duryodhana*, and touched his head with his left foot, which was censured by *Yudhishṭhira*, who grieved for *Duryodhana* (σ) (IX, **59**); *Baladeva's* wrath was excited upon seeing *Duryodhana* struck below the navel; he rushed on to slay *Bhīma*, but was seized and pacified by *Kṛshṇa* (τ). *Baladeva* praised *Duryodhana* and cursed *Bhīmasena*, and then ascended his chariot and proceeded towards *Dvārakā*. The *Pāñcālas*, etc. (υ), became dejected; *Kṛshṇa* and *Yudhishṭhira*, *Bhīmasena*, etc., and *Duryodhana* spoke about what had passed (IX, **60**) (*Kṛshṇa* asking the *Pāṇḍava* warriors to forbear insulting *Duryodhana*; *Duryodhana's* angry reply to *Kṛshṇa*, charging him with every unfair act in course of the battle; *Kṛshṇa* reminded *Duryodhana* of his own evil acts, and referred to his miserable end as the inevitable consequence of those acts; *Duryodhana's* boast with reference to his end, which he pronounced to be most glorious) (ϕ). Celestial showers descended on *Duryodhana's* head; G., Aps., and Si. praised him. The *Pāṇḍavas* and *Kṛshṇa* became ashamed; but *Kṛshṇa* justified the use of unfair means for the slaughter of the *Kuru* warriors (χ) (IX, **61**). The *Pāṇḍava* warriors proceeded to the *Kuru* camp, which was entirely deserted (ψ); *Kṛshṇa* caused

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Arjuna to take down the *Gāṇḍīva* and his inexhaustible quivers, and then to dismount; then *Kṛshṇa* also dismounted; the celestial ape disappeared, and the chariot (burnt by *Droṇa* and *Karṇa* with the *Brāhma* weapon), with its steeds, etc., was reduced to ashes. *Kṛshṇa* congratulated *Yudhishṭhira* on his victory, and *Yudhishṭhira* attributed that victory to *Kṛshṇa's* power (*ω*). In the encampment of the *Kurus* they found great wealth; at *Kṛshṇa's* suggestion the *Pāṇḍavas* and *Sātyaki* resolved to pass the night at a spot outside the camp, on the banks of the *Oghavatī*. They then dispatched *Kṛshṇa* to *Hāstinapura* in order to pacify the wrath of *Gāndhārī*, and to comfort her and *Dhṛtarāshṭra*. He set out with *Dāruka* upon his chariot, yoked with *Çaibya* and *Sugrīva* (IX, **62**). Asked by *Janamejaya*, *Vaiçampāyana* said that the reason why *Yudhishṭhira* sent *Kṛshṇa* to *Hāstinapura* was his fear that *Gāndhārī*, by means of her ascetic merit, should reduce the *Pāṇḍavas* to ashes, because *Duryodhana* had been slain unfairly (*αα*); "*Vyāsa* will be there." *Kṛshṇa* caused *Dāruka* to equip his chariot, and quickly set out for *Hāstinapura*. He arrived at *Dhṛtarāshṭra's* palace, where *Vyāsa* had arrived before him; he comforted *Dhṛtarāshṭra* (*ββ*) and *Gāndhārī* (*γγ*), who said that her heart had again become steady (*δδ*). Then *Kṛshṇa* came to know the evil that was meditated by *Açvatthāman*, and suddenly took leave, requested by *Dhṛtarāshṭra* and *Gāndhārī* to protect the *Pāṇḍavas*, and proceeded with *Dāruka*. *Vyāsa* comforted *Dhṛtarāshṭra*. *Kṛshṇa* arrived at the camp and informed the *Pāṇḍavas* (IX, **63**). Requested by *Dhṛtarāshṭra*, *Sañjaya* narrated the lamentations of *Duryodhana* while lying on the field with his thighs broken (*εε*); he thought himself happy, and asked *Sañjaya* to bring his message to his parents and to *Açvatthāman*, etc. (*ζζ*) ("you should never place any confidence in the *Pāṇḍavas*"), and took leave of the message-bearers (*εε*); he was confident that *Cārvāka*, the mendicant devotee, would avenge his death. Thousands of men, with eyes full of tears, fled away; the earth trembled, etc. The messengers went and informed *Açvatthāman* and then went away (IX, **64**). *Açvatthāman*, etc. (*ζζ*), came to *Duryodhana*, who lay surrounded by carnivorous animals, etc. *Açvatthāman's* lament and *Duryodhana's* reply (*ηη*); *Açvatthāman* vowed to slay all the *Pāñcālas*; *Duryodhana* let *Kṛpa* install *Açvatthāman* as the *Kuru* generalissimo; then they took leave of *Duryodhana* and left him alone (IX, **65**).

Gādheyī ("the daughter of Gādhi") = Satyavatī: XIII, 242.

Gādhi or **Gādhin**, a king of Kānyakubja, the son of Kuçika and the father of Viçvāmitra and Satyavatī. § 223 (Vāsishṭha): I, **175**, 6651 (*Kānyakubje mahān āsīt pārthivo, Bharatarshabha | Gādhīti viçruto loke Kuçikasyātmasambhavaḥ*, father of Viçvāmitra).—§ 395 (Jamadagni): III, **115**, 10145 (*°iti viçrutaḥ*, went to the woods), 10146 (*°iḥ*, Ṛcīka married his daughter [Satyavatī], having given 1,000 horses as a dowry).—§ 565 (Gālavac.): V, **119**, 4005 (*°eḥ Satyavatīṃ sutāṃ*, repetition from § 395).—§ 574 (Jambūkh.): VI, **9***aa*, 315 (*°eḥ*).—§ 615*n* (Viçvāmitra): IX, **40**, 2296 (*°iḥ*, father of Viçvāmitra), 2299 (do.), 2300 (do., having installed Viçvāmitra on the throne, *G.* went to heaven).—§ 638*b* (Rāmopākhyāna): XII, **49**, 1720 (*Gādhir nāmābharat putraḥ Kauçikaḥ Pākaçāsanaḥ*, Indra was born as *G.*), 1721 (*°iḥ*, Satyavatī was given in marriage to Ṛcīka, cf. § 395), 1722 (*°eḥ*), 1727 (*°iḥ*), 1745 (do., birth of Viçvāmitra).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 205 (*Kuçikasyātmajaḥ . . . G°ir nāma*), 208 (*°iḥ*), (211) (do.), 217 (*°aye*), 218 (*°iḥ*, Satyavatī was given in marriage to Ṛcīka, who had given 1,000 horses as a dowry), 246 (*°bhāryā*, birth of Viçvāmitra).—§ 745*e* (Cyavana-Kuçikasaṃv.): XIII, **56**, 2914 (*°er duhitaraṃ*, i.e. Satyavatī), 2915 (*Viçvāmitraṃ . . . G°eḥ putraṃ*). Cf. Kauçika.

Gādhija ("the son of Gādhi") = Viçvāmitra: IX, 2306 (*V°*), 2311, 2394.

Gādhin, v. Gādhi.

Gādhinandana ("the son of Gādhi") = Viçvāmitra: I, 6663.

Gādhisutā ("the daughter of Gādhi") = Satyavatī: III, 10153.

Gadin = Çiva (1000 names[1]).

Gaganamūrdhan, an Asura. § 92 (Aṃçāvat.): I, **65**, 2532 (among the sons of Danu).—§ 130 (do.): I, **67**, 2646 (incarnate as one of the five Kaikaya princes).

Gahana = Vishṇu (1000 names).

Gaja, a Gāndhāra warrior, the younger brother of Çakuni. § 585 (Bhīshmavadhap.): VI, **90***σ*, 3997 (among six younger brothers of Çakuni (Saubalasyānujāḥ, v. 3995), is slain by Irāvat).

Gajaçiras, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2562.

Gajahan = Çiva (1000 names[2]).

Gajāhvaya ("named after the elephant") = Hāstinapura: II, 2600, 2640; III, 279; V, 6071; XII, †2121 (*puraṃ*); XIV, 370; XV, †439; XVIII, 181.

Gajakarṇa, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).

Gajānīka, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***χ*, 7011 (brother of Virāṭa?).

Gajapura = Hāstinapura: XIII, 7711.

Gajarāja = Airāvata: XII, 8330 (*°vāhanaḥ*, i.e. Indra).

Gajasāhvaya ("named after the elephant") = Hāstinapura: I, 1700 (*svanagaraṃ*), 3000, 4360, 4441 (*purīṃ*), 4460 (*puraṃ*), 4468, 5034, 5149 (*nagaraṃ*); II, 1676, 2647; III, 9, 1348; V, 6092, 7106; XIV, 1476 (*nagaraṃ*), 1479 (do.); XV, 443, 653, 971; XVII, 25.

Gajendra = Airāvata (?): IX, †1074.

Gajendrakarṇa = Çiva (1000 names[1]).

Gajodara, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2562.

Gālava, a ṛshi. § 10 (Parvasaṅgr.): I, **2**, 331 (*caritaṃ G°sya*, i.e. Gālavacarita).—§ 11 (do.): I, **2**, 509 (*maharsheç cāpi caritaṃ . . . G°sya*, do.).—§ 264 (Sabhākriyāp.): II, **4***a*, 110 (among the munis who waited upon Yudhishṭhira).—§ 266 (Çakrasabhāv.): II, **7**, 292 (in the palace of Indra).—§ 376 (Tīrthayātrāp.): III, **85**, 8263 (among the brahmarshis who stayed in expectation of Yudhishṭhira).—§ 565 (Gālavacarita): V, **106**, 3720, 3727 (*muniḥ*), 3732 (disciple of Viçvāmitra), 3733, 3738, 3739, 3740; **107**, 3741, 3743, 3760; **108**, 3761, 3762, 3778; **109**, 3792, 3794, 3799; **110**, 3814, 3820; **111**, 3822, 3830, 3834, 3838, 3839, 3846; **112**, (3850), 3854 (*muniḥ*), (3855), 3869, 3872; **113**, 3874, 3877, 3891, 3894, 3895; **114**, 3896, 3907, 3911; **115**, 3919, 3928, 3931, 3932, 3933, 3936; **116**, 3942, 3944, 3946, 3947, 3951 (*muniḥ*), 3953, 3955, 3958; **117**, (3960), 3965, 3978, 3980; **118**, 3981, 3982, 3989, 3992, 3996, 3997, 4001; **119**, 4002, 4003, 4004, 4006, 4010, 4012, 4016, 4021, 4025 (the history of Gālava).—§ 566 (Yayāti): V, **121**, 4076; **123**, 4116 (all. to § 565).—§ 615 ff (Asita Devala): IX, **50**, 2919 (only C. by error for *Nāradaḥ*).—§ 637 (Rājadh.): XII, **47***η*, 1597 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 699 (Mokshadh.): XII, **288**, 10555 (*°sya ca saṃvādam devarsher Nāradasya ca*), 10556, 10564.—§ 717*b* (Nārāyaṇīya): XII, **343**, 13263 (*Vāmadeçitamārgeṇa*

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matprasadān (i.e. Nārāyaṇa's) *mahātmanā* | *Pāñcālena kramaḥ prāptaḥ tasmād bhūtāt sanātanāt* (i.e. from the horse head of Nārāyaṇa) | *Bābhravyagotraḥ sa babhau prathamaṃ kramapāragaḥ* | *Nārāyaṇād varaṃ labdhvā prāpya yogam anuttamaṃ* | *kramaṃ praṇīya çikshāñ ca praṇayitvā sa Gālavaḥ*).—§ 721*b* (Viçvāmitrop.): XIII, **4***β*, 251 (among the sons of Viçvāmitra). — § 730 (Ānuçāsanik.): XIII, **18**, (1349) (Çiva restored his father to life).—§ 734 (do.): XIII, **26***a*, 1763 (among the ṛshis who came to see Bhīshma). — § 751*b* (Çapathavidhi): XIII, **94***a*, †4551 (*ṛshiḥ*), (4583). Cf. Pañcāla, Pāñcāla.

[Gālavacarita(ṃ)] ("the history of Gālava"; cf. Gālavasya caritaṃ). § 565 (Bhagavady.): In ancient times, in order to try *Viçvāmitra*, who was then engaged in ascetic austerities, *Dharma* in the form of the *Ṛshi Vasishṭha*, and feigning himself hungry, came to his hermitage. *Viçvāmitra* cooked *caru*, but could not approach *Dharma* before his guest had dined with the other hermits. *Dharma* said, "I have already dined; wait here," and went away. *Viçvāmitra*, bearing that food on his head and himself subsisting on air, waited a hundred years, while the ascetic *Gālava* waited on him. Then *Dharma* accepted that food, which was still warm and fresh, and called *Viçvāmitra* a *viprarshi*, whereby he became a *brahman*. *Gālava* repeatedly asked *Viçvāmitra* to take a gift from him as his preceptor, and at last *Viçvāmitra*, seeing his persistency, requested him to give 800 white steeds each with one black ear (V, **106**). *Gālava* got troubled and was gradually reduced to a skeleton. He thought of repairing to *Vishṇu* (or *Kṛshṇa*), when his friend *Garuḍa* came, and said he had spoken to *Vishṇu* in his behalf, and that he would bear him (V, **107**). *Garuḍa* described the East: here *Savitṛ* first rises, and the *tapas* of the *Sādhyas* is performed at eve; . . . the two eyes of *Dharma*; . . . here the daughters of *Daksha* in primeval times gave birth to their children, and here the sons of *Kaçyapa* first multiplied; here *Çakra* was first anointed as king of the gods; here is the *tapas* of *Indra* and the gods, all their religious ceremonies; here the Creator (*bhagavān Lokabhāvanaḥ*) first sang the *Vedas*; here *Sāvitrī* was first said by *Savitṛ* to the reciters of the *Vedas* (*brahmavādishu*), and here the Yajurveda (*yajāṃshi*) was given by *Sūrya*; here the *Soma* juice was first drunk by the gods, etc.; it was here that *Varuṇa*, repairing to *Pātāla*, obtained prosperity (*çriyaṃ*); here the birth, growth, and death of the ancient *Vasishṭha* took place; here first grew the hundred branches (*sṛtayaḥ*) of *oṃ*; here the *Munis* called *dhūmapāḥ* first imbibed the smoke of the *havis*; here the thousand-rayed Sun slays, rising, the wicked and ungrateful men and *Asuras*; here is the gate of the three worlds and the path to heaven and to felicity (V, **108**). *Garuḍa* mentioned the remarkable subjects in the South (*dakshiṇā diç*, so called because *Vivasvat* gave it away as a *dakshiṇā*): *Pitṛpakshas trailokasya*; *Ūshmapāḥ devāḥ*; the *Viçvedevas* with the *Pitṛs*, with whom they equally share the sacrifices in all the worlds; the second door of *Dharma* . . .; the *Devarshis*, *Pitṛlokarshis*, and *Rājarshis*, who dwell here in great happiness . . .; it is the region whither all must repair; . . . there are *Nairṛtāḥ* to be seen by the sinful; the *Gandharvas* chanting on *Mandara* and in the abodes of the *viprarshis*; *Raivata* who, hearing the *Sāmans*, retired to the woods, leaving wife and friends and kingdom; *Sāvarṇi* and *Vāsakṛita* setting a limit to *Sūrya* (the southern tropical circle, PCR.); *Rāvaṇa* soliciting immortality from the gods; *Vṛtra* incurring the enmity of *Çakra*; *Vaitaraṇī* filled with the bodies of persons condemned to hell . . .; reaching this region the sun drops sweet water (i.e. the beginning of the rainy season, Nīl.), and thence, proceeding again to the *Vāsishtha* direction (*Vāsishṭhīṃ kāshṭhāṃ* = the quarter of the seven Ṛshis, i.e. the North, Nīl), once more drops dew (*himaṃ*); there is *Garuḍa* obtaining for food an enormous elephant and tortoise; the great *Ṛshi Cakradhanus*' birth from *Sūrya* took place here (he was afterwards known as *Kapila* who burned *Sagara's* sons); the perfect (*siddhāḥ*) brahmans, named *Çivāḥ*, who fully had mastered the *Vedas*, here obtained liberation (*moksha*); here is *Bhogavatī*, ruled by *Vāsuki*, *Takshaka*, and *Airāvata*. Those that have to journey hither encounter here a thick gloom, so that it cannot be penetrated by either the Sun or by *Agni*; "even thou shalt have to pass this road" (V, **109**). *Garuḍa* mentioned the remarkable subjects and occurrences of the West: *Varuṇa's* origin; his instalment by *Kaçyapa*; the Moon, quaffing all the six juices of *Varuṇa*, becomes young again in the beginning of the bright fortnight; the *Daityas* being routed and bound fast by *Vāyu*; the mountain *Asta*; Night and Sleep; *Çakra* beholding the goddess (*devīṃ*) *Diti* asleep, and cutting off her fœtus, whence sprang the *Maruts*; the roots of *Himavat* stretching towards the eternal *Mandara* (sunk in the Ocean, Nīl.), the end of which is not to be reached by journeying for even 1,000 years; *Surabhi* milking on the shores of the lake with golden lotuses; in the midst of the Ocean the headless trunk of *Svarbhānu*; the chanting of the *Vedas* by *Suvarṇaçiras* (invisible, and whose hair is eternally yellow); *Dhvajavatī*, the daughter of the *muni Harimedhas*, remaining in the air in consequence of *Sūrya's* injunction, 'stay'; . . . the sources of the rivers; here, in the abode of *Varuṇa*, are the waters of the three worlds; the abode of *Ananta*, and of *Vishṇu*, and of *Pavana* (the friend of *Agni*), and of the *Maharshi Kaçyapa Mārīca* (V, **110**). The North (*uttara*) has its name from saving (*uttāraṇa*) from sin; it is also called *madhyama*, i.e. between the East and the West. None can live there that is unamiable, etc. *Garuḍa* mentioned its remarkable subjects and places: *Badarī*, the asylum of *Nārāyaṇa*, *Kṛshṇa*, *Jishṇu*, and *Brahmán*; *Maheçvara* with the effulgence of the *Yugānta* fire; *Purusha* dwelling with *Prakṛti*, invisible to *munis*, D. with I., G., Y., and Si., except *Nara* and *Nārāyaṇa*; there *Vishṇu* appears alone, having 1,000 heads and 1,000 legs; there *Candramas* (the Moon) was installed in the sovereignty over the *brahmans*; *Mahādeva* receiving *Gaṅgā* on his head; *Devī* practising austerities for obtaining *Maheçvara*; *Kāma*; the wrath (of *Çiva*, PCR.); here took place *Kubera's* instalment, on the breast of *Kailāsa*, in the sovereignty of Rā., Y., and G.; *Caitraratha*; here is the asylum of the *Vaikhānasas*; *Mandākinī*; *Mandara*; *Saugandhikavana*, guarded by *Nairṛtas*; the plantain forest (*kadalī-skandhaṃ*), etc.; the *Siddhas*; the seven *Ṛshis* with *Arundhatī*; *Svāti*; *Brahmán* near *Yajña* . . . the *munis* named *Dhāmā* (? so B.) (whose origin, etc., are not known) guarding *Gāyantikādvāra* (B. *Gaṅgāmahādvāraṃ*); the man who passes beyond them will certainly meet with destruction, except *Nārāyaṇa* and *Nara* or *Jishṇu*; here is *Kailāsa*, the abode of *Ailavila*; the origin of the ten *Apsarases Vidyutprabhāḥ*; *Vishṇupada*, made by *Vishṇu*, when he, in his covering the worlds with three steps, stepped on the northern region; here took place king *Marutta's* sacrifice at *Uçīrabīja*, by the side of the golden lake; here was *Himavat's* gold mine, that exhibited itself to the *viprarshi Jīmūta*, who gave away the whole wealth to the brahmans, and had it called after his name (*Jaimūta*); here morning and evening the *Lokapālas*

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(*diçāṃ pālāḥ*) proclaim "what business of what person shall we do?"; it is called *uttara* (North) because it is superior (*uttara*) to all (V, **111**). At the request of *Gālava*, *Garuḍa* carried him (description) to the East, and laughed at his foolish thoughts of casting away his life. At the mountain *Ṛshabha* they rested for some time (V, **112**). On the peak of the *Ṛshabha* they met with a brahman lady, *Çāṇḍilī*, engaged in penances; she gave them cooked food; they fell asleep. As *Garuḍa* awoke, his wings had fallen off. It was because he had, out of pity, thought of carrying the lady to the place where *Mahādeva*, *Vishṇu*, etc. (*a*), live together. She gave him his wings back, having warned him not to contemn women, and they set out, but failed to find the steeds. *Viçvāmitra* met them, and said the time had already passed, but promised to wait for some time more (V, **113**). *Garuḍa* explained the etymology of *hiraṇya* (gold) and *dhana* (wealth), and why gold is not easily obtainable (see the note of PCR. from Nīl.); it is guarded by the *Ajaikapād-Ahirbradhnāḥ* and by *Dhanada* (i.e. *Kubera*). They went to *Garuḍa's* friend, the *Rājarshi Yayāti Nāhusha* (of the Lunar race), in *Pratishṭhāna*, and told him the matter, and that *Gālava*, when he had paid off his debt, would devote himself to severe ascetic penances and give *Yayāti* a portion of his wealth of asceticism; "as many hairs as there are in a horse's body, so many regions of bliss are attained by him that gives away a horse" (V, **114**). *Yayāti*, the performer of 1000 sacrifices, the liberal ruler of all the *Kāçis*, in view of the fact that they had come to him, passing over all the kings of the Solar race, not having the steeds, gave to *Gālava* his daughter *Mādhavī*, always solicited by gods, men, and *Asuras*. *Garuḍa* went away to his own abode, and *Gālava* offered *Mādhavī* to king *Haryaçva* of *Ikshvāku's* race at *Ayodhyā*, who was desirous of offspring (V, **115**), on the condition that he gave as her dower the 800 steeds of the kind wanted. *Haryaçva* had but 200 steeds of this kind; he therefore got the maiden—who by a brahman had been granted the boon that after each delivery she would be a maiden again—in order to beget only one son upon her, for his 200 steeds. This son was *Vasumanas*. Then *Gālava* offered her to king *Divodāsa* (V, **116**), the *Kāçi* king, son of *Bhīmasena*. The same arrangement was made as with *Haryaçva*. She bore him *Pratardana* (V, **117**). Then *Gālava* came to king *Uçīnara* in the city of the *Bhojas*, with whom the same arrangement was made. To him she bore *Çibi*. Then *Gālava* took the maiden and went to see *Garuḍa* (V, **118**). *Garuḍa* said that the remaining 200 steeds were unobtainable. For in days of yore *Ṛcīka* sought at *Kānyakubja Gādhi's* daughter *Satyavatī* in marriage, and was requested by *Gādhi* to give 1000 steeds of this kind. *Ṛcīka* obtained them at *Açvatīrtha*, and gave them to the king. Performing the sacrifice *Puṇḍarīka*, the king gave them away to the *brahmans*. The three kings had each purchased 200 of them from the *brahmans*, but the remaining 400, while being transported over the *Vitastā*, were taken by the river (so B.). *Viçvāmitra*, instead of obtaining the 200 steeds wanting, begot *Ashṭaka* upon *Mādhavī*, and gave him the steeds; *Ashṭaka* then went to a certain city (*puraṃ prāyāt tadā Somapuraprabhaṃ*) and *Kauçika* (i.e. *Viçvāmitra*) to the woods. *Gālava* dismissed *Garuḍa*, and returning the maiden to her father, he went into the woods (V, **119**). *Yayāti* went to a hermitage on the confluence of the *Gangā* and *Yamunā*, taking *Mādhavī*, *Puru*, and *Yadu* with him, desirous of again disposing of his daughter in a *svayaṃvara*. There was assembled a vast concourse of N., Y., G., men, etc., and numerous *Ṛshis* resembling *Brahmán* himself. *Mādhavī* selected the forest as her lord, practised *tapas*, and adopted a deer's mode of life (*mṛgacāriṇī*). King *Yayāti* died after having lived for many thousands of years. The progeny of *Puru* and *Yadu* multiplied greatly. *Yayāti*, resembling a *maharshi*, enjoyed the highest bliss in heaven for many thousands of years. On one occasion, while seated among the *Rājarshis* and *Maharshis*, king *Yayāti* mentally disregarded all the gods and *Ṛshis* and men. *Indra* at once read his heart; the dwellers of heaven did not longer know him, and he was soon divested of his splendour (V, **120**). For continuation v. Yayāti (§ 566).

Gālavasambhava ("born from Gālava") = Prākçṛṅgavat: IX, 2992.

Gālavi ("the son of Gālava") = Prākçṛṅgavat: IX, 2995, 2997.

Gama = Çiva (1000 names[1–2]).

Gambhīra = Çiva (1000 names[2]).

Gambhīrabalavāhana = Çiva (1000 names[2]).

Gambhīraghosha = Çiva (1000 names[2]).

Gaṇa = Çiva (1000 names[2]).

Gaṇā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2645.

Gaṇādhipa = Çiva (1000 names[1]).

Gaṇādhyaksha = Çiva: X, 258; XII, 10421 (1000 names[1]).

Gaṇakāra = Çiva (1000 names[2]).

Gaṇakartṛ = Çiva (1000 names[2]).

Gaṇanayaka = Gaṇeça: I, 77.

Gaṇapati = Çiva (1000 names[2]).

Gaṇḍā, the wife of the çūdra Paçusakha. § 750*b* (Bisastainyop.): XIII, **93**, 4417, (4446), (4499), (4530).

Gaṇḍaka, pl. (°*āḥ*), a people. § 280 (Bhīmasena): II, **29**, 1062 (in the east, vanquished by Bhīmasena on his digvijaya).

Gaṇḍakaṇḍa, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).

Gaṇḍakī, a river. § 221*b* (Gaṅgā): I, **170**, 6455.—§ 276 (Jarāsandhavadhap.): II, **20**, 794 (crossed by Kṛshṇa, etc., on their way from Indraprastha to Girivraja). — § 370 (Tīrthayātrāp.): III, **84**, 8091 (*sarvatīrthajalodbharaṃ*, a tīrtha).—§ 574 (Jambūkh.): VI, **9**λ, 325 (among the rivers of Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7647.

Gaṇḍalin = Çiva (1000 names[2]).

Gaṇḍasāhvayā, a river. § 494 (Āṅgirasa): III, **222**, 14230 (among the rivers who are mothers of fires, = Gaṇḍakī?).

Gandha[1] (personif.), II, 438.—[2] = Çiva (1000 names[1]).

Gandhadhārin = Çiva (1000 names[2]).

Gandhakālī = Satyavatī: I, ††3801 (C. has by error *Gabdha*°).

Gandhamādana, a mountain. § 11 (Parvasaṅgr.): I, **2**, 451, 452, 462.—§ 43 (Garuḍa): I, **30**, 1392 (*parvataçreshṭhaṃ*, there Kaçyapa was engaged in austerities).—§ 48 (Çesha): I, **36**, 1567 (there Çesha performed austerities).—§ 184 (Pāṇḍu): I, **119**, 4637 (having crossed Himavat, Pāṇḍu went to *G.*).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 412 (among the mountains in the palace of Kubera).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 471 (Kṛshṇa dwelt 10,000 years on *G.*).—§ 330 (Indradarçana): III, **37**, 1496 (on the way to the world of Indra Arjuna crossed Himavat and *G.*).—§ 419 (Gandhamādanapr.): III, **140**, 10861 (the Pāṇḍavas set out for *G.*).—§ 420 (do.): III, **141**, 10892 (*b*: *G.* cannot be reached by means of vehicles, nor by bad people; the impure alone meet with flies, gadflies, etc.), 10898.—§ 423 (do.): III, **143**, 10964 (*b*: *G.* is inhabited by ṛshis, Siddhas,

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gods, Gandharvas, Apsarases, and Kinnaras), 10969, 10985.—§ 423 (do.): III, **145**, 11015.—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11084, 11088 (*b*: *G.* is frequented by Kinnaras, Yakshas, Gandharvas, gods, Brahmarshis, and Apsarases), 11099, 11119 (°*sānushu*, on *G.* Bhīmasena met with Hanūmat).—§ 432 (Saugandhikāharaṇap.): III, **152**, 11337 (near *G.* Bhīmasena slew the Krodhavaças).—§ 435 (do.): III, **155**, 11429 (°*sānushu*).—§ 436 (Yakshayuddhap.): III, **158**, 11540, 11542 (the hermitage of Vṛshaparvan was situated on the slope of Himavat and near *G.*).—§ 436*b* (do.): *G.* is frequented by Kimpurushas, Siddhas, Cāraṇas, Vidyādharas, Kinnarīs, etc. (very copious description): III, **158**, 11561, 11563, 11571, 11582 (°*sānushu*), 11600 (°*kānanaṃ*), 11603 (°*sānushu*), 11608.—§ 436 (do.): III, **159**, 11656.—§ 437 (do.): III, **160**, 11662, 11702 (°*sambhavaḥ . . . mārutaḥ*, Bhīma there slew the Rākshasa Maṇimat, etc.).—§ 438 (do.): III, **161**, 11768.—§ 440 (do.): III, **164**, 11902 (Arjuna came from the world of Indra to *G.*).—§ 446 (Nivātakavacayuddhap.): III, **174**, 12283.—§ 459 (Mārkaṇḍeyas.): III, **188**, 12918 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 512 (Ghoshayātrāp.): III, **244**, 14965 (°*vāsinaḥ*, i.e. the Gandharvas).—§ 526 (Rāmopākhyānap.): III, **275**, 15901 (°*parvate*, the abode of Viçravas), 15921 (having lost Laṅkā, Kubera began to live on *G.*).—§ 535 (Setubandhana): III, **283***a*, 16273 (°*vāsī . . . Gandhamādanaḥ*).—§ 561*e* (Bhīma): V, **50**, 1991 (*Kṛshṇāyāç caratā prītiṃ yena*—i.e. Bhīma—*Krodhavaçā hatāḥ | praviçya vishamaṃ ghoraṃ parvataṃ G°ṃ*, all. to § 432 or § 437).—§ 561 (Yānasandhip.): V, **64**, 2471 (description).—§ 563 (Dambhodbhavop.): V, **96**, 3462 (on *G.* Nara and Nārāyaṇa practised austerities), 3464.—§ 570*d* (Rukmin): V, **158**, 5352 (*Kimpurushasiṃhasya G°vāsinaḥ*, i.e. Druma).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5501 (*āruruksur yathā mandaḥ parvataṃ G°ṃ*); **161**, 5546 (do.).—§ 574 (Jambūkh.): VI, **6**, 203 (*paraṃ Mālyavataḥ*), 204 (the half-verse not in B.).—§ 574*e* (do.): On the summits of *G. Kubera*, the lord of the *Guhyakas*, many *Rākshasas* and *Apsarases* live in joy. Beside *G.* there are many smaller mountains and hills. The measure of human life there is 11,000 years. There the men are cheerful and endued with great energy and strength, and the women are all of the complexion of the lotus and highly beautiful: VI, **6**, 229, 230.—§ 574 (Jambūkh.): VI, **9**$_K$, 318 (among the seven *kulaparvatāḥ* in Bhāratavarsha; B., however, has *Rkshavān*).—§ 581 (Bhīshmavadhap.): VI, **65**, 2939 (on *G.* the gods, ṛshis, etc., worshipped *Pitāmaha*, i.e. Brahmán).—§ 585 (do.): VI, **92**, 4099 (*āçīvishā iva kruddhāḥ parvate G°e*).—§ 599 (Jayadrathavadhap.): VII, **125**, 5022 (*mahāmegho yathā varshaṃ vimuñcan G°e*).—§ 600 (Ghaṭotkacavadhap.): VII, **183**, 8324 (°*yātrāyāṃ durgebhyaç ca sma tāritāḥ | Pāñcālīñ ca pariçrāntā(ṃ) pṛshṭhenodvahatātmanā*, sc. Ghaṭotkaca, all. to § 423).—§ 603*d* (Tripura): VII, **202**, 9562 (Çiva made *G.* and Vindhya his *vaṃçadhvajau* when he proceeded against Tripura).—§ 607 (Karṇap.): VIII, **45**, 2104 (protected by Guhyakas).—§ 611 (Çalyap.): IX, **11**, 584 (*yayā māyāmayān dṛptān subahūn G°e | jaghāna Guhyakān kruddho mandarārthe mahābalaḥ*, sc. Bhīmasena, all. to § 432 or § 437).—§ 638*b* (Rāmopākhyāna): XII, **49**, 1748 (Rāma gratified Mahādeva on *G.*).—§ 717*b* (Nārāyaṇīya): XII, **335**, 12662; **343**, 13267 (the Rshis Nara and Nārāyaṇa practised austerities on *G.* (in Badarī)); **344**, 13336 (do.).—§ 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **21**, 1526 (in the north).—§ 733*e* (Indratoyā): XIII, **25**, 1698 (°*sannidhau Indratoyāṃ*).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6850 (Sanatkumāra, etc., dwell on *G.*).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7658.

Gandhamādana[2], a monkey chief. § 535 (Setubandhana): III, **283***a*, 16273 (dwelt on the mountain Gandhamādana, came with 100,000 crores of monkeys to Rāma).

Gandhamādana[3] = Rāvaṇa(?): II, 410 (*Rākshasādhipatiḥ*?).

[Gandhamādana-praveça(ḥ)] ("proceeding to the Gandhamādana"). § 419 (cf. Tīrthayātrāp.): *Yudhishṭhira* in vain proposed that *Bhīma* should return with *Kṛshṇā*, *Sahadeva*, *Dhaumya*, the charioteers, cooks, etc., to *Gaṅgādvāra*, while *Yudhishṭhira* should proceed with *Nakula* and *Lomaça*. *Bhīma* promised to carry *Kṛshṇā* and the twins. *Kṛshṇā* said that she would be able to go. They entrusted to the *Pulinda* king (v. 10866, *Kulindānāṃ*) *Subāhu* on the *Himavat* (inhabited by *Kirātas*, *Taṅgaṇas*, and *Pulindas*), the servants *Indrasena*, etc., the cooks and stewards, and *Draupadī's* accoutrements, and began to proceed (III, **140**).—§ 420: *Yudhishṭhira* complained to *Bhīma* that he had not seen *Arjuna* for five years. They now should, in company with brahmans of strict vows, enter *Gandhamādana* (*b*), etc. (III, **141**).—§ 421: Exhorted by *Lomaça*, when they were about to go to the mountain *Mandara* (*b*), they adored *Ākāçagaṅgā* (v. 10902, read with B. *puṇyā* for *puçyā*) (*c*), and then proceeded with the *ṛshis*.—§ 422: Then they saw the bones of the *Daitya Naraka* (*b*) like to a white mountain.—§ 422 *bis*: Varāhāvatāra (q.v.), III, **142**.—§ 423: As they, with the brahmans, entered *Gandhamādana* (*b*) a terrible wind arose, followed by showers of rain, lightning, and torrents, during which they took shelter under trees, etc., *Sahadeva* carrying the sacred fire (*agnihotrāṇi*). When the tempest was over and the sun reappeared, they continued their journey (III, **143**). When they had proceeded only a *kroça*, *Draupadī* sank down. *Nakula* ran forward and supported her, and the others hastily came, and *Yudhishṭhira* took her on his lap and lamented. *Dhaumya* and the other brahmans comforted and blessed him, and by reciting *mantras* capable of dispelling *Rākshasas*, and by performing ceremonies, while she was touched and fanned by the *Pāṇḍavas*, they made her regain her senses. The twins pressed her feet with their hands. *Bhīma* promised *Yudhishṭhira* to carry them all over the snowy mountains, "or *Ghaṭotkaca* will carry us all." With *Yudhishṭhira's* permission *Bhīma* thought of *Ghaṭotkaca*, who immediately came and was embraced by *Bhīma* (III, **144**). *Ghaṭotkaca* carried *Kṛshṇā* through the air, and hundreds of other *Rākshasas* carried the *Pāṇḍavas* and the brahmans, while *Lomaça* moved along the path of the *Siddhas*. So they proceeded through regions inhabited by *Mlecchas*, *Vidyādharas*, monkeys, *Kinnaras*, *Kimpurushas*, *Gandharvas*, etc., and the northern *Kurus*, towards *Kailāsa* and *Badarī* (*c*), where they were received by the numerous *ṛshis*, and where they dwelt, beholding *Maināka*, *Hiraṇyaçikkara*, *Bindusaras*, and *Bhāgīrathī*, and offering oblations, etc. (III, **145**).

Gandhapāḥ, a class of gods. § 730 (Ānuçāsanik.): XIII, **18**λλ, †1372.

Gandhapālin = Çiva (1000 names[2]).

Gāndhāra, pl. (°*āḥ*), a people. § 304 (Anudyūtap.): II, **77**, 2552 (°*āṇāṃ yaçohara*, i.e. Çakuni).—§ 562 (Bhagavadyānap.): V, **94**, 3379 (*Gāndhārarājaḥ Çakunir G°air abhirakshitaḥ*).—§ 574 (Jambūkh.): VI, **9***μ*, 361 (among the peoples of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, **20**, †748 (followed Çakuni).—§ 578 (Bhīshmavadhap.): VI, **45**[22], 1744 (five Gāndhāras fought with the five Kaikeya princes); **51***σ*, 2104 (followed Bhīshma).—§ 580 (do.): VI, **58**[1],

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2468 (*saha-Saubalāḥ*, fought with Sātyaki and Abhimanyu). —§ 582 (do.): VI, 71[10]γ, 3132.—§ 585 (do.): VI, **90**, 4000 (i.e. Gaja, etc., the brothers of Çakuni).—§ 589 (Droṇābhishekap.): VII, 4β, 120 (had formerly been vanquished by Karṇa).—§ 592 (Saṃçaptakavadhap.): VII, 20ζ, 802 (in the back of Droṇa's garuḍavyūha); **30**, 1306 (*Saubalapramukhān*), 1307 (500 Gāndhāras slain by Arjuna).—§ 593 (Abhimanyuvadhap.): VII, **49**, 1933 (seventy-seven Gāndhāras, followers of Kālikeya, slain by Abhimanyu).—§ 598 (Jayadrathavadhap.): VII, **87**, 3102 (follow Jayadratha).—§ 604 (Karṇap.): VIII, 8η, 235 (had formerly been vanquished by Karṇa and caused to pay tribute to Duryodhana); 9ϑ, 283 (do.).—§ 607 (do.): VIII, 44λ, 2070; **45**, 2078 (follow bad practices).—§ 608 (do.): VIII, **79**, 4040 (had formerly been vanquished by Karṇa); **95**, 4969 (*°ānāṃ sahasreṇa Çakuniḥ parivāritaḥ*).—§ 611 (Çalyap.): IX, **19**, 1019 (*nihate Saubale vīre G°eshu ca*).—§ 613 (Gadāyuddhap.): IX, 33η, 1913 (mentioned among the slain).—§ 641 (Rājadh.): XII, 65ϑ, 2429; 101ο, 3735 (*°āḥ Sindhusauvīrā nakharaprāsayodhinaḥ*).—§ 664 (Mokshadh.): XII, 207ϑ, 7560 (*uttarāpathajanmānaḥ . . . Yauna-Kāmboja-G°āḥ*).—§ 785 (Anugītāp.): XIV, **83**, 2484 (*°vishayaṃ*); **84**, 2486 (*Çakunes tanayo G°ānāṃ mahārathaḥ*), 2492, 2493, 2498 (caused by Arjuna to pay tribute when he followed the sacrificial horse); **85**, 2512 (*°vishaye*).—§ 793 (Mausalap.): XVI, **6**, 159 (had been vanquished by Kṛshṇa). Cf. Gāndhāraka, pl.; Gāndhari, pl.

* **Gāndhāra**[1], name of a note: IV, 515; XII, 6859; XIV, 1419.

Gāndhāra[2] = Çakuni: II, 2529 (*°vidyayā*); IV, 1577 (*Ç°*); IX, 1464.

Gāndhāra[3] = Çiva (1000 names[2]).

Gāndhāra, dual (*°au*) = Acala and Vṛshaka: VII, 1311.

Gāndhārādhipati, a certain king of the Gāndhāras. §407 (Māndhātrup.): III, **126**, 10465 (*Somakulotpannaḥ*, slain by Māndhātṛ).

Gāndhāraka[1], pl. (*°āḥ*), a people = Gāndhāra, pl. § 589 (Droṇābhishekap.): VII, 7γ, 180 (*vimalaprāsayodhibhiḥ*, followed Çakuni).—§ 599 (Jayadrathavadhap.): VII, **95**, 3532 (*saptaçataiç cāpaçaktyasipāṇibhiḥ*).—§ 607 (Karṇap.): VIII, **40**, 1845 (*Madrakeshu ca saṃsṛshṭaṃ çaucaṃ G°eshu ca*).

Gāndhāraka[2], adj. ("originating from the country of the Gāndhāras"). § 611 (Çalyap.): IX, **28**, 1545 (*açvaiḥ*).

Gāndhāramukhya, dual (*°au*) = Acala and Vṛshaka: V, 5809.

Gāndhārapati ("lord of the Gāndhāras") = Çakuni: VIII, †4065, †4323.

Gāndhārarāj ("king of the Gāndhāras") = Çakuni: VII, 1609.

Gāndhārarāja[1] (do.) = Çakuni: I, 146; III, 14816 (*Ç°*), 17309; V, †31, †854 (*Ç°*), †895 (*Çakuniḥ Pārvatiyaḥ*), 3379 (*Ç°*), 7609 (do.); VI, †748 (*Çakuniḥ Pārvatīyaiḥ sārdhaṃ Gāndhāraiḥ*); VII, 1504 (*Kitavaḥ*), 8901 (*Ç°*); VIII, †200, †3812, 4872; IX, 164, 1208, 1209; XI, 698.

Gāndhārarāja[2] (do.) = Subala: I, 4373; VII, 1303 (*°sya sutau . . . Vṛshakācalau*).

Gāndhārarāja[3] (do.) = the father of Gāndhārī[4], the wife of Kṛshṇa: VII, 391 (*°sya sutāṃ*, i.e. Gāndhārī[4]).

Gāndhārarāja[4] (do.) = the son of Çakuni: XIV, 2485 (*Çakuniputreṇa*), 2504 (*°sya janani*).

Gāndhārarājaduhitṛ ("daughter of the king of the Gāndhāras") = Gāndhārī[1]: I, 4524.

Gandhārarājaputra ("son of the king of the Gāndhāras") = Çakuni: I, 2440 (*Ç°*).

Gāndhārarājaputra (do.) = the son of Çakuni: XIV, 2499.

Gandhārarājasya putra(ḥ) (do.) = Çakuni: I, 4377 (*Ç°*).

Gāndhārarājasya putra(ḥ) (do.) = Çakuni: IX, 972 (*Ç°*), 1204 (*Ç°*).

Gāndhārarājasya suta(ḥ) (do.) = Çakuni: V, †35.

Gāndhāri = Duryodhana, q.v.

Gāndhāri, pl. (*°ayaḥ*), a people (= Gāndhāra, pl.). § 608 (Karṇap.): VIII, 46γ, 2135 (followed Çakuni and Ulūka).

Gāndhārī[1], the daughter of the Gāndhāra king Subala, the wife of Dhṛtarāshṭra[1], and the mother of Duryodhana, etc. § 4 (Anukram.): I, **1**, 99, †214.—§ 11 (Parvasaṅgr.): I, **2**, 585, 587, 611.—[§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2441 (*Duryodhanasya jananī*).]—[§ 132 (Aṃçāvat.): I, **67**, 2794 (*Subalātmajā*, incarnation of the goddess Mati).]—§ 157 (Pūruvaṃç.): I, **95**, 3809 (*tatra Dhṛtarāshtrasya rājñaḥ putraçataṃ babhūva G'yāṃ varadānād Dvaipāyanasya*, all. to § 180).—§ 174 (Dhṛtarāshṭravivāha): I, **110**, 4371 (*Subalātmajāṃ*), 4372, 4374, 4375, 4380 (*G.*, who from Çiva had obtained the boon that she should have 100 sons, was married to Dhṛtarāshṭra; because Dhṛtarāshṭra was blind, *G.* bandaged her eyes).—§ 180 (Gāndhārīputrotpatti): I, **115**, 4483, 4485, 4486, 4489, 4491, 4493, (4497), 4520 (birth of the 100 sons of *G.* and Dhṛtarāshṭra).—§ 181 (Duḥçalotpatti): I, **116**, 4530 (mother of Duḥçalā).—§ 190 (Pāṇḍavotpatti): I, **123**, 4759.—§ 192 (do.): I, **124**, 4838.—§ 194 (Pāṇḍu): I, **126**, 4912.—§ 208 (Astradarçana): I, **134**, 5326, 5346.—§ 213 (Jatugṛhap.): I, **143**, 5709 (C. by error *Ga°*).—§ 298 (Dyūtap.): II, **58**, 2018, 2020.—§ 303 (Anudyūtap.): II, **75**, 2479, 2489 (recommended Dhṛtarāshṭra to abandon Duryodhana).—§ 307 (do.): II, **81**, 2690.—§ 314 (Āraṇyakap.): III, **9**, 324.—§ 515 (Karṇadigvijaya): III, **254**, 15264, 15270.—§ 516 (Duryodhanayajña): III, **256**, 15302.—§ 522 (Draupadiharaṇap.): III, **271**, 15758 (mother-in-law of Jayadratha, cf. I, **117**).—§ 561 (Yānasandhip.): V, **67**, †2518, 2520; **69**, 2546, (2547) (rebuked Duryodhana).—§ 567 (Bhagavadyānap.): V, **124***a*, 4125; **125**, 4205; **129**, 4310, 4314, 4315, 4317, (4318), 4327 (rebuked Duryodhana).—§ 569 (do.): V, **141**, 4806; **147***o*, 4963, 5000; [**148**, (rebuked Duryodhana)]; **149**, 5040; **150**, 5077, 5083.—§ 578 (Bhīshmavadhap.): VI, **49**, 1994.—§ 585 (do.): VI, **88***κ*, 3926; **89***μ*, 3937.—§ 604 (Karṇap.): VIII, **4***ε*, 77 (lamented for Karṇa).—§ 608 (do.): VIII, **96**, 5036 (do.), 5038.—§ 609 (Çalyap.): IX, **1**, 23 (do.), 42, 50, 52 (*G.'s* lament when she is informed of the result of the battle).—§ 615 (Gadāyuddhap.): IX, **62**, 3501, 3502; **63**, 3503, 3512, 3513, 3515, 3525, 3529, 3530, 3531, 3539, 3554, (77), 3561, 3567, 3571, 3572, 3576 (comforted by Kṛshṇa after the slaughter of Duryodhana); **64**, 3618.—§ 616 (Sauptikap.): X, **2**, 101; **9**, 508, 512 (*hataputrā*).—§ 618 (Jalapradānikap.): XI, 1γ, 29; 8ζ, 222 (*Kaler aṃçaḥ samutpanno G'yā jaṭhare*, sc. as Duryodhana); **10**, 270, 272; **11***ε*, 293; **14**, 360, 361, 366, 368, 369, 372, (373); **15**, 381, (392), 400, (402), 405, 409, 413, 421 (*G.*, by a wrathful glance of her eyes, burnt the nail of a toe of Yudhishṭhira).—§ 619 (Strīvilāpap.): XI, **16**, 427 (saw with her spiritual eye the slaughter of the Kurus); 17β, 487, 489; 18γ, (519); 19*δ*, (547); **20***ε*, (568); **21**, (603); 22η, (617); 23ϑ, (635); **24***ι*, (677); **25***κ*, (706), 742, (744), 752 (having lamented for the dead warriors, *G.* cursed Kṛshṇa that he and his kinsmen should perish after thirty-six

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years). — § 620 (Çrāddhap.): XI, **26**, 756, 761. — § 635 (Rājadh.): XII, **37**, 1383.—§ 637 (do.): XII, **40***a*, 1448; **42***γ*, 1494; **45***ε*, 1542.—§ 776 (Ānuçāsanik.): XIII, **167**, 7704. — § 777 (Svargārohaṇik. p.): XIII, **168**, 7714. — § 778 (Açvamedhikap.): XIV, **1**, 9.—§ 783 (Anugītāp.): XIV, **52**, 1505, 1506 (*°paricārakāḥ*), 1507.—§ 785 (do.): XIV, **71***π*, 2060 (*Subalātmajāṃ*); **78**, 2294; **84**, 2508.—§ 787 (Āçramavāsap.): XV, **1**, 2, 8, 11; **2**, 40, 45 (*Saubaleyī*), 47, 57; **3**, 65, 71, 80, 85, 87, 91, 94, 96, 111, 121, 126, 137; **4**, 150, 163; **5**, 170, 174; **8**, 262, 263, 265, 275, 278; **9**, 291, 300; **10**, 306, 355; **14**, 424; **15**, 429, 436 (retired to the woods with Dhṛtarāshṭra and Kuntī); **16**, 449, 457; **18**, 498, 502, 514; **19**, 523, 525, 534; **20**, 553, 555, 570.—§ 788 (do.): XV, **21**, 578, 584; **22**, 598, 608; **24**, 645, 649, 654; **27***δ*, 730; **28**, 744.—§ 789 (Putradarçanap.): XV, **29**, 778, 782, 800, 814; **31**, 843; **32**, 870, 885 (sees her dead sons arise from the Gaṅgā).—§ 791 (do.): XV, **36**, 981, 983, 984, 1005.—§ 792 (Nāradāgamanap.): XV, **37**, 1017, 1021, 1024, 1027, 1039, 1041, 1045, 1049, 1051 (together with Dhṛtarāshṭra and Kuntī, *G.* burnt to death in a wood flagration); **38***α*, 1062; **39**, 1090, 1092 (the funeral rites of *G.*, etc., are performed).—§ 793 (Mausalap.): XVI, **2**, 53 (the curse of *G.* (cf. XI, **25**) is fulfilled); **4**, †122 (do.); **6***κ*, 163 (do.).—§ 795 (Svargārohaṇap.): XVIII, **5***μ*, 161 (in heaven).

Cf. also the following synonyms:—

Gāndhārarājaduhitṛ, q.v.

Saubaleyī ("the daughter of Subala"): I, 4496, 4499, 4526; IX, 3561; XV, 45 (*G°*), 503.

Saubalī (do.): I, 4504, 4536.

Subalajā (do.): XV, 25.

Subalasya putrī (do.): V, †5031.

Subalasyātmajā (do.): I, 4367.

Subalātmajā (do.): I, 2794 (incarnation of Mati), 4371 (*G°*); II, †2402; XI, 442; XIV, 2060 (*G°*).

Gāndhārī[2], wife of Ajamīḍha. § 156 (Pūruvaṃç.): I, **95**, ††3790.

Gāndhārī[3], a goddess. § 506 (Skandayuddha): III, **231**, 14562 (followed Pārvatī).

Gāndhārī[4], wife of Kṛshṇa. [§ 589 (Droṇābhishek.): VII, **11***μ*, 391 (*tathā Gāndhārarājasya sutāṃ vīraḥ svayaṃvare | nirjitya pṛthivīpālān avahat Pushkarekshaṇaḥ*—i.e. Kṛshṇa | *amṛshyamāṇā rājāno yasya jātyā hayā iva | rathe vaivāhike yuktāḥ pratodena kṛtavraṇāḥ*).] —§ 793 (Mausalap.): XVI, **7***μ*, 249 (among the wives of Kṛshṇa who ascended his funeral pyre).

Gāndhārīputra = Duryodhana, q.v.

[Gāndhārīputrotpatti(h)] ("birth of Gāndhārī's sons"). § 180 (Sambhavap.): One day *Dvaipāyana*, gratified with *Gāndhārī's* hospitality, granted her the boon that she should have 100 sons (cf. § 174). She had borne the burden in her womb for two years, when she heard that *Kuntī* had brought forth a son; she then struck her womb violently, and there came out a hard mass of flesh like an iron ball. When she was about to throw it away, *Vyāsa* appeared and caused her to put the ball of flesh, sprinkled with cool water and divided into 101 parts (each of the size of a thumb), into 101 pots filled with clarified butter, which were placed in a concealed spot. After having said that she should open the covers of the pots after two years, *Vyāsa* retired to *Himavat* in order to devote himself to asceticism. *Duryodhana* was younger than *Yudhishṭhira*, being born on the same day as *Bhīma*. As soon as *Duryodhana* was born he began to cry like an ass, and ill-portending omens appeared. *Vidura*, etc., in vain told *Dhṛtarāshṭra* to abandon him. Within a month the 100 sons of *Dhṛtarāshṭra* and one daughter were born. During the pregnancy of *Gāndhārī*, *Dhṛtarāshṭra* begot the *Karaṇa Yuyutsu* upon a maidservant of the *Vaiçya* class (I, **115**).

Gandharva[1], pl. (*°āḥ*), the celestial musicians or singers. § 4 (Anukram.): I, **1**, 105 (1,400,000 verses of the Mhbhr. are known among the *G.*), 106 (Çuka recited the Mhbhr. to the *G.*, the Yakshas, and the Rakshases), †165 (all. to § 512). —§ 11 (Parvasaṅgr.): I, **2**, 369, 470 (all. to § 512).—§ 18 (Paulomap.): I, **4**, 855 (*manushyoraga-G°kathā veda*, sc. Çaunaka).—§ 28 (Amṛtamanthana), I, **17**, 1099 (*Meruṃ . . . deva-G°sevitaṃ*).—§ 39 (Rāmaṇīyaka): I, **27**, 1311 (*°āpsarasāṃ priyaṃ*, sc. the forest on Rāmaṇīyaka).—§ 45 (Vālakhilya, pl.): I, **31**, 1440.—§ 46 (Garuḍa): I, **32**, 1486 (fled before Garuḍa towards the east).—§ 75 (Vasu): I, **63**, 2366 (*°āpsarasaḥ*, worshipped Vasu Uparicara).—§ 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2495 (*°āpsarobhiḥ*, worship Brahmán), 2503 (*°āpsarasāṃ gaṇān*, were re-born among men).—§ 85 (Aṃçāvat.): I, **65**, 2513, 2514, 2515.—§ 104 (do.): I, **65**, 2559 (*°sattamāḥ*, enumeration of four *G.*, sons of Prādhā).—§ 105 (do.): I, **65**, 2560 (*amṛtaṃ brāhmaṇā gāvo G°āpsarasas tathā | apatyaṃ Kapilāyās tu Purāṇe parikīrtitaṃ*).—§ 106 (do.): I, **65**, 2561 (*sambhavaḥ . . . G°āpsarasāṃ*).—§ 130 (do.): I, **67**, 2637 (*°oraga-Rakshasāṃ . . . sambhavaḥ*).—§ 131 (Karṇa): I, **67**, 2781 (*°oraga-Rakshasāṃ*). — § 132 (Aṃçāvat.): I, **67**, 2795 *°āpsarasāṃ . . . aṃçāvatāraṇaṃ*), 2798 (*aṃçāvatāraṇaṃ . . . deva-G°āpsarasāṃ*). — § 133 (Dushyanta): I, **68**, 2799 (*aṃçāvatāraṇaṃ . . . G°āpsarasāṃ*); **70**, 2858 (*°āpsarasāṃ gaṇaiḥ*).—§ 142 (Nahusha): I, **75**, 3152 (*°oraga-Rākshasān*). —§ 149 (Yayāti): I, **88**, 3565, †3567 (*surarshi G°-nara°*).—§ 175 (Karṇasambhava): I, **111**, 4410 (*°oraga-Rakshasāṃ*). —§ 185 (Pāṇḍu): I, **120**, 4649 (*ākrīḍabhūmiṃ devānāṃ G°āpsarasāṃ tathā*, in the north).—§ 191 (Arjuna): I, **123**, 4806 (*°āpsarasaḥ*, present at the birth of Arjuna), 4808 (do.), 4810 (enumeration).—§ 211 (Sambhavap.): I, **139**, 5534 (*trivarshakṛtayajñas tu G°āṇāṃ upaplave . . . Saucīraḥ*).—§ 214 (Hiḍimbavadhap.): I, **152**, 5960.—§ 221 (Caitrarathap.): I, **168**, 6444 (*muhūrtaṃ . . . vihitaṃ kāmacārāṇāṃ Yaksha-G°-Rakshasāṃ*), 6483 (*°jānām açvānāṃ*, Citraratha gives 100 horses, born among the *G.*, to each of the Pāṇḍavas), 6484 (*°deva-G°vāhāḥ*, sc. *hayāḥ*), 6489 (*°jāḥ . . . hayāḥ*), 6496 (*Yaksha-Rākshasa-G°āḥ*, know the history of the Kurus).—§ 222 (Tapatyup.): I, **173**, 6616 (*giriçreshṭhe deva-G°sevite*). § 233 (Svayaṃvarap.): I, **187**, †7011 (*Viçvāvasur Nārada-Parvatau ca G°mukhyāḥ*, present at the svayaṃvara of Draupadī), †7017 (*devarshi-G°samākulaṃ . . . antarīkshaṃ*).—§ 246 (Sundopasundop.): I, **212**, 7713 (*deva-G°-Yakshāṇāṃ . . . sarvaratnāni*). —§ 252 (Subhadrāharaṇap.): I, **219**, 7912 (? "musicians," PCR.), 7913 (do.), 7917 (do.).—§ 257*e* (Gāṇḍīva), I, **225**, 8182 (*deva-Dānava-G°aiḥ pūjitaṃ*, sc. *Gāṇḍīvaṃ*).—§ 258 (Khāṇḍavadah.): I, **227**, 8256 (attack Kṛshṇa and Arjuna); **228**, 8304 (*Yaksha-Rākshasa-G°-nara-Kinnara-pannagaiḥ*).—§ 264 (Sabhākrīyap.): II, **4**, 131 (*°āpsarasaḥ*, together with Citrasena, present in the palace of Yudhishṭhira), 132.—§ 265 (Lokapālasabhākhy.): II, **5**, 135 (in the palace of Yudhishṭhira).—§ 266 (Çakra-sabhāv.): II, **7**, 305 (in the palace of Indra).—§ 267 (Yamasabhāv.): II, **8**, 349 (in the palace of Yama).—§ 268 (Varuṇasabhāv.): II, **9**, 378 (*°āpsarasāṃ gaṇaiḥ*, in the

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palace of Varuṇa).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 391 (in the palace of Kubera), 395 (*°āpsarasāṅ gaṇāḥ*, do.), 396 (*Kinnarā nāma G°ā Narā nāma tathāpare*, do.), 401, 406 (*°āṇāṃ patayaḥ*, sc. Viçvāvasu, etc.), 407, 411.—§ 270 (Brahmasabhāv.): II, **11**, 445 (*°āpsarasāṃ gaṇāḥ*, in the palace of Brahmán), 472 (*°āpsarasaḥ*, do.).—§ 271 (Lokapālasabhākh.): II, **12**, 481 (*°āpsarasaḥ*, in the palace of Kubera), 483 (in the palace of Indra).—§ 279 (Arjuna): II, **28**, 1042 (*°rakshitaṃ deçaṃ*, in the north, conquered by Arjuna).—§ 310*b* (Sūrya): III, **3**, 170 (*Siddha-Cāraṇa-G°āḥ*, follow the chariot of the Sun).—§ 322 (Dvaitavanaprav.): III, **24**, 925 (*°āpsarasāṃ*, sc. *lokaṃ*).—§ 327 (Draupadīparitāpav.): III, **31**, 1188 (*°āsura-Rākshasāḥ*).—§ 335 (Indralokābh.): III, **42**, 1726 (accompanied Indra).—§ 336 (do.): III, **43**, 1764 (in the world of Indra), 1765, 1783 (*Tumburuçreshṭhāḥ*).—§ 337 (do.): III, **44**, 1788.—§ 338 (do.): III, **46**, 1830 (*Siddha-Cāraṇa-G°aiḥ*), 1843.—§ 357 (Tīrthayātrāp.): III, **82**, 4064 (*°āpsarasaḥ*, in Pushkara).—§ 359 (Vaḍavā): III, **82**, 5036 (*°āpsarasāṃ gaṇaiḥ*, in Vaḍavā).—§ 361 (Kurukshetra): III, **83**, 5076 (*°āpsarasaḥ*, in Kurukshetra).—§ 370 (Tīrthayātrāp.): III, **84**, 7083 (*Siddha-Cāraṇa-G°āḥ*, in Saugandhikavana), 8024 (*Sindhoḥ prabhavaṃ . . . Siddha-G°sevitaṃ*); **85**, 8168 (*Siddha-Cāraṇa-G°-mānushāḥ*, in Gokarṇa).—§ 373 (Prayāga): III, **85**, 8215 (in Prayāga).—§ 377 (Dhaumyatīrthak.): III, **90**, 8391 (*°Yaksha-Rakshobhiḥ . . . sevitaṃ . . . çailaṃ*).—§ 383*b* (Gaṅgā): III, **99**, 8646 (*Bhāgīrathī . . . deva-G°sevitā*).—§ 383 (Paraçurāma): III, **99**, 8674 (seen in the body of Rāma Dāçarathi).—§ 386 (Agastyop.): III, **104**, 8800 (*manushyoraga-G°-Yaksha-Kimpurushāḥ*), 8804 (*devāḥ sa-G°mahoragāḥ*); **105**, †8810 (*°tūryeshu*).—§ 387 (Sagara): III, **107**, 8854 (*°Rākshasān*).—§ 389 (Gaṅgāvataraṇa): III, **109**, 9954 (*°oraga-Yakshāḥ*).—§ 418*c* (Mandara): III, **139**, 10825 (on Mandara).—§ 423 (Gandhamādanapr.): III, **143**, 10968 *°āpsarasāṃ priyaṃ . . . Gandhamādanaṃ*); **145**, 11027, 11036 (*deçe . . . deva-G°sevite*).—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11089 (*Yaksha-G°-sura-Brahmarshigaṇasevitaṃ*), 11098 (*Yaksha-G°yoshābhiḥ*).—§ 425 (Hanūmad-Bhīmasenasaṃv.): III, **148**, 11220.—§ 426*b* (Kṛtayuga): III, **149**, 11236 (did not exist in the Kṛtayuga).—§ 432 (Saugandhikāharaṇa): III, **153**, 11358 (*ākrīḍaṃ rājarājasya Kuberasya . . . G°āiḥ . . . paramārcitaṃ*); **154**, 11372 (*°āpsarasaḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11620, 11623 (*°āpsarobhiḥ*); **159**, 11645 (*°āpsarasāṃ gaṇāḥ*).—§ 437 (do.): III, **160**, 11682 (*°oraga-Rakshāṃsi*), 11708 (*Yaksha-Rākshasa-G°āḥ*).—§ 438 (do.): III, **161**, 11765 (*deva-G°āḥ*), 11773 (*Yaksha-G°āḥ*), 11777; **162**, 11813 (*°Yakshāḥ*), 11824.—§ 440 (do.): III, **164**, †11884 (*°saṅghāḥ*).—§ 441 (Nivātakavacayuddhap.): III, **166**, 11920 (*°āpsarasāṃ gaṇāḥ*).—§ 443 (do.): III, **168**, 12001 (*gaṇāḥ . . . G°āṇām*), 12021 (*°oraga-Rakshasāṃ*), 12035 (*°āpsarasāñ caiva prabhāvaṃ*), 12045 (*deva-G°pūjitāṃ*), 12047 (*deva-G°aiḥ*).—§ 445 (do.): III, **173**, 12246, 12272 (*sa-Yakshāsura-G°aiḥ*).—§ 446 (do.): III, **174**, 12280 (*°çiçubhiḥ*).—§ 447 (do.): III, **175**, 12304 (*Yaksha-Rākshasa-G°āḥ*), 12307.—§ 449 (Ājagarap.): III, **177**, †12362 (*Yaksha-G°maharshikāntāṃ . . . Sarasvatīṃ*).—§ 450 (do.): III, **178**, 12367 (*vanaṃ ramyaṃ deva-G°sevitaṃ*); **179**, 12427 (*deva-G°-Rākshasāḥ*); **181**, 12522 (*Brahmarshi-deva-G°-Yaksha-Rākshasa-pannagāḥ*).—§ 458 (Mārkaṇḍeyas.): III, **188**, 12877 (*sadevāsura-G°ṃ . . . jagat*).—§ 459 (do.): III, **188**, 12925 (*°āpsarasaḥ*), 12942 (*°nāgāḥ*); **189**, 12979 (*°oraga-Rākshasān*).—§ 474 (do.): III, **201**, 13485 (*kathāṃ . . . deva-G°-Yakshāṇāṃ*).—§ 476 (Dhundhumārop.): III, **202**, 13535 (*sarpa-G°-Rakshasāṃ*).—§ 478 (do.): III, **204**, 13584 (do), 13619.—§ 501 (Skandopākhyāna): III, **229**, 14440 (*deva-G°gītaiḥ*).—§ 502 (Manushyagrahak.): III, **230**, 14492 (*°āṇāṃ yā mātā sā garbhaṃ gṛhya gacchati*), 14505 (*°āç cāpi yaṃ divyāḥ saṃviçanti naraṃ bhuvi | unmadyati sa tu kshipraṃ graho Gāndharva eva sa*).—§ 505 (Skandayuddha): III, **231**, 14539.—§ 506 (do.): III, **231**, 14557.—§ 512 (Ghoshayātrāp.): III, **240**, 14868, 14873, 14875, 14879; **241**, 14881, 14885, 14886, 14888, 14889, 14891, 14893, 14894, 14895, 14899, 14900, 14901, 14904, 14907, 14911; **242**, 14913, 14915, 14916, 14919, 14921, 14923, 14924, 14927, 14929; **243**, 14944, 14955; **244**, 14963, 14969, 14972, 14975, 14977, 14978; **245**, 14979, 14980, 14981, 14982, 14984, 14985, 14986, 14988, 14991, 14993, 14994, 14996, 14998; **246**, 15010 (*°sainyānāṃ*), 15022, 15026, 15027; **247**, 15046 (*kāmarūpinaḥ*), 15048; **248**, 15053, 15054, 15059, 15062, 15063, 15068; **249**, 15074, 15078 (Duryodhana and his brothers were made captives by the *G.*, headed by Citrasena, but were liberated by the Pāṇḍavas).—§ 515 (Karṇadigvijaya): III, **253**, 15214 (*°āṇāṃ tadā raṇāt*, all. to § 512).—§ 520 (Mudgala): III, **261**, 15446 (*°āpsarasaḥ*).—§ 526 (Rāmopākhyāṇap.): III, **275**, 15913 (*°devāsurataḥ*), 15921 (*°Yakshānugataḥ*, sc. Kubera); **276**, 15936 (*deva-G°-Dānavāḥ*).—§ 533 (Sītā-Rāvaṇasaṃv.): III, 16168, 16175 (*°ānāṃ yoshitāḥ*, wives of Rāvaṇa), 16178 (*°āpsarasaḥ*).—§ 542 (Rāvaṇavadha): III, **290**, 16524 (*deva-G°āḥ*), 16528 (*tridaçāḥ saha G°-Cāraṇaiḥ*).—§ 543 (Rāmābhisheka): III, **291**, 16533, (*a*), 16550, 16578 (*deva-G°-Yakshāṇāṃ*), 16579 (*sa-devāsura-G°āḥ*).—§ 548 (Āraṇeyap.): III, **313**, 17319.—§ 549 (Pāṇḍavapr.): IV, **8**, 235 (Virāṭa considers Bhīmasena to be either the king of the Gandharvas or Indra); **9**, 273 (Draupadī says that she is the wife of five *G.*), 274 (*putrā G°rājasya mahāsattvasya kasyacit*, do.), 275, 277; **12**, †323 (*°varopamaḥ*, i.e. Nakula).—§ 551 (Kīcakavadhap.): IV, **14**, 426 (*patayo mama*, i.e. Draupadī's); **16**, 493 (*patayas tava*, i.e. Draupadī's), 495; **21**, 664 (*°āṇām ahaṃ bhāryā pañcānāṃ*, says Draupadī), 665, 666, 667; **22**, 706, 710, 721, 787 (*patibhir mama*, i.e. Draupadī's, said to have slain Kīcaka); **23**, 806; **24**, 829, 832, 837, 838, 841, 843 (*°rājāya*), 857, 858, 859 (do.).—§ 552 (Goharaṇap.): IV, **25**, 863, 881 (do.); **30**, 975 (do.); **43**, 1346 (*deva-Dānava-G°aiḥ pūjitaṃ*, sc. *Gāṇḍīvaṃ*); **45**, 1406 (*°rājapratimaṃ*, sc. Arjuna), 1429 (all. to § 512); **50**, 1572; **56**, 1762 (*deva-Yaksha-G°-mahoragasamākulaṃ . . . maṇḍalaṃ*), 1767 (came to see the encounter between Bhīshma and Arjuna); **58**, 1895 (*°āpsarasaḥ*, applauded Arjuna).—§ 553*b* (Yudhishṭhira): IV, **70**, 2271 (*°-Yakshapravarāḥ*).—§ 555 (Indravijaya): V, **10**, 301, 303, 311, 332; **11**, 348 (*Pitṛ-G°-Bhūtānāṃ*), 356 (*°āpsarasāṃ gaṇāḥ*); **12**, 369 (*jagat . . . sāsura-G°ṃ*), 379, 391; **15**, 464 (*deva-Dānava-G°āḥ*); **16**, 496 (*Devarshi-G°aiḥ*), †507 (*°mukhyāḥ*); **17**, 541; **18**, 544 (*°āpsarasāṃ gaṇaiḥ*), 546.—§ 556 (Sañjayayānap.): V, **29**, †824 (*°Yakshāpsarasaḥ*); **30**, †879 (*°putrapratimaṃ*, sc. Açvatthāman).—§ 560 (Sanatsujātap.): V, **44**, 1704 (*°āṇāṃ . . . rūpaṃ*).—§ 561 (Yānasandhip.): V, **61**, 2401; **64**, 2471 (*Gandhamādanaṃ . . . Siddha-G°sevitaṃ*).—§ 564 (Mātaliyop.): V, **97**, 3518.—§ 565 (Gālavacarita): V, **109**, 3787 (*gāyanti gāthā G°āç cittabuddhiharāḥ*, in the south); **111**, 3826 (*°Yaksha-Siddhaiḥ*, cannot see Purusha), 3830 (ruled by Kubera); **116**, 3940 (*bahu-G°darçanā*, sc. Mādhavī); **120**, 4028 (*°mṛgapakshiṇāṃ*).—§ 565 (Yayāti): V, **123**, 4100 (*apsarasāṃ gaṇaiḥ*, worship Yayāti).—§ 567 (Bhagavadyānap.): V, **124**, 4172, 4175 (had been vanquished by

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Arjuna, all. to § 258?); **128***ι*, 4302 (*°oraga-Rākshasāḥ*); **130**, 4401; **131***ο*, 4424 (appeared in the body of Kṛshṇa).—§ 570 (Sainyaniryāṇap.): V, **158**, 5377 (had been vanquished by Arjuna, all. to § 512).—§ 572 (Rathātirathas.): V, **167**, 5787 (*deva-G°-mānushān*).—§ 573 (Ambopākhyānap.): V, **176**, 6054 (*°āpsarasaḥ*, on the mountain Mahendra); **184**, 7285 (present at the encounter between Bhīshma and Rāma Jāmadagnya).—§ 574 (Jambūkh.): VI, **6**, 212 (*°āsura-Rākshasāḥ*, on Meru), (*θ*), 247 (on the mountain Nishadha).—§ 575*b* (Çākadvīpa): VI, **11**, 415 (on Meru in Çākadvīpa).—§ 575 (Bhūmip.): VI, **12**, 455 (*deva-G°āḥ*, in Kuçadvīpa), 465 (*deçāḥ . . . deva-G°sevitāḥ*, in Krauñcadvīpa.).—§ 576 (Bhagavadgītāp.): VI, **34**, 1230 (*°āṇāṃ Citrarathaḥ*, sc. *asmi*, says Kṛshṇa); **35**, †1268 (*°Yakshāsura-Siddhasaṅghāḥ*).—§ 577 (Bhīshmavadhap.): VI, **43**, 1536 (came to see the battle).—§ 578 (do.): VI, **48**, 1975 (*deva-G°āḥ*).—§ 579 (do.): VI, **52**, 2183 (*devāḥ sa-G°āḥ*), 2185 (*sadevāsura-G°air lokaiḥ*).—§ 580 (do.): VI, **58**, 2467 (*deva-Dānava-G°āḥ*, applaud Arjuna).—§ 581 (do.): VI, **65***ξ*, 2961 (*deva-G°āḥ*); **66**, 2975 (*Devarshi-G°āḥ*), 2977 (*deva-Brahmarshi-G°āḥ*), 2997.—§ 584 (do.): VI, **83**, 3665 (*devāḥ sa-G°āḥ*, had come to see the battle); **84**, 3704 (*deva-G°-Rākshasāḥ*).—§ 585 (do.): VI, **95**, 4303 (*devāḥ sa-G°āḥ*); **98**, 4450 (*sadevāsura-G°aṃ lokaṃ*).—§ 593 (Abhimanyuvadhap.): VII, **33**, 1463 (*sasurāsura-G°āḥ . . . lokāḥ*).—§ 593*b* (Gandharvāstra): VII, **45**, 1824 (*Tumburupramukhebhyaḥ*, from them Arjuna had obtained the *Gāndharvam astraṃ* by means of *tapas*).—§ 594 (Abhimanyuvadhap.): VII, **52**, 2013 (*deva-Dānava-G°āḥ Mṛtyur harati*).—§ 595 (Shoḍaçarāj., v. Paurava): VII, **57**, 2199 (*?naṭanartana-G°aiḥ*, present at the sacrifice of Paurava, "singers," PCR.); (do., v. Bhagīratha): VII, **60**, 2255 (sung a gāthā); (do., v. Māndhātṛ): VII, **62**, 2287 (*°oragapakshiṇaḥ*, came to the sacrifices of Māndhātṛ); (do., v. Pṛthu Vainya): VII, **69**, 2403 (*°āpsarasaḥ*), 2418 (the *G.* and Apsarases milked perfumes from the earth into a vessel made of a lotus leaf; Citraratha became their calf and Viçvaruci their milker).—§ 596 (Pratijñāp.): VII, **74**, 2623; **75**, 2661; **76**, 2683; **79**, 2806 (*sa-G°āḥ . . . lokāḥ*).—§ 597 (do.): VII, **82**, 2938 (?"singers," PCR.).—§ 599 (Jayadrathavadhap.): VII, **98**, 3651; **110**, 4167 (*devāḥ sa-G°āḥ*); **119**, 4756 (*Cāraṇāḥ saha-G°āḥ*. applaud Sātyaki); **126**, 5125 (*devān sa-G°ān*, had been vanquished by Arjuna, all. to § 258); **139**, 5746 (applaud Karṇa and Bhīmasena); **144**, 6046 (*deva-Dānava-G°āḥ*), 6048 (*devāsura-G°āḥ*); **147**, 6339, 6552 (*deva-G°-Dānavāḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, †6921 (*Siddha-G°-Piçācasaṅghāḥ*, applaud Açvatthāman); **158***φ*, 6985 (*hriyamāṇe tadā, Karṇa, G°air Dhṛtarāshṭraje*, all. to § 512), 7004 (*deva-G°-Yakshāṇāṃ*), 7021 (*devaiḥ . . . sa-Daitya-Yaksha-G°aiḥ*); **163**, †7292 (*Devarshi-G°-surarshisaṅghāḥ*), †7312 (*°Yakshāḥ*), †7313 (*deva-G°samākulaṃ*); **164**, 7320 (*deva-G°dīpādyaiḥ*); **170**λλ, 7620 (*deva-°G-Dānavaḥ*).—§ 601 (Droṇavadhap.): VII, **185**, 8432, 8435 (*°ā ghoshayātrāyāṃ Citrasenādayo jitāḥ*, all. to § 512).—§ 602 (do.): VII, **188**, 8610 (in the welkin).—§ 603 (Nārāyaṇāstramokshanap.): VII, **195**, 9001; **196**, 9033 (*deva-Dānava-G°ās trastāḥ*); **201**, 9442.—§ 603*b* (Nārāyaṇa): VII, **201***ζζ*, 9465 (*°Yakshān*), 9472 (*deva-G°yonishu*), 9473.—§ 603 (Nārāyaṇāstramokshap.): VII, **201**, 9543, (κκ), 9617 (*°āpsarasaḥ*, worship the linga of Çiva).—§ 606 (Tripurākhyāna): VIII, **34**, 1536 (praised Çiva).—§ 607 (Karṇap.): VIII, **41***ι*, 1950 (*Dvaitavane . . . G°aiḥ samabhidrutaḥ . . . tvaṃ*—i.e. Karṇa—*prathamaṃ palāyitaḥ*, all. to § 512), †1951 (*Citrasenamukhān*, were vanquished by Arjuna, do.).—§ 608 (do.): VIII, **72***νν*, 3615 (*devān sa-G°ān*); **86***τ*, 4359 (*sadevāsura-G°āṃs trīṃl lokān*); **87**, 4409 (*deva-Dānava-G°āḥ*), (*χ*), 4423 (*Tumburumukhāḥ*, sided with Arjuna), 4424 *Prādheyāḥ saha-Mauneyā G°āpsarasāṃ gaṇāḥ*), 4426 (*deva-Dānava-G°āḥ*), 4460 (do.); **88**, †4490 (*°āpsarasāṃ saṅghaiḥ*); **94**, †4948 (*deva-G°-manushyapūjitaṃ . . . Karṇaṃ*); †4962 (*deva-G°-manushya-Cāraṇaiḥ*).—§ 611 (Çalyap.): IX, **13**, 701 (*deva-G°-Dānavāḥ*).—§ 615*c* (Subhūmika): IX, **37**, 2122 (*devāḥ sa-G°āḥ*), 2123, 2127 (*deva-G°-Rakshasāṃ*, in the tīrtha Subhūmika).—§ 615*d* (Gandharvāṇāṃ tīrthaṃ): IX, **37**, 2128 (*Viçvāvasumukhās tatra*—i.e. in Gandharvāṇāṃ tīrthaṃ—*G°āpsarasaḥ*). — § 615*ε* (Saptasārasvata): IX, **38**, 2194 (present at the sacrifice of Brahmán in Pushkara).—§ 615 (Baladevatīrthayātrā): IX, **41**, 2356 (*devāḥ sa-G°āḥ*, in Yāyātaṃ tīrthaṃ).—§ 615*p* (Vasishṭhāpavaha): IX, **42**, 2397 (*°āpsarasaḥ*).—§ 615*u* (Skanda): IX, **44**, 2467 (praise Skanda), 2480 (*Nāradapramukhāç cāpi deva-G°sattamaḥ*), 2496 (*deva-G°-Rakshasāṃ*), 2502 (*deva-G°āḥ*); **45***η*, 2509 (came to the investiture of Skanda), 2531; **46**, 2677 (*deva-G°āḥ*, sang), 2715.—§ 615*ee* (Ādityatīrtha): IX, **49**, 2848 (*°āpsarasaḥ*, in Ādityatīrtha). — § 615*gg* (Sārasvata): IX, **51**, 2941 (*°āpsarasāṅ gaṇāḥ*).—§ 615 (Gadāyuddhap.): IX, **57**, 3183 (*deva-G°-mānavāḥ*); **58**, 3306 (*°āpsarasaḥ*); **61**, 3443 (beat musical instruments).—§ 616 (Sauptikap.): X, **8**, 441.—§ 617*b* (Brahmaçiras): X, **12**, 619 (*Brahmaçiraḥ . . . deva-G°pūjitaṃ*), 622 (*deva-Dānava-G°-manushya-patagoragāḥ*).—§ 620 (Çrāddhap.): XI, **26**, 768 (the fallen warriors have attained to the companionship of the *G.*).—§ 621 (Rājadharm.): XII, **2**, 62 (on the mountain Mahendra).—§ 632*b* (Shoḍaçarāj., cf. § 595, v. Marutta): XII, **29**, 916; (do., v. Bṛhadratha) XII, **29**, 929; (do., v. Dilīpa) XII, **29**, 968 (*deva-G°āḥ*, danced at the sacrifice of Dilīpa).—§ 637 (Rājadh.): XII, **47***ο*, 1608 (*deva-Dānava-G°āḥ*), 1623 (*surāsura-G°āḥ*), 1662 (do not know Kṛshṇa truly).—§ 639 (do.): XII, **50**, 1830 (*devān sa-G°ān*).—§ 641 (do.): XII, **72**, 2768 (*°oraga-Rākshasāḥ*, depend upon sacrifices); **91**, 3460 (*Devarshi-Pitṛ-G°āḥ*); **99**, 3667 (*lokāḥ . . . pūrṇā G°kanyābhiḥ*).—§ 651*b* (Kapotalubdhakasaṃv.): XII, **149**, 5587 (*Yaksha-G°-Siddhānāṃ madhye*).—§ 655 (Āpaddh.): XII, **158**, 5890.—§ 656*c* (Daksha.): XII, **166**, 6137 (*°āpsarasaḥ*, among those who were begotten by the Brahmarshis on the daughters of Daksha).—§ 656 (Khaḍgotpatti): XII, **166**, 6162 (*maharshisura-G°ān*).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **188**, 6932 (*deva-Dānava-G°āḥ*, created by Brahmán).—§ 664 (Mokshadh.): XII, **207***c*, 7542 (born by a daughter of Daksha).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **223**, 8079 (sang before Bali); **224**, 8116 (*°oraga-Rākshasāḥ*).—§ 673*b* (do.): XII, **227**, 8221.—§ 675 (Mokshadh.): XII, **230**, 8453.—§ 683 (do.): XII, **268**, 9580 (*°-Pitṛṇāṃ*).—§ 686 (do.): XII, **273**, 9825 (*vimānāni . . . G°āṇāṃ*).—§ 693*b* (Vṛtravadha): XII, **282**, 10114 (*°āç ca vimānāgraiḥ*)—§ 695*b* (Dakshayajñavināça): XII, **285**, 10276 (*°āpsarasākīrṇe*, sc. *deçe*), (*a*), 10278 (*deva-Dānava-G°āḥ*), 10279 (*°āpsarasaḥ*), 10336 (*Yaksha-G°saṅghaiḥ*).—§ 702 (Mokshadh.): XII, **291**, 10709 (*deva-G°-Dānavāḥ*); **296***β*, 10838 (*Yaksha-Rākshasa-G°āḥ*).—§ 704 (do.): XII, **301**, †11097 (*°saṅghāḥ*).—§ 705 (do.): XII, **303***a*, 11244 (*trailokye . . . sa-Yaksha-Bhūta-G°e*).—§ 712 (Çukotpatti): XII, **324**, 12176 (*deva-G°āḥ*); **325**, 12200 (sang).—§ 714 (Çukakṛtya): XII, 12379.—§ 716 (Çukābhipātana): XII, **332**, 12570 (*deva-Dānava-G°ān*); **333**, 12591 (*°āpsarasāṅ gaṇāḥ*); **334**, 12620, 12621, 12638 (*deva-G°ṛṣhayaḥ*, sc. Çiva).—§ 717*b* (Nārāyaṇīya): XII, **344**, 13319 (*ṛshayaç ca sa-G°āḥ*), (*γγ*), 13366.—§ 717*d*

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Brahma-Rudrasaṃv.): XII, **351**, 13733.—§ 718*b* (Uñchavṛttyup.): XII, **364**, 13922.—§ 730 (Ānuçāsanik.): XIII, **14**, 634 (*pūjitaṃ deva-G°aiḥ*, sc. the hermitage of Upamanyu).—§ 730*g* (Upamanyu): XIII, **14***η*, 741 (*ṛshi-G°rūpaḥ*, sc. Çiva), 766 (*divya-G°nāditaiḥ*), 800 (*pūjitaṃ Siddha-G°aiḥ*, sc. Çiva), (*μ*), 813 (*ṛshi-G°-Siddhaiḥ*).—§ 730 (Ānuçāsanik.): XIII, **14**, 958 (*°āpsarasaḥ*), (*γγ*), 995 (do.); **18**, 1373 (*Suparṇa - G° - Piçāca - Dānavāḥ*). — § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19**, 1421 (*Yaksha-G°-Kinnarāḥ*, in the palace of Kubera), 1426 (*avādayan . . . vādyānī*).—§ 734 (Ānuçāsanik.): XIII, **26**, 1816.—§ 738 (do.): XIII, **32**, 2075 (*deva-G°saṅghātaiḥ*).—§ 739 (do.): XIII, **33**, 2098.—§ 743*b* (Vipulop.): XIII, **40**, 2263 (*deva-G°-Dānavāḥ*).—§ 745*c* (Cyavana-Kuçikasaṃv.): XIII, **54**, 2837 (*saṅghān G°āṇāṃ*), 2847.—§ 746 (Ānuçāsanik.): XIII, **58**, 2977; **62**, 3189 (*deva- G°pūjitaḥ*); **79**, 3779 (*°āpsarasāṃ lokān*), 3789 (*°āpsarasaḥ*); **83**, 3886 (*ṛshayaḥ sa - G°āḥ*), 3907 (*Kailāsaçikhare ramye deva-G°sevite*).—§ 747 (do.): XIII, **84**, 3981 (*°oraga-Rākshasāḥ*). — § 747*b* (Suvarṇotpatti): XIII, **85**, 4023.—§ 748*b* (Tārakavadhop.): XIII, **86**, 4203 (praised Skanda).—§ 749 (Ānuçāsanik.): XIII, **87**, 4224 (*°oraga-Rākshasāṃ*).—§ 750 (do.): XIII, **93**, 4411.—§ 754 (do.): XIII, **98**, 4705 (*°nāga - Yakshebhyaḥ*). — § 757*d* (Mandākinī): XIII, **102**, †4860 (*°-Yakshaiḥ*, at Mandākinī). —§ 757*f* (Nandana): XIII, **102**, †4865 (in Nandana).—§ 758 (Ānuçāsanik.): XIII, **103**, 4912.—§ 759 (do.): XIII, **107***c*, 5268 (*gīta-G°ghoshaiḥ*), 5293 (*°air upagītaṃ*), (*ζ*), 5296, 5316, 5328 (*°air abhināditaṃ*).—§ 760 (do.): XIII, **115**, 5671.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **140***a*, 6344 (*Yaksha-G°aiḥ*); **142**, 6543; **146**, 6805 (*°āpsarasaḥ*).—§ 769 (Ānuçāsanik.): XIII, **149**, 7071 (*sasurāsura-G°ṃ . . . jagat*).—§ 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, †7368.—§ 773*d* (Çiva): XIII, **161**, 7467: **162**, 7518 (worship the liṅga of Çiva).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **7**, 177 (*devān sa-G°ān*). — § 778*f* (Muñjavat): XIV, **8**, 184 (*°āpsarasaḥ*, worship Çiva on Muñjavat).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **10**, †282.—§ 782*g* (Guruçishyasaṃv.): XIV, **43**, 1183 (*°oraga-Raksasāṃ . . . īçvaraḥ*, sc. Vishṇu); **51**, 1434.—§ 784*b* (Uttaṅka): XIV, **54**, 1566 (*Yaksha-G°-Rākshasān*), 1580 (*yadā G°yonau vā vartāmi . . . tadā G°vat sarvaṃ ācarāmi*, says Kṛshṇa).—§ 785 (Anugītāp.): XIV, **88**, 2639 (*°gaṇasaṅgītaḥ*), 2643 (*gītakuçalā nṛtyeshu ca viçāradāḥ*). — § 786*b* (Nakulākhyāna): XIV, **90**, 2774 (*surarshi-deva-G°āḥ*).—§ 786*c* (Agastya): XIV, **92**, 2870.—§ 787 (Āçramavāsap.): XV, **20**, 572 (*lokāṃç ca deva-G°-Rakshasāṃ*). — § 789 (Putradarçanap.): XV, **29***η*, 785 (*deva-G°āḥ*); **31***ζ*, 848 (*°āpsarasaḥ*, had been incarnate among the warriors of the great battle); **32**, 883 (*°air upagīyantaḥ*). — § 793 (Mausalap.): XVI, **4***θ*, †129 (*°mukhyāḥ*), †131 (*°āgryaiḥ*). — § 795 (Svargārohaṇap.): XVIII, **3**, 104 (*deva-G°āḥ*); **4**, 138 (the five sons of Draupadī after death became *G.*), 146.—§ 795*c* (Mahābhārata): XVIII, **6***ζ*, 216 (*Guhyakāç ca sa-G°āḥ*), 248, 252 (*gītakuçalaiḥ*), 255. Cf. Devagandharva, pl.

Gandharva[2], dual (*°au*) = Hāhā and Hūhū: III, 1769; XII, 10278, 12202.

Gandharva[3], sg. § 165 (Satyavatīlābhop.): I, **100**, 4047 (*yasya hi sapatnaḥ syā G°syāsurasya vā | na sa jātu ciraṃ jīvet trayi*—i.e. Bhīshma—*kruddhe, parantapa*).—§ 510 (Draupadī-Satyabhāmasaṃv.): III, **233**, 14671.—§ 551 (Kīcakavadhap.): IV, **22**, 792 (Kīcaka is supposed to have been slain by a *G.*); **23**, 819 (Bhīmasena is taken for a *G.*).—§ 553 (Vaivāhikap.): IV, **71**, 2293 (*°a esha vai hantā Kīcakānāṃ*, sc. Bhīmasena).—§ 565 (Yayāti): V, **121**, 4063 (Yayāti is questioned if he is a *G.*).—§ 619 (Strīvilāpap.): XI, **19**, 564 (*krīḍantam iva G°ṃ devakanyāḥ sahasraçaḥ*, sc. *paryupāsante*).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **225**, 8164 (*naiva devo na G°o nāsuro na ca Rākshasaḥ | yo mām eko visahituṃ çakyaḥ kaçcit*, says Çrī).

Names of individual Gandharvas—

Aṅgāraparṇa (Citraratha): I, 6448 (*A°*), 6456, 6462, 6463, 6466, 6467, 6472, (6473), 6490, (6491), 6493, 6494, (6495), 6518, (6519), (6560), (6584), (6632), 6634, 6635, (6638), (6650), (6669), (6673), (6675), (6679), (6696), (6725), (6745), (6760), (6769), (6779), (6792), (6865), (6885), (6891), 6913, (6914), 6915, 6916 (*°sattama*), 6917; II, 1880 (*C°*).

Citrāṅgada: I, 3803, 4074, 4075, 4076.

Citrasena: III, 1837, 1876, 14939, 15022, 15071 (*°sattama*), 15072, 15073; IV, 2073; XII, 7341 (*C°*).

Dhṛtarāshṭra: XIV, †259, (†263).

Tumburu: II, 1881 (*T°*); IV, 1771 (*T°*).

Viçvāvasu: I, 970 (*°āpsarasoḥ sutā*, i.e. Pramadvarā); III, 16086 (*V°*); XII, 10218 (*V°*), 11749, 11754 (*°sattamaḥ*), 11755, 11772 (*°sattama*), 11773 (do.), 11792 (do.), 11793, 12176 (*V°*), 12201 (*V°*).

Gandharva[1] = Çiva (1000 names[2]).

Gāndharva, adj. ("belonging to the Gandharvas"). § 135 (Çakuntalop.): I, **73**, 2958 (*vivāhena*), 2962 (sc. *vivāhaḥ*), 2966 (*°Rākshasau*, sc. *vivāhau*), 2967 (*vivāhena*), 2980 (*vivāhaḥ*). —§ 221 (Caitrarathap.): I, **170**, 6474 (*māyayā*).—§ 222 (Tapatyup.): I, **172**, 6577 (*vivāhena*), 6578 (*vivāhānāṃ hi . . . G°aḥ çreshṭha ucyate*).—§ 257 (Arjuna): I, **225**, 8183 (*açvaiḥ*).—§ 298 (Dyūtap.): II, **61**, 2083 (*açvān*).—§ 337 (Indralokābhigamanap.): III, **44**, 1798 (*°ṃ atulaṃ nṛtyaṃ vāditraṃ copalabdhavān*, sc. Arjuna).—§ 378 (Tīrthayātrāp.): III, **91**, 8421 (*°ṃ vedam āptavān*, sc. Arjuna, cf. 337).—§ 502 (Manushyagrahak.): III, **230**, 14505 (*Gandharvāç cāpi yaṃ divyāḥ saṃviçanti naraṃ bhuvi | unmadyati sa tu kshipraṃ graho G°a eva saḥ*).—§ 572 (Rathātirathas.): V, **165**, 5723 (*vyūhānāṃ ca samārambhān daiva-G°-mānushān* (C. has *Ga°*).—§ 576 (Bhagavadgītāp.): VI, **19**, 696 (*vyūhaṃ*), **20**, 757 (do.).—§ 593*b* (Gandharvāstra): VII, **45**, 1823 (*astraṃ*, acquired by Arjuna from the Gandharvas).—§ 599 (Jayadrathavadhap.): VII, **147**, 6348 (sc. *yuddhaṃ*).—§ 602 (Droṇavadhap.): VII, **188***μ*, 8615 (do.).—§ 704 (Mokshadh.): XII, **302***β*, 11103 (*°vishayān*). — § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19**, 1429 (*vishayaḥ . . . G°o nāma*). — § 744 (Ānuçāsanik.): XIII, **44***a*, 2409 (*dharmaṃ*), 2413 (sc. *dharmaḥ*).

Gāndharva ("song, music"). §443 (Nivātakavacayuddhap.): III, **168**, 12049 (*sa*—i.e. Citrasena—*ca G°ṃ akhilaṃ grāhayām āsa māṃ*, says Arjuna).—§ 667 (Mokshadh.): XII, **210**, 7662 (*°ṃ Nārado veda*).—§ 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19**, 1427.—§ 759 (Ānuçāsanik.): XIII, **104**, 5103 (*°çāstraṃ*).

Gandharvaloka ("the world of the Gandharvas"). § 140 (Purūravas): I, **75**, 3148 (*sa hi G°sthān Urvaçyā sahito virāṭ | ānināya kriyārthe 'gnīn yathāvad vihitāṃs tridhā*, sc. Purūravas).

Gandharvanagara ("the city of the Gandharvas," Fata morgana). § 194 (Pāṇḍu): I, **126**, 4931 (*°ākāraṃ . . . antarhitaṃ*).—§ 208 (Astradarçana): I, **134**, 5338 (*kumāra-balaṃ . . . G°ākāraṃ*). — § 279 (Arjuna): II, **28**, 1043 (from *G.* Arjuna received horses as tribute). — § 445 (Nivātakavacayuddhap.): III, **173**, 12262 (*Dānavapuraṃ*

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. . . *G°ākāraṃ*).—§ 569 (Bhagavadyānap.): V, **143***o*, 4854 (omens).—§ 578 (Bhīshmavadhap.): VI, **50**, 2077 (*ketuḥ . . . G°opamaḥ*).—§ 586 (do.): VI, **103**, 4701 (*rathāḥ . . . G°opamāḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **19**, 780 (*°ākārān . . . rathān*).—§ 593 (Abhimanyuvadhap.): VII, **36**, 1569 (do.); **43**, 1765 (*°ākāraṃ . . . rathaṃ*).—§ 605 (Karṇap.): VIII, **16**, 654 (*°ākārān rathān*); **27**, 1112 (*°ākāraṃ ghoraṃ āyodhanaṃ*).—§ 607 (do.); VIII, **36**, 1676 (*jaitraṃ rathavaraṃ G°opamaṃ*).—§ 608 (do.): VIII, **46**, 2188 (*°ākārā rathāḥ*); **81**, 4140 (*rathāḥ . . . G°ākārāḥ*).—§ 679 (Mokshadh.): XII, **261**, 9269 (*°ākāraḥ*, sc. *dharmaḥ*).—§ 745*c* (Cyavana-Kuçikasaṃv.): XIII, **54**, 2826 (*prāsādaṃ . . . G°opamaṃ*).

Gandharvāṇāṃ tīrthaṃ, a tīrtha on the Sarasvatī. § 615*d* (Baladevatīrthay.): There many Gandharvas, headed by Viçvāvasu and possessed of ascetic merits, pass their time singing and dancing: IX, **37**, 2128. Cf. Gandharvatīrtha.

Gandharvapati[1] ("Lord of the Gandharvas") = Devaka: I, 2704 (*D°*).

Gandharvapati[2] (do.) = Haṃsa: I, 2718 (*H°*).

Gandharvapati[3] (do.) = Aṅgāraparṇa (Citraratha): I, 6637.

Gandharvarāj[1] ("king of the Gandharvas") = Citrasena: III, 14951.

Gandharvarāj[2] (do.) = Dhṛtarāshṭra[3]: XIV, 213.

Gandharvarāja[1] (do.) = Viçvāvasu: I, 943 (*V°*), 975.

Gandharvarāja[2] (do.) = Citrāṅgada: I, 4073.

Gandharvarāja[3] (do.) = Aṅgāraparṇa (Citraratha): I, 6440.

Gandharvārāja[4] (do.) = Citrasena: III, 1801, 1803, 14869, 14887, 14955, 14966, 14973, 15002; VII, 5261.

Gandharvarāja[5] (do.) = Dhṛtarāshṭra[3]: XV, 850 (*Dh°*).

Gandharvarājan[1] (do.) = Citrasena: IV, 1538 (*C°*).

Gandharvarājan[2] (do.) = Dhṛtarāshṭra[3]: XVIII, 139 (*Dh°*).

[Gandharvāstra(m)]. § 593*b* (Abhimanyuvadhap.): By practising ascetic penances *Arjuna* had obtained the *G.* (*Gāndharvam astraṃ*, v. 1823) from the Gandharvas (Tumburu, etc.) (VII, **44**).

Gandharvatīrtha = Gandharvāṇāṃ tīrthaṃ: IX, 2131.

Gandharvendra ("king of the Gandharvas") = Viçvāvasu: XII, 11760.

Gandharvī[1], the mother of the horses. § 127 (Aṃçāvat.): I, **66**, 2631 (daughter of Surabhi), 2632 (her offspring are the horses).

Gandharvī[2] ("female Gandharva"). § 162 (Çāntanūp.): I, **97**, 3894 (Gaṅgā is questioned if she is a *G.*).—§ 221 (Caitrarathap.): I, **170**, (6470), 6470 (*nāmnā Kumbhanasī*).—§ 222 (Tapatyup.): I, **171**, 6523, 6553.—§ 549 (Pāṇḍavapraveçap.): IV, **9**, 257 (Draupadī is questioned if she is a *G.*), 260.

Gandhavatī = Satyavatī[1], q.v.

Gandhavatīsuta = Vyāsa: XII, 13434.

Gāṇḍīva, the bow of Arjuna. § 4 (Anukram.): I, **1**, †178.—§ 11 (Parvasaṅgr.): I, **2**, 625, 631.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2277 (given to Arjuna by Agni, all. to § 257).—§ 257 (Khāṇḍavadahanap.): I, **225**, 8178 (*c: G.* had been given by Soma to Varuṇa, and cannot be met with other weapons, being alone equal to 100,000 bows; it is variegated with excellent colours, well-adorned and beautiful, and honoured by gods, Dānavas, and Gandharvas), 8192 (had been made by Brahmán), 8205 (at the instigation of Agni Varuṇa gave *G.* to Arjuna).—§ 263 (Sabhākriyāp.): II, **3**, 64.—§ 294 (Dyūtap.): II, **48**, 1707 (Arjuna has got *G.* from Agni).—§ 302 (Anudyūtap.): II, **74**, 2463.—§ 307 (do.): II, **81**, 2704.—§ 311 (Āraṇyakap.): III, **4**, †228 (*lokasāraṃ*).—§ 312 (do.): III, **5**, †248.—§ 316 (Kirmīravadhap.): III, **11**, 424 (*vajranishpeshagauravaṃ*).—§ 317 (Arjunābhigamanap.): III, **12**, 527 (*dhik Pārthasya ca G°ṃ*), 537 (*c:* "none else can string *G.* save Arjuna and thyself, oh Madhusūdana").—§ 327 (Draupadīparitāp.): III, **33**, 1350.—§ 330 (Indradarçana): III, **37**, 1473.—§ 331 (Kairātap.): III, **39**, 1559, 1576, 1589 (snatched by Çiva in the shape of a Kirāta).—§ 333*b* (Arjuna): III, **40**, 1639.—§ 333 (Kairātap.): III, **40**, †1662 (*dhanur mahad Ditija-Piçācasūdanaṃ*, returned by Çiva to Arjuna).—§ 342 (Indralokābhigamanap.): III, **51**, 1979.—§ 377 (Dhaumyatīrthak.): III, **86**, 8288.—§ 437 (Yakshayuddhap.): III, **160**, 11683.—§ 443 (Nivātakavacayuddhap.): III, **168**, 12067 ("Indra fastened this durable—*ajarāṃ*—string to *G.*," says Arjuna).—§ 444 (do.): III, **170**, 12108, 12125; **171**, 12154; **172**, 12163, 12175.—§ 445 (do.): III, **173**, 12241, 12253 (*°āstra-°*).—§ 447 (do.): III, **175**, 12296.—§ 512 (Ghoshayātrāp.): III, **236**, †14770.—§ 522 (Draupadīharaṇap.): III, **268**, †15655, †15656.—§ 549 (Pāṇḍavapr.): IV, **5**, 152, 160.—§ 551 (Kīcakavadhap.): IV, **21**, 641.—§ 552 (Goharaṇap.): IV, **40**, 1308; **41**, 1321; **43**, 1343, 1344 (*c:* Brahmán had first possessed the *G.* during 1000 years, then Prajāpati, Çakra, Soma, and Varuṇa during 503, 85, 500, and 100 years respectively, finally Varuṇa handed it over to Arjuna 65 years ago); **44**, 1386 (*ubhau me dakshiṇau pāṇī G°sya vikarshaṇe | tena devamanushyeshu Savyasācīti māṃ viduḥ*); **45**, 1423; **46**, 1454, 1458; **50**, 1578, 1579; **53**, 1631, 1635, 1657; **54**, †1687, †1695; **55**, 1699; **57**, 1794 (*paramāyudhaṃ*), 1800; **58**, 1855, 1888; **59**, 1910; **60**, 1945; **61**, 1957, 1969 (*suvarṇapṛshṭhaṃ*); **62**, 2007, 2020; **63**, 2028 (*tataḥ prahasya Bibhatsur divyam Aindraṃ mahārathaḥ | astram Ādityasaṅkāçaṃ G°e samayojayat*), 2030, 2032 (when falling *G.* covered all the ten regions); **64**, 2049, 2070, 2077; **65**, †2098; **66**, †2113, †2132.—§ 556 (Sañjayayānap.): V, **23**, †705; **26**, †762.—§ 561 (Yānasandhip.): V, **48**, †1860, †1863, †1869, †1872, †1909; **52**, 2096, 2101; **54**, 2121, 2132; **57**, 2258; **59**, 2350; **60**, 2370.—§ 563 (Bhagavadyānap.): V, **96***ϕ*, 3489.—§ 564 (Mātālīyop.): V, **98**, 3540 (*Gāṇḍivaṃ dhanuḥ*, the knotty bow (*gāṇḍīmayaç cāpaḥ*) which lies in the abode of Varuṇa and was kept for the destruction of the world).—§ 567 (Bhagavadyānap.): V, **126**, 4215.—§ 569 (do.): V, **138**, 4680, 4702; **141***b*, 4785; **142**, 4819; **143**, 4877.—§ 570 (Sainyaniryāṇap.): V, **158**, 5353, 5354, 5356 (*c: G.* is one of the three celestial bows (cf. Vijáya and Çārṅga); it belonged to Varuṇa, but was obtained by Arjuna from Agni on the occasion of the burning of the Khāṇḍava forest), 5377, 5382.—§ 571 (Ulūkadūtāgamanap.): V, **160**, †5515 (*tālamātraṃ*), 5518, 5519 (*Phālgunād vā sa-G°āt*); **161**, †5560 (*tālamātraṃ*), 5563, 5564 (*Pārthād vāpi sa-G°āt*); **162**, 5622.—§ 572 (Rathātirathas.): V, **169**, 5869.—§ 576 (Bhagavadgītap.): VI, **45**[1], **22**, †786; **25**, 860.—§ 578 (Bhīshmavadhap.): VI, **47**, 1823.—§ 580 (do.): VI, **59**, †2619, †2624, 1678; **60**, †2627, †2628, †2629, †2630.—§ 581 (do.): VI, **60**, †2676.—§ 582 (do.): VI, **69**, 3064; **71**, 3120, 3123 (*b:* the back of *G.'s* staff was decked with pure gold (*rukmapṛshṭhaṃ*)), 3130.—§ 583 (do.): VI, **78**, 3442.—§ 584 (do.): VI, **85**, †3761.—§ 587 (do.): VI, **112**, 5211; **117**, 5489; **119**, 5612; **120**, 5733.—§ 588 (do.): VI, **121**, 5781.—§ 589 (Droṇābhishek.): VII, **3**, 103, 104, 108; **7**, 197; **10**, 325, 327, 332.—§ 592 (Saṃçaptakavadhap.): VII, **19**, 761; **30**, 1333, 1334.—§ 596 (Pratijñāp.): VII, **73**, 2609; **75**, 2667; **76**, 2690, 2698.—§ 598 (Jayadrathavadhap.): VII, **88**, 3139.—§ 599

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(do.): VII, **90**, 3197, 3199; **92**, 3323; **93**, 3342, 3370; **99**, 3706; **103**, 3849, 3880; **105**, 3957, 3960; **110**, 4171; **114**, 4457; **119**, 4712; **126**, 5101; **129**, 5308; **139**, 5804, 5809, 5813; **142**, 5949; **145**, 6107, †6147, †6151; **146**, 6194, 6255, 6274; **152**, 6586.—§ 600 (Ghaṭotkacavadhap.): VII, **170**, 7653, 7654, 7655, 7659; **180**, 8195.—§ 603 (Nārāyaṇāstramokshaṇap.): VII, **199**, 9246, 9247.—§ 604 (Karṇap.): VIII, **9**, 312, 313.—§ 605 (do.): VIII, **16**, 651; **17**, †681; **30**, 1219.—§ 605*c* (Vijaya): VIII, **31**, 1296.—§ 605 (Karṇap.): VIII, **31**, 1303.—§ 607 (do.): VIII, **36**, 1699; **39**, 1811; **40**, 1829.—§ 608 (do.): VIII, **46**, 2183, 2194; **47**, 2217; **53**, 2563; **56**, 2828; **59**, 2962; **64**, †3238; **66**, †3349; **68**, †3396 (*tālamātraṃ*), †3399, †3401; **69**, 3411, †3475; **70**, 3541; **72**, 3617; **73**, 3722; **74**, 3752, 3758, 3763, 3772, 3792, †3801; **76**, †3848; **79**, 4023, †4052, †4070, †4071, †4075; **80**, 4105, 4107; **81**, 4138; **82**, †4191; **89**, †4537, †4546, †4547, †4578; **90**, 4721; **91**, †4778 (*çlathahasta-G°ḥ*, sc. *Arjuno*), †4793; **93**, 4866, 4876; **94**, †4922.—§ 610 (Çalyap.): IX, **3**, 158; **4**, 203, 204, 220.—§ 611 (do.): IX, **14**, 731; **18**, 960; **19**, 1064; **24**, 1328, 1330; **25**, 1338; **28**, †1564.—§ 612 (Hradapraveçap.): IX, **29**, 1569, 1599.—§ 615 (Gadāyuddhap.): IX, **62**, 3468.—§ 785 (Anugītap.): XIV, **73**, 2118, 2119; **74**, 2162; **75**, 2178, 2179, 2188; **76**, 2204; **77**, 2241; **79**, 2328; **82**, 2445, 2465; **84**, 2491, 2501.—§ 793 (Mausalap.): XVI, **7**, 230, 236; **8**, 275.—§ 794 (Mahāprasthānikap.): XVII, **1***a*, 34, 39, 41 (Agni caused Arjuna to throw *G.* and his inexhaustible quivers into the ocean that they might be restored to Varuṇa).

Gāṇḍīvabhṛt, Gāṇḍīvadhanvan, Gāṇḍīvadhārin, Gāṇḍivin = Arjuna, q.v.

Gaṇeça[1], a god. § 4 (Anukram.): I, **1**, 74, 79, 83 (wrote the Mhbhr.); IV, 1; V, 1. Cf. Gaṇanāyaka, Gaṇeçāna, Heramba, Vighneça.

Gaṇeça[2] = Çiva: III, 1629.

Gaṇeçāna = Gaṇeça: I, 75.

Gaṇeçvara = Vishṇu (1000 names).

Gaṅgā[1], the river Ganges. § 11 (Parvasaṅgr.): I, **2**, 386.—§ 17 (Uttaṅka): I, **3**, 799 (*bahūni nāgaveçmāni G°āyās tīra uttare*).—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2241.—§ 79 (Bhīshma): I, **63**, 2420 (mother of Bhīshma).—§ 130 (Aṃçāvat.): I, **67**, 2710 (the eight Vasus were born as sons of Gaṅgā and Çāntanu, cf. § 163).—§ 133 (Dushyanta): I, **70**, 2872 (*Nara-Nārāyaṇasthānaṃ G°ayevopaçobhitaṃ*).—§ 149 (Yayāti): I, **87**, 3555 (Yayāti gave to Pūru the whole country *G°-Yamunayor madhye*).—§ 156 (Pūruvaṃç.): I, **95**, 3800 (*Çāntanuḥ khalu Gaṅgāṃ Bhāgīrathīṃ upayeme | tasyām asya jajñe Devavrato nāma yam āhur Bhīshmam iti*, cf. § 163).—§ 161 (Mahābhishop.): I, **96**, 3846, v. 7 (only B., one çloka and a half are wanting in C. after v. 3848), (together with Mahābhisha *G.* is cursed to become born among men) (3857), (3859), (3861), 3864 (the Vasus made the arrangement with *G.* that, having born them to Çāntanu, she should throw them into the water, the eighth child excepted).—§ 162 (Çāntanūp.): I, **97**, 3865, 3866 (settled with Pratīpa that she should marry his son, i.e. Çāntanu), 3889.—§ 163 (Bhīshmotpatti): I, **98**, 3903 (*Tripathagāminī*), 3908, 3913 (*Jahnusutā*), 3919 (*°dattaṃ*, i.e. Bhīshma; Çāntanu married *G.*; seven of the eight children whom Çāntanu begot with *G.* she threw into the water, the eighth (Bhīshma) was saved by Çāntanu).—§ 164 (Āpavop.): I, **99**, 3923 (*Jāhnavī*), (3924), 3961 (*G.* told Çāntanu the history of the Vasus, then she disappeared, taking the child with her).—§ 165 (Satyavatīlābhop.): I, **100**, 3989 (*Bhāgīrathīṃ*), 3993, 3996, 3997, (3999) (*G.* restored Bhīshma to Çāntanu).—§ 170 (Dīrghatamas): I, **104**, 4204, 4205.—§ 195 (Pāṇḍu): I, **127**, 4947.—§ 197 (Bhīmasenarasapāna): I, **128**, 4992, 4999.—§ 200 (Droṇa): I, **130**, 5103.—§ 207 (do.): I, **133**, 5299.—§ 209 (Drupadaçāsana): I, **138**, 5512 (*Mākandīm atha G°āyās tīre*).—§ 213 (Jatugṛhap.): I, **149**, 5851, 5853, 5854, 5855; **150**, 5874.—§ 217 (Caitrarathap.): I, **166**, 6329.—§ 218 (do.): I, **167**, 6360.—§ 221 (do.): I, **170**, 6439, 6440, 6449, 6452, 6454 (*b*: *G.* issues from Hemaçṛṅga (cf. Harivaṃça, v. 12850, PCR.: 'the golden peaks') of the Himavat, and falls into the ocean divided into seven streams. Gaṅgā, Yamunā, Sarasvatī (*plakshajātāṃ*, i.e. who issues from the plaksha, v. BR.), Rathasthā, Sarayū (C. Ç°), Gomatī and Gaṇḍakī destroy the sins of those who drink of their water; in the celestial regions *G.* is called *Alakanandā*, and among the Pitṛs it becomes the *Vaitaraṇī*, which is difficult to cross for sinners (such is the statement of Kṛshṇa-Dvaipāyana); this celestial river (*devanadī*) is without hindrance).—§ 238 (Pañcendrop.): I, **197**, 7284 (*devīṃ*), 7285 (do.).—§ 248 (Arjunavanavāsap.): I, **214**, 7786.—§ 249 (do.): I, **215**, 7818.—§ 258 (Khāṇḍavadah.): I, **228**, 8316 (*°odadhicarā jhashāḥ*).—§ 263 (Sabhākriyāp.): II, **3**, 68 (*Bhāgīrathīṃ*).—§ 275 (Rājasūyārambhap.): II, **17**, 695 (*°-Yamunayor madhye*).—§ 276 (Jarāsandhavadhap.): II, **20**, 796.—§ 290 (Çiçupālavadhap.): II, **42**, 1484 (*Trikūṭasthāṃ . . . Tripathagāṃ*).—§ 317 (Arjunābhigamanap.): III, **12**, 542.—§ 335 (Indralokābhigamanap.): III, **42**, 1733.—§ 339 (do.): III, **47**, 1891 (*Siddha-Cāraṇasevitā*, its source near Badarī).—§ 364 (Tīrthayātrāp.): III, **83**, 6071.—§ 370 (do.): III, **84**, 8013 (*°-Yamunayor madhye*), 8016 (*°āyāç ca . . . Sarasvatyāç ca saṅgame*), 8059 (*Gomatī G°ayoç caiva saṅgame*); **85**, 8146 (*°āyāḥ sāgarasya ca saṅgame*).—§ 372 (do.): III, **85**, 8209.—§ 373 (Prayāga): III, **85**, 8217 (*Yamunā G°ayā sārdhaṃ saṅgatā*, at Prayāga), 8218 (*°-Yamunayor madhye* (so C., but read *madhyaṃ* with B.) *pṛthivyā jaghanaṃ smṛtaṃ*), 8228 (*°-Yamunā-saṅgame*).—§ 374 (Tīrthayātrāp.): III, **85**, 8230.—§ 375 (do.): III, **85**, 8230, 8231, 8232, 8233 (*Gaṅgā Kaliyuge smṛtā*, sc. *puṇyā*), 8234 (*Magadheshu*), 8236, 8238, 8239, 8240.—§ 377 (Dhaumyatīrthak.): III, **87**, 8310 (*yasyās tīre Bhagīrathaḥ | ayajat*), 8314 (*°-Yamunayor . . . saṅgamaṃ*); **88**, 8334; **90**, 8392 (*bibheda tarasā Gaṅgā Gaṅgālvāraṃ*), 8397 (*ushṇatoyavahā G°ā çītatoyāvahā purā*).—§ 378 (Tīrthayātrāp.): III, **93**, 8467.—§ 379 (do.): III, **95**, 8515 (*°-Yamunayoç caiva saṅgame*).—[§ 383*b* (do.): Issuing from the matted locks of Çambhu (i.e. Çiva) *G.* floods the southern country: III, **99**, 8648 (*Samudra mahishī*)].—§ 389 (Gaṅgāvataraṇa): III, **107**, 9917 (*°āvataraṇe*); **108**, 9923, 9933, (9934), 9940, 9946; **109**, 9952, 9954 (*Himavataḥ sutā*), 9955 (*gaganamekhalāṃ*), 9962, 9963, 9964 (*G.* promised to Bhagīratha to descend and besprinkle the bodies of Sagara's sons; Bhagiratha gratified Çiva, who received the weight of *G.* when she fell from the sky on his forehead; *G.* fell down to the earth divided into three streams, and was led by Bhagīratha to the ocean where the bodies of Sagara's sons lay, then Bhagīratha adopted her as his daughter).—§ 392 (Tīrthayātrāp.): III, **114**, 10096 (falls into the ocean).—§ 395 (Jamadagni): III, **115**, 10153 (*°āyāṃ* (so B.) *Kānyakubje*).—§ 412 (Ashṭāvakrīya): III, **134**, †10656 (*nadīshu Gaṅgā pravarā yathaiva*).—§ 413 (Tīrthayātrāp.): III, **135**, 10696.—§ 414 (Yavakritop.): III, **135**, 10723, 10727.—§ 418 (Tīrthayātrāp.): III, **139**, 10821 (*saptavidhā*, *b*: there Agni blazes forth

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without intermission, a wonder which no man is able to see), 10833, †10835.—§ 436 (Yakshayuddhap.): III, **158**, 11622 (*mahā°, b*: the celestial river, frequented by ṛshis and Kinnaras).—§ 457 (Vaivasvatop.): III, **187**, 12764 (*Samudramahishīṃ*), 12766, 12768, 12769.—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 488 (Āṅgirasa): III, **217**, 14103 (*yathā Rudrāc ca sambhūto G°āyāṃ Kṛttikāsu ca*, sc. Skanda).—§ 494 (do.): III, **222**, 14230 (among the rivers who are mothers of fires).—§ 514 (Ghoshayātrāp.): III, **252**, 15201 (*°aughapratimā*).—§ 547 (Karṇa): III, **308**, 17150 (the basket with Karṇa passed from Yamunā into the *G.*).—§ 555 (Sainyodyogap.): V, **19**, 599 (*°kūlañ ca*, is filled up by the army of Duryodhana).—§ 561 (Yānasandhip.): V, **51**, 2052 (*°vega iva*).—§ 565 (Gālavacarita): V, **111**, 3828 (*atra*—i.e. in the north—*G°āṃ Mahādevaḥ patantīṃ gagaṇāc cyutāṃ | pratigṛhya dadau loke mānushe*, cf. § 389); **120**, 4026 (*°-Yamunā-saṅgame*).—§ 566 (Yayāti): V, **121**, 4060 (*°āṃ gām iva gacchantīm ālambya*, sc. Yayāti).—§ 568 (Vidulāputraçāsana): V, **135**, 4598 (*gatvā Gaṅgeva sāgaraṃ*).—§ 569 (Bhagavadyānap.): V, **139**, 4714 (*°vega iva*); **144**, 4912 (*°tīre*).—§ 570 (Sainyaniryāṇap.): V, **151**, 5151 (*°eva pūrṇā*); **158**, 5362 (*°ayeva pravṛddhayā*).—§ 579 (Ulūkadūtāgamanap.): V, **160**, 5422 (*°tīre*).—§ 572 (Rathātirathasaṅkhyānap.): V, **166**, 5757 (*makarā iva . . . G°āṃ vikshobhayishyanti*).—§ 573 (Ambopakhyānap.): V, **178**, 7122 (appeared to Bhīshma in order to make him desist from fighting with Rāma Jāmadagnya); **196**, 7633 (*°eva pūrṇā*).—§ 574 (Jambūkh.): VI, **6**, 223 (*c*: coming from the summit of the mountain, *Gaṅgā Bhāgīrathī* falls into the lake of *Candramas*. *Çiva* kept the *G.* on his head for 100,000 years).—§ 574*f* (Bindusaras): VI, **6**, 239 (*Bhāgīrathīṃ*), (*η*) 243 (coming from Brahmaloka, *G.* divided herself into seven streams: Vasvaukasārā, etc.), 245 (pl., *sapta*).—§ 574 (Jambūkh.): VI, **9**λ, 321, 344 (only B.).—§ 575*b* (Çākadvīpa): VI, **11**, 432 (in Çākadvīpa).—§ 576 (Bhagavadgītāp.): VI, **18**, 694 (*adṛçyata . . . G°eva Yamunāntare* (B. *°rā*)); **19**, 708 (*°eva pūrṇā*).—§ 584 (Bhīshmavadhop.): VI, **83**, 3643 (*°āyāḥ suranadyā vāi svādubhūtaṃ yathodakaṃ*).—§ 587 (do.): VI, **119**, 5664 (*Himavataḥ sutā*).—§ 589 (Droṇābhishekap.): VII, **10**, 370 (*°srotaḥsu*).—§ 591 (Saṃçaptakavadhap.): VII, **17**, 721 (*°-Sarayvaṃ vegena pravṛshīva*).—§ 592 (do.): VII, **30**, 1331 (*iva*).—§ 594 (Mṛtyu): VII, **54**, 2096.—§ 595 (Shoḍaçarāj. v. Bhagiratha): VII, **60**, 2249 (*Bhāgīrathī*), 2254 (*tasyāṅke nishasāda ha | tathā Bhāgīrathī G°ā Urvaçī cābhavat purā*), 2256 (became the adopted daughter of Bhagīratha); (do., v. Bharata): VII, **68**, 2384.—§ 596 (Pratijñāp.): VII, **80***η*, 2847 (in the north).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6795 (*iva*).—§ 605 (Karṇap.): VIII, **28**, 1162 (*unmatta-G°pratimaṃ*).—§ 606 (Tripurākhyāna): VIII, **34**, 1477.—§ 607 (Karṇap.): VIII, **44***η*, 2029 (*bahishkṛtāḥ . . . G°ayā*).—§ 608 (do.): VIII, **46**, 2209 (*°-Yamunāvat*); **60**, 3048 (*iva*).—§ 611 (Çalyap.): IX, **18**, 965 (*iva*).—§ 615 (Baladevatīrthayātrāp.): IX, **37**, 2168 (*iva*).—§ 615*a* (Skanda): IX, **44**, 2457, 2458, 2463, 2469, 2484, 2489, 2492 (the birth, etc., of Skanda); **46**, 2668 (gave to Skanda a *kamaṇḍalu*), 2717 (some call Skanda the son of *G.*).—§ 618 (Jalapradānikap.): XI, **11**, 307; **12**, 317; **14**, 363.—§ 619 (Strīvilāpap.): XI, **23***o*, 676.—§ 620 (Çrāddhap.): XI, **26**, 799; **27**, 800, 804, 805 (*°tīraṃ*), 828.—§ 621 (Rājadh.): XII, **1**, 23 (*°srotasi*).—§ 632*b* (Shoḍaçarāj., cf. § 595 v. Bharata): XII, **29**, 939; (do. v. Bhagīratha): XII, **29**, 961 (*yasyāṅke nishasāda ha | Gaṅgā Bhāgīrathī tasmād Urvaçī hyabhavat purā*), 962 (*trilokapathagā*, became the adopted daughter of Bhagīratha); (do., v. Gaya): XII, **29**, 1011 (*yāvatyaḥ sikatāḥ . . . G°ayāḥ*).—§ 637 (Rājadh.): XII, **46***ζ*, 1568 (*yaṃ G°ā garbhavidhinā dhārayām āsa*, i.e. Bhīshma).—§ 638*b* (Rāmop.): XII, **49**, 1796 (*°kūle*).—§ 641 (Rājadh.): XII, **109**, 4030; **113**, 4202, (4203) (discourse between the ocean and the rivers).—§ 658*b* (Kṛtaghnop.): XII, **170**, 6345 (*deçān G°nishevitān*).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8338 (*Dhruvadvārabhavāṃ*).—§ 678*c* (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9208.—§ 694*b* (Jvarotpatti): XII, **284**, 10224 (*saritāṃ çreshṭhā sarvatīrthajalodbhavā*).—§ 712 (Çukotpatti): XII, **325**, 12198 (*saritāṃ çreshṭhā Merupṛshṭhe*).—§ 717*b* (Nārāyaṇīya): XII, **348**, 13500 (Gaṅgā and Sarasvatī are the hips of Nārāyaṇa). § 718*b* (Uñchavṛttyup.): XII, **354**, 13775 (*Mahāpadme purottame G°āyā dakshiṇe tīre*); **356**, †13810 (*°hrada-*).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 202 (became the daughter of Jahnu); 215, 216 (near Kānyakubja is situated the tīrtha Açvatīrtha on the bank of the *G.*, there the 1000 horses which Varuṇa gave to Reīka, arose from the river).—§ 733*f* (Gaṅgādvāra): XIII, **25**, 1702 (*yatra Bhāgīrathī G°ā patate diçam uttaraṃ*).—§ 734 (Ānuçāsanik.): XIII, **26**, 1784 (*Bhāgīrathī*), 1785, 1788, 1790, 1791, 1792, 1793, 1794, 1795, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1832, 1833, 1834, 1836, 1837, 1838, †1839, †1840, †1841, 1842, †1844, †1846, †1847, †1848, †1849, †1850, †1852, †1853, †1854, †1856, †1858, †1859, 1861, 1862, 1863, 1864 (very copious description).—§ 736*b* (Vītahavyop.): XIII, **30**, 1950 (the country between the *G.* and the Yamunā ruled by the Kāçi king Haryaçva), 1957 (*°āyā uttare kūle*), 1977.—§ 739 (Ānuçāsanik.): XIII, **35**, 2161 (*adhāryā setunā*).—§ 743*b* (Vipulopākhyāna): XIII, **43**, 2394 (*°kūle*).—§ 745*b* (Cyavanop.): XIII, **50**, 2646 (*°-Yamunayor madhye*), 2648, 2655 (*°-Yamunayor vāri*).—§ 745*c* (Cyavana-Kuçikas.): XIII, **53**, 2810 (*°tīraṃ*), **54**, 2847 (*°kūlaṃ*).—§ 746 (Ānuçāsanik.): XIII, **68**, 3397 (*grāmaḥ . . . G°-Yamunayor madhye Yāmunasya girer adhaḥ*); **73**, †3596 (*yathā hi G°ā saritāṃ varishṭhā*); **77**, †3703 (do.).—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4026 (*Rudrasya retaḥ . . . Agniḥ . . . G°āyāṃ janayishyati*), 4070 (*Bhāgīrathīṃ*), 4072, 4073, 4074, 4085, 4088 (the birth of Skanda).—§ 757*m* (Goloka): XIII, **102***a*, 4888.—§ 758 (Ānuçāsanik.): XIII, **103**, 4929 (*srotasaç ca yāvad G°āyāḥ*), (*a*), 4932 (*dīrghakālaṃ Himavati G°āyāç ca durutsahāṃ | mūrdhnā dhārāṃ Mahādevaḥ çirasā yām adhārayat*, cf. § 389), (*β*), 4944.—§ 766 (do.): XIII, **125***β*, 5967.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***ε*, 6765 (*gaganād gāṃ gatā devī*), 6767 (*°ādyāḥ saritāṃ varāḥ*), 6770 (*devanadī*), 6772, 6778.—§ 772*l* (Vasishṭha): XIII, **156**, 7287.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7638, 7646.—§ 777 (Svargārohaṇikaṃ p.): XIII, **169**, 7794 (the mother of Bhīshma).—§ 778 (Açvamedhikap.): XIV, **1**, 2 (*tīre G°āyāḥ*).—§ 782*g* (Guruçishyasaṃv.): XIV, **44**, 1225 (*Tripathagā G°ā nadīnām agrajā smṛtā*).—§ 785 (Anugītap.): XIV, **81**, 2413 (after the fall of Bhīshma *G.* sanctioned the Vasus' curse upon Arjuna), 2414.—§ 787 (Āçramavāsap.): XV, **19**, 523, 525 (*°tīraṃ*).—§ 789 (Putradarçanap.): XV, **31**, 862, 864.—§ 792 (Nāradāgamanap.): XV, **37**, 1015, 1016 (*°tīravāsinaḥ*), 1028, 1043 (*°kūle*); **39**, 1088.—§ 794 (Mahāprasthānikap.): XVII, **1**, 27,—§ 795 (Svargārohaṇap.): XVIII, **3**, 119 (*trilokagāṃ*, in heaven), 121 (*devanadīṃ*). Cf. Ākāçagaṅgā, Bhagīrathasutā, Bhāgīrathī, Çailarājasutā,

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Çailasutā, Devanadī, Haimavatī, Jāhnavī, Jahnukanyā, Jahnusutā, Samudramahishī, Tripathagā, Tripathagāminī.

Gaṅgā[2] = Çiva (1000 names[1]).

Gāṅga, adj. ("belonging to Gaṅgā"). § 557 (Prajāgarap.): V, **33**, 996 (*°o hrada iva*).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5511 (*°ṃ yathā vegaṃ*); **161**, 5556 (do.).—§ 587 (Bhīshmavadhap.): VI, **119**, 5643 (*°a ivāvartaḥ*).—§ 593 (Abhimanyuv.): VII, **36**, 1551 (do.): § 595 (Shoḍaçarāj. v. Çibi Auçīnara): VII, **58**, 2215 (*yāvatyaḥ sikitā Gāṅgyaḥ*).—§ 659 (Mokshadh.): XII, **177**, 6613 (*°m ivodakaṃ*).

Gaṅgādvāra, name of the place where the Gangā enters the plains. § 162 (Çāntanūp.): I, **97**, 3865 (there Pratīpa practised austerities).—§ 200 (Droṇa): I, **130**, 5102 (the abode of Bharadvāja).—§ 217 (Caitrarathap.): I, **166**, 6328 (do.).—§ 218 (Arjunavanavāsap.): I, **214**, 7781, 7785 (visited by Arjuna on his tīrthayātrā), 7810.—§ 356 (Tīrthayātrāp.): III, **81**, 4034 (*devā-Gandharvasevite*, a tīrtha).—§ 370 (do.): III, **84**, 8005 (a tīrtha).—§ 377 (Dhaumyatīrthak.): III, **89**, 8368 (in the west!); **90**, 8392 (*çailaṃ bibheda tarasā Gaṅgā G°ṃ*, in the north).—§ 382 (Agastyop.): III, **97**, 8580.—§ 419 (Gandhamādanapr.): III, **140**, 10846.—§ 421 (do.): III, **142**, 10907 (*etasyāḥ*—i.e. Gangā's—*salilaṃ mūrdhnā Vṛshāṅkaḥ*—i.e. Çiva—*paryadhārayat G°e*).—§ 434 (Saugandhikāharaṇa): III, **156**, 11438.—§ 524 (Jayadrathavimokshaṇap.): III, **272**, 15801 (there Jayadratha gratified Çiva).—§ 615*i* (Saptasārasvata): IX, **38**, 2213 (there Daksha held a sacrifice).—§ 694*b* (Jvarotpatti): XII, **284**, 10229 (do.).—§ 695*b* (Dakshayajñavināça): XII, **285**, 10275 (do., *Himavataḥ pṛshṭhe*).—§ 733*f* (Ānuçāsanik.): By bathing in *G.* and Kuçāvarta and Bilvaka on Nilaparvata, and also in Kanakhala one is freed from his sins and ascends to heaven; by bathing in Apāṃ hradaḥ one obtains the merit of a horse sacrifice. Gaṅgā flows in a northerly direction; by bathing in Tristhāna, which belongs to Maheçvara, during a month, one becomes able to see the gods): XIII, **25**, 1700.—§ 747 (Ānuçāsanik.: XIII, **84**, 3941 (Bhīshma performed the çrāddha of Çāntanu at *G.*).—§ 775 (do.): XIII, **166***a*, 7652.—§ 792 (Nāradāgamanap.): XV, **37**, 1020; **39**, 1091, 1092 (at *G.* Dhṛtarāshṭra, Kuntī, and Gāndhārī were burnt to death).

Gaṅgāhrada, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7047, 7071.—§ 733*o* (Ānuçāsanik.: By bathing in *G.* and at Utpalāvana one obtains the merit of a horse-sacrifice: XIII, **25**, 1720.

Gaṅgāmahādvāra, v. Gāyantikādvāra.

Gaṅgāsuta = Skanda: III, 14642.

Gaṅgātoyārdramūrdhaja = Çiva (1000 names[1]).

[Gaṅgāvataraṇa(ṃ)] ("descent of the Gaṅgā"). § 389 (Sagara): Asked by *Sagara* to bring back the horse and deliver him from hell (*Narakād*), *Aṃçumat* went to the spot where the earth had been excavated, entered the sea by that very way, and beheld *Kapila* and the horse. As he bowed his head before *Kapila*, etc., *Kapila* granted him the horse, and that his fathers should be purified and go to heaven, when his son's son, by the favour of *Çiva*, brought *Tripathagā* (i.e. Gaṅgā) from heaven. When he had brought the horse back to the sacrificial yard and narrated all the events to *Sagara*, *Sagara* grieved no more, but praised *Aṃçumat* and finished the sacrificial rites. *Sagara* was greeted by all the gods and converted the sea into a son of himself (*putratve kalpayām āsa*), and after a long reign placed his grandson on the throne and ascended to heaven. *Aṃçumat* ruled the whole earth like *Sagara*, and died after he had placed his son *Dilīpa* on the throne. *Dilīpa* in vain tried to effect the descent of *Gaṅgā* in order to raise his forefathers. He then anointed his son *Bhagīratha* as king, and practised austerities in the forest, and then ascended to heaven (III, **107**). *Bhagīratha* made over his kingly duties to his minister (*sacive*), and (*b*) practised austerities on the *Himavat* during 1000 celestial years, living upon fruits, roots, and water. Then *Gaṅgā Haimavatī* appeared in a material form (*mūrtimatī*), and promised to besprinkle the bodies of his forefathers and carry them to heaven, and as there existed none in the three worlds except *Çiva*, who was able to sustain her fall, she caused *Bhagīratha* to go to *Kailāsa*, where he, by his austerities, obtained the favour of *Çiva* (III, **108**), who, surrounded by his awful attendants (*pārishadaiḥ*), came to *Himavat*. There he caused *Bhagīratha* to pray to *Gaṅgā*. *Gaṅgā* immediately came down from the sky, in the presence of the gods, *maharshis*, *Gandharvas*, *snakes*, and *Yakshas*, and *Çiva* received her on his forehead, whence she fell to the earth, divided into three streams. At her request *Bhagīratha* led her to the spot where the bodies of *Sagara's* sons lay, while *Çiva* went to *Kailāsa* with the celestials. *Gaṅgā* filled the sea, and *Bhagīratha* adopted her as his daughter and offered libations of water to his forefathers (III, **109**).

Gaṅgā-Yamunayos tirtham, a tīrtha. § 733*p* (Ānuçāsanik): By bathing in *G.* and at the mountain Kalañjara and offering to the Pitṛs, one obtains the merit of ten horse-sacrifices; by bathing in Shashṭihrada one obtains great merit on the day of full moon in the month of Māgha; thirty millions and ten thousands of tīrthas come together in Prayāga, and by bathing there during the month of Māgha one attains to heaven: XIII, **25**, 1721.

Gāṅgeya[1] = Bhīshma, q.v.

Gāṅgeya[2] = Skanda: I, 5431; IX, 2465; XIII, 4096.

Gāṅgeya[3], adj. ("belonging to the Gaṅgā"). § 310 (Āraṇyakap.): III, **3**, 165 (read with B.: *°aṃ vāry upaspṛçya*).—§ 734 (Ānuçāsanik.): XIII, **26**, 1786 (*toyaiḥ*), 1787 (do.), 1789 (do.), 1796 (*jalaṃ*).

Gaṅgodbheda, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8043.

Ganita, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***η*, 4361.

Garbhacārin = Çiva (1000 names[2]).

Garbhamāṃsaçṛgāla (B. *°sṛgāla*) = Çiva (1000 names[1]).

Gardabhi, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 258.

Garga, a ṛshi. § 615*e* (Gargasrotas): IX, **37**, 2132 (*atra*—i.e. in Gargasrotas—*G°ena vṛddhena . . . kālajñānagatiç caiva jyotishāṃ vyatikramaḥ | utpātā dāruṇāç caiva çubhāç ca*), 2135.—§ 615*ii* (Vṛddhakanyā): IX, **52**, 2981 (*Kaṇiḥ*), 2982 (do.).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2232 (the astrologer (*sāṃvatsaraḥ*) of Pṛthu Vainya).—§ 707 (Mokshadh.): XII, **319***β*, 11783 (had instructed Viçvāvasu).—§ 730 (Ānuçāsanik.): XIII, **18**$_{xx}$, (1334) (Çiva bestowed on *G.*, who gratified him on the bank of Sarasvatī, the knowledge of time with its sixty-four branches (*catuḥshashṭyaṅgaṃ . . . kālajñānaṃ*) and 1000 sons; through the grace of Çiva the lifetime of *G.* and his sons became extended to ten millions of years).

Garga, pl. ("the descendants of Garga"), a family of ṛshis. § 602 (Droṇavadhap.): VII, **190***ν*, 8728.

Gargasrotas ("the stream of Garga"), a tīrtha on the Sarasvatī. § 615*e* (Baladevatīrthayātrāp.): At *G. Garga*, of venerable years and purified by way of ascetic penances, obtained the knowledge of time and its course, of the

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without intermission, a wonder which no man is able to see), 10833, †10835.—§ 436 (Yakshayuddhap.): III, **158**, 11622 (*mahā°, b*: the celestial river, frequented by ṛshis and Kinnaras).—§ 457 (Vaivasvatop.): III, **187**, 12764 (*Samudramahishīṃ*), 12766, 12768, 12769.—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 488 (Āṅgirasa): III, **217**, 14103 (*yathā Rudrāc ca sambhūto G°āyāṃ Kṛttikāsu ca*, sc. Skanda).—§ 494 (do.): III, **222**, 14230 (among the rivers who are mothers of fires).—§ 514 (Ghoshayātrāp.): III, **252**, 15201 (*°aughapratimā*).—§ 547 (Karṇa): III, **308**, 17150 (the basket with Karṇa passed from Yamunā into the *G.*).—§ 555 (Sainyodyogap.): V, **19**, 599 (*°kūlañ ca*, is filled up by the army of Duryodhana).—§ 561 (Yānasandhip.): V, **51**, 2052 (*°vega iva*).—§ 565 (Gālavacarita): V, **111**, 3828 (*atra*—i.e. in the north—*G°āṃ Mahādevaḥ patantīṃ gaganāc cyutāṃ | pratigṛhya dadau loke mānushe*, cf. § 389); **120**, 4026 (*°-Yamunā-saṅgame*).—§ 566 (Yayāti): V, **121**, 4060 (*°āṃ gām iva gacchantīm ālambya*, sc. Yayāti).—§ 568 (Vidulāputraçāsana): V, **135**, 4598 (*gatvā Gaṅgeva sāgaraṃ*).—§ 569 (Bhagavadyānap.): V, **139**, 4714 (*°vega iva*); **144**, 4912 (*°tīre*).—§ 570 (Sainyaniryāṇap.): V, **151**, 5151 (*°eva pūrṇā*); **158**, 5362 (*°ayeva pravṛddhayā*).—§ 579 (Ulūkadūtāgamanap.): V, **160**, 5422 (*°tīre*).—§ 572 (Rathātirathasaṅkhyānap.): V, **166**, 5757 (*makarā iva . . . G°āṃ vikshobhayishyanti*).—§ 573 (Ambopakhyānap.): V, **178**, 7122 (appeared to Bhīshma in order to make him desist from fighting with Rāma Jāmadagnya); **196**, 7633 (*°eva pūrṇā*).—§ 574 (Jambūkh.): VI, **6**, 223 (*c*: coming from the summit of the mountain, *Gaṅgā Bhāgīrathī* falls into the lake of *Candramas*. *Çiva* kept the *G.* on his head for 100,000 years).—§ 574*f* (Bindusaras): VI, **6**, 239 (*Bhāgīrathīṃ*), (*η*) 243 (coming from Brahmaloka, *G.* divided herself into seven streams: Vasvaukasārā, etc.), 245 (pl., *sapta*).—§ 574 (Jambūkh.): VI, 9λ, 321, 344 (only B.).—§ 575*b* (Çākadvīpa): VI, **11**, 432 (in Çākadvīpa).—§ 576 (Bhagavadgītāp.): VI, **18**, 694 (*adṛçyata . . . G°eva Yamunāntare* (B. *°rā*)); **19**, 708 (*°eva pūrṇā*).—§ 584 (Bhīshmavadhop.): VI, **83**, 3643 (*°āyāḥ suranadyā vāi svādubhūtaṃ yathodakaṃ*).—§ 587 (do.): VI, **119**, 5664 (*Himavataḥ sutā*).—§ 589 (Droṇābhishekap.): VII, **10**, 370 (*°srotaḥsu*).—§ 591 (Saṃçaptakavadhap.): VII, **17**, 721 (*°-Sarayvau vegena pravṛshīva*).—§ 592 (do.): VII, **30**, 1331 (*iva*).—§ 594 (Mṛtyu): VII, **54**, 2096.—§ 595 (Shoḍaçarāj. v. Bhagiratha): VII, **60**, 2249 (*Bhāgīrathī*), 2254 (*tasyāṅke nishasāda ha | tathā Bhāgīrathī G°ā Urvaçī cābhavat purā*), 2256 (became the adopted daughter of Bhagīratha); (do., v. Bharata): VII, **68**, 2384.—§ 596 (Pratijñāp.): VII, **80***η*, 2847 (in the north).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6795 (*iva*).—§ 605 (Karṇap.): VIII, **28**, 1162 (*unmatta-G°pratimaṃ*).—§ 606 (Tripurākhyāna): VIII, **34**, 1477.—§ 607 (Karṇap.): VIII, **44***η*, 2029 (*bahishkṛtaḥ . . . G°ayā*),—§ 608 (do.): VIII, **46**, 2209 (*°-Yamunāvat*); **60**, 3048 (*iva*).—§ 611 (Çalyap.): IX, **18**, 965 (*iva*).—§ 615 (Baladevatīrthayātrāp.): IX, **37**, 2168 (*iva*).—§ 615*u* (Skanda): IX, **44**, 2457, 2458, 2463, 2469, 2484, 2489, 2492 (the birth, etc., of Skanda); **46**, 2668 (gave to Skanda a *kamaṇḍalu*), 2717 (some call Skanda the son of *G.*).—§ 618 (Jalapradānikap.): XI, **11**, 307; **12**, 317; **14**, 363.—§ 619 (Strīvilāpap.): XI, **23***θ*, 676.—§ 620 (Çrāddhap.): XI, **26**, 799; **27**, 800, 804, 805 (*°tīraṃ*), 828.—§ 621 (Rājadh.): XII, **1**, 23 (*°srotasi*).—§ 632*b* (Shoḍaçarāj., cf. § 595 v. Bharata): XII, **29**, 939; (do. v. Bhagiratha): XII, **29**, 961 (*yasyāṅke nishasāda ha | Gaṅgā Bhāgīrathī tasmād Urvaçī hyabhavat purā*), 962 (*trilokapathagā*, became the adopted daughter of Bhagīratha); (do., v. Gaya): XII, **29**, 1011 (*yāvatyaḥ sikatāḥ . . . G°ayāḥ*).—§ 637 (Rājadh.): XII, **46***ζ*, 1568 (*yaṃ G°ā garbhavidhinā dhārayām āsa*, i.e. Bhīshma).—§ 638*b* (Rāmop.): XII, **49**, 1796 (*°kūle*).—§ 641 (Rājadh.): XII, **109**, 4030; **113**, 4202, (4203) (discourse between the ocean and the rivers).—§ 658*b* (Kṛtaghnop.): XII, **170**, 6345 (*deçān G°nishevitān*).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8338 (*Dhruvadvārabhavāṃ*).—§ 678*c* (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9208.—§ 694*b* (Jvarotpatti): XII, **284**, 10224 (*saritāṃ çreshṭhā sarvatīrthajalodbhavā*).—§ 712 (Çukotpatti): XII, **325**, 12198 (*saritāṃ çreshṭhā Merupṛshṭhe*).—§ 717*b* (Nārāyaṇīya): XII, **348**, 13500 (Gaṅgā and Sarasvatī are the hips of Nārāyaṇa).§ 718*b* (Uñchavṛttyup.): XII, **354**, 13775 (*Mahāpadme purottame G°āyā dakshiṇe tīre*); **356**, †13810 (*°hrada-*).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 202 (became the daughter of Jahnu); 215, 216 (near Kānyakubja is situated the tīrtha Açvatīrtha on the bank of the *G.*, there the 1000 horses which Varuṇa gave to Reīka, arose from the river).—§ 733*f* (Gaṅgādvāra): XIII, **25**, 1702 (*yatra Bhāgīrathī G°ā patate diçam uttaraṃ*).—§ 734 (Ānuçāsanik.): XIII, **26**, 1784 (*Bhāgīrathī*), 1785, 1788, 1790, 1791, 1792, 1793, 1794, 1795, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1832, 1833, 1834, 1836, 1837, 1838, †1839, †1840, †1841, 1842, †1844, †1846, †1847, †1848, †1849, †1850, †1852, †1853, †1854, †1856, †1858, †1859, 1861, 1862, 1863, 1864 (very copious description).—§ 736*b* (Vītahavyop.): XIII, **30**, 1950 (the country between the *G.* and the Yamunā ruled by the Kāçi king Haryaçva), 1957 (*°āyā uttare kūle*), 1977.—§ 739 (Ānuçāsanik.): XIII, **35**, 2161 (*adhāryā setunā*).—§ 743*b* (Vipulopākhyāna): XIII, **43**, 2394 (*°kūle*).—§ 745*b* (Cyavanop.): XIII, **50**, 2646 (*°-Yamunayor madhye*), 2648, 2655 (*°-Yamunayor vāri*).—§ 745*c* (Cyavana-Kuçikas.): XIII, **53**, 2810 (*°tīraṃ*), **54**, 2847 (*°kūlaṃ*).—§ 746 (Ānuçāsanik.): XIII, **68**, 3397 (*grāmaḥ . . . G°-Yamunayor madhye Yāmunasya girer adhaḥ*); **73**, †3596 (*yathā hi G°ā saritāṃ varishṭhā*); **77**, †3703 (do.).—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4026 (*Rudrasya retaḥ . . . Agniḥ . . . G°āyāṃ janayishyati*), 4070 (*Bhāgīrathīṃ*), 4072, 4073, 4074, 4085, 4088 (the birth of Skanda).—§ 757*m* (Goloka): XIII, **102***a*, 4888.—§ 758 (Ānuçāsanik.): XIII, **103**, 4929 (*srotasaç ca yāvad G°āyāḥ*), (*a*), 4932 (*dīrghakālaṃ Himavati G°āyāç ca durutsahāṃ | mūrdhnā dhārāṃ Mahādevaḥ çirasā yāṃ adhārayat*, cf. § 389), (*β*), 4944.—§ 766 (do.): XIII, **125***β*, 5967.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***δ*, 6765 (*gaganād gāṃ gatā devī*), 6767 (*°ādyāḥ saritāṃ varāḥ*), 6770 (*devanadī*), 6772, 6778.—§ 772*l* (Vasishṭha): XIII, **156**, 7287.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7638, 7646.—§ 777 (Svargārohaṇikaṃ p.): XIII, **169**, 7794 (the mother of Bhīshma).—§ 778 (Açvamedhikap.): XIV, **1**, 2 (*tīre G°āyāḥ*).—§ 782*g* (Guruçishyasaṃv.): XIV, **44**, 1225 (*Tripathagā G°ā nadīnām agrajā smṛtā*).—§ 785 (Anugītap.): XIV, **81**, 2413 (after the fall of Bhīshma *G.* sanctioned the Vasus' curse upon Arjuna), 2414.—§ 787 (Āçramavāsap.): XV, **19**, 523, 525 (*°tīraṃ*).—§ 789 (Putradarçanap.): XV, **31**, 862, 864.—§ 792 (Nāradāgamanap.): XV, **37**, 1015, 1016 (*°tīravāsinaḥ*), 1028, 1043 (*°kūle*); **39**, 1088.—§ 794 (Mahāprasthānikap.): XVII, **1**, 27,—§ 795 (Svargārohaṇap.): XVIII, **3**, 119 (*trilokayāṃ*, in heaven), 121 (*devanadīṃ*).

Cf. Ākāçagaṅgā, Bhagīrathasutā, Bhāgīrathī, Çailarājasutā,

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Çailasutā, Devanadī, Haimavatī, Jāhnavī, Jahnukanyā, Jahnusutā, Samudramahishī, Tripathagā, Tripathagāminī.

Gaṅgā[2] = Çiva (1000 names[1]).

Gāṅga, adj. ("belonging to Gaṅgā"). § 557 (Prajāgarap.): V, **33**, 996 (°*o hrada iva*).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5511 (°*ṃ yathā vegaṃ*); **161**, 5556 (do.).—§ 587 (Bhīshmavadhap.): VI, **119**, 5643 (°*a ivāvartaḥ*).—§ 593 (Abhimanyuv.): VII, **36**, 1551 (do.): § 595 (Shoḍaçarāj. v. Çibi Auçīnara): VII, **58**, 2215 (*yāvatyaḥ sikitā Gāṅgyaḥ*).—§ 659 (Mokshadh.): XII, **177**, 6613 (°*m ivodakaṃ*).

Gaṅgādvāra, name of the place where the Gangā enters the plains. § 162 (Çāntanūp.): I, **97**, 3865 (there Pratīpa practised austerities).—§ 200 (Droṇa): I, **130**, 5102 (the abode of Bharadvāja).—§ 217 (Caitrarathap.): I, **166**, 6328 (do.).—§ 248 (Arjunavanavāsap.): I, **214**, 7781, 7785 (visited by Arjuna on his tīrthayātrā), 7810.—§ 356 (Tīrthayātrāp.): III, **81**, 4034 (*devā-Gandharvasevite*, a tīrtha).—§ 370 (do.): III, **84**, 8005 (a tīrtha).—§ 377 (Dhaumyatīrthak.): III, **89**, 8368 (in the west!); **90**, 8392 (*çailaṃ bibheda tarasā Gaṅgā G°ṃ*, in the north).—§ 382 (Agastyop.): III, **97**, 8580.—§ 419 (Gandhamādanapr.): III, **140**, 10846.—§ 421 (do.): III, **142**, 10907 (*etasyāḥ*—i.e. Gangā's—*salilaṃ mūrdhnā Vṛshāṅkaḥ*—i.e. Çiva—*paryadhārayat G°e*).—§ 434 (Saugandhikāharaṇa): III, **156**, 11438.—§ 524 (Jayadrathavimokshaṇap.): III, **272**, 15801 (there Jayadratha gratified Çiva).—§ 615*i* (Saptasārasvata): IX, **38**, 2213 (there Daksha held a sacrifice).—§ 694*b* (Jvarotpatti): XII, **284**, 10229 (do.).—§ 695*b* (Dakshayajñavināça): XII, **285**, 10275 (do., *Himavatah pṛshṭhe*).—§ 733*f* (Ānuçāsanik.): By bathing in *G.* and Kuçāvarta and Bilvaka on Nīlaparvata, and also in Kanakhala one is freed from his sins and ascends to heaven; by bathing in Apāṃ hradaḥ one obtains the merit of a horse sacrifice. Gaṅgā flows in a northerly direction; by bathing in Tristhāna, which belongs to Maheçvara, during a month, one becomes able to see the gods): XIII, **25**, 1700.—§ 747 (Ānuçāsanik.: XIII, **84**, 3941 (Bhīshma performed the çrāddha of Çāntanu at *G.*).—§ 775 (do.): XIII, **166***a*, 7652.—§ 792 (Nāradāgamanap.): XV, **37**, 1020; **39**, 1091, 1092 (at *G.* Dhṛtarāshṭra, Kuntī, and Gāndhārī were burnt to death).

Gaṅgāhrada, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7047, 7071.—§ 733*o* (Ānuçāsanik.: By bathing in *G.* and at Utpalāvana one obtains the merit of a horse-sacrifice: XIII, **25**, 1720.

Gaṅgāmahādvāra, v. Gāyantikādvāra.

Gaṅgāsuta = Skanda: III, 14642.

Gaṅgātoyārdramūrdhaja = Çiva (1000 names[1]).

[Gaṅgāvataraṇa(ṃ)] ("descent of the Gaṅgā"). § 389 (Sagara): Asked by *Sagara* to bring back the horse and deliver him from hell (*Narakād*), *Aṃçumat* went to the spot where the earth had been excavated, entered the sea by that very way, and beheld *Kapila* and the horse. As he bowed his head before *Kapila*, etc., *Kapila* granted him the horse, and that his fathers should be purified and go to heaven, when his son's son, by the favour of *Çiva*, brought *Tripathagā* (i.e. Gaṅgā) from heaven. When he had brought the horse back to the sacrificial yard and narrated all the events to *Sagara*, *Sagara* grieved no more, but praised *Aṃçumat* and finished the sacrificial rites. *Sagara* was greeted by all the gods and converted the sea into a son of himself (*putratve kalpayām āsa*), and after a long reign placed his grandson on the throne and ascended to heaven. *Aṃçumat* ruled the whole earth like *Sagara*, and died after he had placed his son *Dilīpa* on the throne. *Dilīpa* in vain tried to effect the descent of *Gaṅgā* in order to raise his forefathers. He then anointed his son *Bhagīratha* as king, and practised austerities in the forest, and then ascended to heaven (III, **107**). *Bhagīratha* made over his kingly duties to his minister (*sacive*), and (*b*) practised austerities on the *Himavat* during 1000 celestial years, living upon fruits, roots, and water. Then *Gaṅgā Haimavatī* appeared in a material form (*mūrtimatī*), and promised to besprinkle the bodies of his forefathers and carry them to heaven, and as there existed none in the three worlds except *Çiva*, who was able to sustain her fall, she caused *Bhagīratha* to go to *Kailāsa*, where he, by his austerities, obtained the favour of *Çiva* (III, **108**), who, surrounded by his awful attendants (*pārishadaiḥ*), came to *Himavat*. There he caused *Bhagīratha* to pray to *Gaṅgā*. *Gaṅgā* immediately came down from the sky, in the presence of the gods, *maharshis*, *Gandharvas*, *snakes*, and *Yakshas*, and *Çiva* received her on his forehead, whence she fell to the earth, divided into three streams. At her request *Bhagīratha* led her to the spot where the bodies of *Sagara's* sons lay, while *Çiva* went to *Kailāsa* with the celestials. *Gaṅgā* filled the sea, and *Bhagīratha* adopted her as his daughter and offered libations of water to his forefathers (III, **109**).

Gaṅgā-Yamunayos tirtham, a tīrtha. § 733*p* (Ānuçāsanik): By bathing in *G.* and at the mountain Kalañjara and offering to the Pitṛs, one obtains the merit of ten horse-sacrifices; by bathing in Shashṭihrada one obtains great merit on the day of full moon in the month of Māgha; thirty millions and ten thousands of tīrthas come together in Prayāga, and by bathing there during the month of Māgha one attains to heaven: XIII, **25**, 1721.

Gāṅgeya[1] = Bhīshma, q.v.

Gāṅgeya[2] = Skanda: I, 5431; IX, 2465; XIII, 4096.

Gāṅgeya[3], adj. ("belonging to the Gaṅgā"), § 310 (Āraṇyakap.): III, **3**, 165 (read with B.: °*aṃ vāry upaspṛçya*).—§ 734 (Ānuçāsanik.): XIII, **26**, 1786 (*toyaiḥ*), 1787 (do.), 1789 (do.), 1796 (*jalaṃ*).

Gaṅgodbheda, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8043.

Ganita, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**$_{7}$, 4361.

Garbhacārin = Çiva (1000 names[2]).

Garbhamāṃsaçṛgāla (B. °*spṛgāla*) = Çiva (1000 names[1]).

Gardabhi, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 258.

Garga, a ṛshi. § 615*e* (Gargasrotas): IX, **37**, 2132 (*atra*—i.e. in Gargasrotas—*G°ena vṛddhena . . . kālajñānayatiç caiva jyotishāṃ vyatikramaḥ | utpātā dāruṇāç caiva çubhāç ca*), 2135.—§ 615*ii* (Vṛddhakanyā): IX, **52**, 2981 (*Kuṇiḥ*), 2982 (do.).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2232 (the astrologer (*sāṃvatsaraḥ*) of Pṛthu Vainya).—§ 707 (Mokshadh.): XII, **319***β*, 11783 (had instructed Viçvāvasu).—§ 730 (Ānuçāsanik.): XIII, **18**$_{\text{KK}}$, (1334) (Çiva bestowed on *G.*, who gratified him on the bank of Sarasvatī, the knowledge of time with its sixty-four branches (*catuḥshashṭyaṅgaṃ . . . kālajñānaṃ*) and 1000 sons; through the grace of Çiva the life-time of *G.* and his sons became extended to ten millions of years).

Garga, pl. ("the descendants of Garga"), a family of ṛshis. § 602 (Droṇavadhap.): VII, **190***c*, 8728.

Gargasrotas ("the stream of Garga"), a tīrtha on the Sarasvatī. § 615*e* (Baladevatīrthayātrāp.): At *G. Garga*, of venerable years and purified by way of ascetic penances, obtained the knowledge of time and its course, of the

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movements of the stars, and of all auspicious and unauspicious portents; thence its name *G.*; there the ṛshis always waited upon Garga in order to obtain a knowledge of time); IX, **37**, 2132, 2134.

Gārgya, one or more ṛshis. § 667 (Mokshadh.): XII, **210**, 7663 (*Devarshicaritaṃ veda*).—§ 717*b* (Nārāyaṇīya); XII, **340**, 12959 (*°tejo'bhisambhṛtaḥ Kālayavanaḥ*). — § 721*b* (Viçvāmitrop.): XIII, 4*β*, 254 (a son of Viçvāmitra).—§ 766 (Ānuçāsanik.): XIII, **125**, 5996 (*vṛddha°*); **127** (6063).

Gārgya, pl. (*°āḥ*), a people. § 589 (Droṇābhishekap.): VII, **11***ν*, 397 (*Vātsya-G°-Karūṣhān*, had been vanquished by Kṛshṇa).

Gārhapatya, pl. (*°āḥ*), a class of Pitṛs. § 270 (Brahmasabhāv.): II, **11**, 462.

Garishṭha, an ancient ṛshi. § 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra).

Garīyasāṃ garishṭha(ḥ) = Kṛshṇa: XII, 1613.

Gārtsamada, adj. ("belonging to Gṛtsamada"). § 736*b* (Vītahavyop.): XIII, **30**, 2006 (*vaṃçaḥ*).

Garuda, the son of Kaçyapa and Vinatā, the vehicle of Vishnu (Kṛshṇa), or the emblem of his flagstaff. § 11 (Anukram.): I, **2**, 365.—§ 27 (Kaçyapa): I, **16**, 1092 (son of Kaçyapa and Vinatā).—§ 32*b* (Kadrū): In the meantime *G.* came out bursting the egg and ascended the skies. The gods thought that it was Agni, but were undeceived): I, **23**, 1239, 1245, 1248.—§ 33 (Āstīkap.): Then the gods and the ṛshis praised *G.* and prevailed upon him to diminish his own energy and splendour: I, **23**, †1255.—§ 34 (do.): Bearing his brother Aruṇa on his back *G.* went from his father's home and arrived at his mother's side on the other shore of the ocean and placed Aruṇa in the east: I, **24**, 1262.—§ 36*b* (Kadrū): *G.* carried the snakes on his back, but ascended too near to the Sun so that the snakes became scorched by the rays of the Sun: I, **25**, 1283.—§ 40 (Āstīkap.): The serpents promised that if *G.* brought them the amṛta he and his mother should be freed from bondage (I, **27**). Having been directed by Vinatā to live upon the Nishādas (*b*) but not to injure the brahmans, and being taught by her how to know who is a brahman, he set out, and, having come to the Nishādas, he raised a great quantity of dust, and opened his mouth; there the Nishādas entered by thousands, being blinded by the dust, and were devoured (I, **28**). A brahman who, with his wife of the Nishāda caste, entered the throat of *G.*, and began to burn him, was recognized and relieved with his wife by *G.* (I, **29**): I, **28**, 1320, (1327); **29**, (1343), 1344.—§ 41 (do.): As *G.'s* hunger was not appeased Kaçyapa told him of the elephant Supratīka (*b*) and the tortoise Vibhāvasu: I, **29**, (1348).—§ 42 (do.): Then Kaçyapa blessed *G.*: I, **29**, 1371.—§ 43 (do.): *G.* then seized the elephant and the tortoise and came to the tīrtha Alamba (? Nīl. and BR., "without reposing") (*b*). A banyan-tree invited him to sit on one of its huge branches, but the branch broke (I, **29**). *G.* caught the branch with his beak, and perceiving Vālakhilyas suspended therefrom with their head downwards he continued to fly with the branch, the elephant, and the tortoise, fearing to kill the Vālakhilyas if he should throw away the branch. The Vālakhilyas therefore gave him the name Garuḍa (etymology: *gurun bhāraṃ samāsādyoḍḍīnaḥ*, v. 1390). On Gandhamādana he saw Kaçyapa engaged in ascetic devotions. Kaçyapa propitiated the Vālakhilyas (*c*) for him, then they abandoned the bough and went to Himavat to practise ascetic penances. According to the advice of Kaçyapa *G.* flew away for a hundred thousand of yojanas to a mountain without human beings, there he threw down the bough and ate the tortoise and the elephant. Then he again rose on his wings: I, **29**, 1375; **30**, 1384, 1390, 1400, 1407, 1413.—§ 44 (do.): Omens foreboding fear began to appear among the gods. Bṛhaspati declared that it was owing to the fault of Indra and the ascetic penances of the Vālakhilyas (cf. § 45) that *G.* now approached to take away the soma. Indra then caused the gods to surround and watch the amṛta (I, **30**).—§ 45 (Vālakhilya, pl.): I, **31**, 1436, 1469, 1470 (by the penances of the Vālakhilyas *G.* had been born as the lord of winged creatures (*patatrīṇām indraḥ*, v. 1455)).—§ 46 (Āstīkap.): *G.* attacked the gods, whom he blinded with dust, and Bhaumana lay as dead on the field. Indra caused Vāyu to dispel the dust. The Sādhyas and the Gandharvas fled eastwards, the Vasus and the Rudras towards the south, the Ādityas towards the west, and the Açvins towards the north. *G.* then slew nine Yakshas, Açvakranda, etc. (*a*), who guarded the amṛta. The amṛta on all sides was surrounded with fire. *G.* then divided his mouth into 8100 mouths, and taking water from many rivers he extinguished the fire. Then he assumed a diminutive body (I, **32**), and passed through the spokes of the revolving keen-edged wheel of steel placed before the soma. Then there were two great snakes, who would reduce to ashes everyone who might be seen by them. *G.* covered their eyes with dust, and unseen by them mangled them to pieces. He then flew away with the amṛta, not drinking it himself. He met with Vishṇu on his way and they agreed that *G.* should stay above Vishṇu, sitting on the flagstaff of his chariot and be his vehicle, and be immortal and free from disease without drinking amṛta. While *G.* was flying Indra hurled his thunderbolt at him. *G.* did not feel the slightest pain, but in honour of Dadhīca and Indra and the thunderbolt *G.* dropped a feather, and from its beauty he gained the name Suparṇa (I, **33**). Indra and *G.* made friendship with each other, and agreed that *G.* should not give the soma to anyone for drink. Indra should bring it away after it had been put down by *G.*, and *G.* should feed on the snakes. The snakes declared Vinatā to be free; *G.* placed down the soma on some kuça grass, and while the snakes were performing their ablutions, their daily devotions, and other religious rites, Indra took up the amṛta and returned to heaven. When the snakes licked the kuça grass their tongues were divided in twain, and the kuça grass, from the contact with the amṛta, became sacred from this time (I, **34**): I, **32**, 1471 (*pakshirāṭ*), 1477, 1485, 1494; **33**, 1509, 1513; **34** (1520), (1528), 1534, 1543.—§ 99 (Aṃçāvat.): I, **65**, 2548 (among the Vainateyas).—§ 120 *bis* (do.): I, **66**, 2603 (*Vainateyaḥ*, reckoned among the Ādityas).—§ 129 (do.): I, **66**, 2635 (*°āruṇau*, sons of Vinatā).—§ 191 (Arjuna): I, **123**, 4830 (present at the birth of Arjuna).—§ 244 (Rājyalābhap.): I, **207**, 7575 (*deipaksha - G°prakhyair dvārair*).—§ 289 (Arghāharaṇap.): II, **38**, 1395 (*patatāṃ mukhaṃ*).—[§ 277 (Jarāsandhavadhap.): II, **24**, 945, 946 (*Garutmān*, took his seat on the flagstaff of Kṛshṇa)].—§ 512 (Ghoshayātrāp.): III, **241**, 14897 (*rathair G°niḥsvanaiḥ*).—§ 549 (Pāṇḍavapr.): IV, **2**, 51 (*patatām iva*, sc. *varaḥ*).—§ 561 (Yānasandhip.): V, **71**, 2578 (Kṛshṇa identified with Arishṭanemi, Garuḍa, Suparṇa).—§ 564 (Mātaliyop.): V, **101**, 3600 (*°ātmajāḥ*, enumeration of his descendants); **105**, 3674, (3676), 3704, 3705 (*G.* who wished to devour the serpent Sumukha was humiliated by Vishṇu, who then threw Sumukha upon the

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breast of *G.*).—§ 565 (Gālavacarita): V, **107**, 3757; **112**, 3854 (the friend of Gālava, whom he assisted in his search for 1000 horses).—§ 574 (Jambūkh.): VI, **3**, 152 (*Vainateyaḥ . . . Suparṇaḥ*); [**6**, 208 (*Suparṇasya*, father of Sumukha)].—§ 593 (Abhimanyuvadhap.): VII, **36**, 1565 (*pannagaiç chinnair G°eneva*); **37**, 1605 (*°ānilaraṃhobhiḥ . . . hayaiḥ*).—§ 599 (Jayadrathavadhap.): VII, **109**, 4124 (*udvavarha . . . pannagaṃ G°o yathā*); **143**, 6000 (*bhava G°ottamāṅgayānaḥ*, says Kṛshṇa to Bhūriçravas).—§ 600 (Ghaṭotkacavadhap.): VII, **174***vv*, 7873 (*°-Takshakau*).—§ 603 (Nārāyaṇāstramokshaṇap.): VII, **201**, 9416 (*°ānilaraṃhasaḥ*).—§ 605 (Karṇap.): VIII, **12**, 446 (*°prahitair ugrair pañcāsyair uragair iva*); **18**, 688 (*turagān G°ānilaraṃhasaḥ*).—§ 607 (Hamsakākīyop.): VIII, **41**, 1888 (*°sya gatau tulyāḥ*, sc. *haṃsāḥ*).—§ 608 (Karṇap.): VIII, **59**, 2955 (*°syeva patato ṛighṛkshoḥ pannagottamaṃ*); **65**, 3300 (*vājibhir G°opamaiḥ*); **77**, 3882 (*°syeva patato pannagārthe yathā purā*); **87**, 4468 (*yathā*); **90**, †4679 (*nāgaḥ svayaṃ ya āyād G°sya vaktraṃ*).—§ 615*u* (Skanda): IX, **45***γ*, 2518 (came to the investiture of Skanda), 2585 (*°ānanāḥ*, sc. the warriors of Skanda); **46**, 2669 (gave his favourite son, a peacock, to Skanda).—§ 717*c* (Uparicara): XII, **338**, 12852 (carried Uparicara up to the welkin).—[§ 730 (Ānuçāsanik.): XIII, **14***δ*, 682 (the Vālakhilyas by their penances created *Suparṇaṃ somahartāraṃ*, cf. § 45)].—§ 785 (Anugītāp.): XIV, **88**, 2635 (*rukmapakshonicitas trikoṇo G°ākṛtiḥ*). Cf. Aruṇānuja, Bhujagāri, Garutmat, Kāçyapeya, Khagarāj, Pakshirāj, Pakshirāja, Patagapati, Patageçvara, Suparṇa, Tārkshya, Vainateya, Vinatānandavardhana, Vinatāsūnu, Vinatāsuta, Vinatātmāja.

Garuḍa[2], name of a vyūha. § 580 (Bhīshmavadhap.): VI, **56**, 2404 (formed by Bhīshma).

Garuḍa, pl. (*°āḥ*) (birds of Garuḍa's race): III, 12245; VIII, †1742 (*°-Piçācasayaksha-Rākshasān*), 2172 (*iva*).

Gāruda, adj. ("shaped like the bird Garuḍa"). § 580 (Bhīshmavadhap.): VI, **56**, 2403 (*mahāvyūhaṃ*, formed by Bhīshma).

Garuḍadhvaja ("having Garuḍa on his banner") = Kṛshṇa (Vishṇu): II, 30; VII, 2821; XIII, 511, 6987 (1000 names).

garuḍī, said of Svāhā: III, 14307, 14343.

Garutmat = Garuḍa: I, 1510, 1517, 8253; II, 51 (*iva*), 945, 946 (*pannagāçanaḥ*, took his seat on the flagstaff of Kṛshṇa); III, 550 (*Vainateyo yathā pakshī G°ān patatāṃ varaḥ*), 11734 (*abhidudrāva . . . G°ān iva pannagaṃ*); IV, 1519 (*°ān iva pannagaṃ*), 1572 (*vṛkshaṃ G°ān vegena*, sc. *iva*), 1681 (*nāgaṃ G°ān iva*); V, 3692, 3703, 3850; VI, 2841 (*°ān iva vegitaḥ*), 3690 (*°ān iva vegavān*); VII, 5052 (*chinnau sarpāv iva G°tā*), 5805 (*°ān ivākāçe prārthayan bhujagottamaṃ*); VIII, 2758 (*°ān iva pannagaṃ*, C. has by error *°tvān*); IX, 3095 (*sadṛçaṃ hi G°taḥ*), 3271 (dual, *yathā*); XII, 12317 (*pakshirājaḥ*, on Himavat), 12850, 12853.

Garutmat, pl. (*°aḥ*) (= Garuḍa, pl.): VI, 4778.

Gatādhvara = Mahāpurusha (Mahāpurushastava).

Gatāgata = Çiva (1000 names[2]).

Gati = Çiva (1000 names[2]).

Gatisattama = Vishṇu (1000 names).

Gatitālin, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2569.

Gaura, a mountain. § 575 (Bhūmip.): VI, **12**, 445 (*°s tu madhyame dvīpe girir mānaḥçilo mahān*).

Gauraçiras, a muni. § 266 (Çakrasabhāv.): II, **7**, 292 (*muniḥ*, in the palace of Indra).—§ 640 (Rājadh.): XII, **58***β*, 2094 (*muniḥ*, among the authors—*praṇetāraḥ*—of rājaçāstras).

Gaurāçva, an ancient king. § 267 (Yamasabhāv.): II, **8**, 329 (so B., C. has *Go°*; in the palace of Yama).

Gauramukha, a disciple of Çamīka. § 51 (Parikshit): I, **42**, 1738, 1740, (1741), 1751, 1752. § 56 (do.): I, **50**, 1975.

Gaurapṛshtha, an ancient king. § 267 (Yamasabhāv.): II, **8**, 332 (in the palace of Yama).

Gauravāhana, a king. § 287 (Rājasūyikap.): II, **34**, 1271 (*pārthivaḥ*, came to the rājasūya of Yudhishṭhira).

Gaurī[1] = Umā: III, 8129 (*çikharaṃ vai Mahādevyā G°yāḥ*); IV, †2305 (*mūrtimatīva G°ī*).

Gaurī[2], a goddess in the retinue of Umā. § 506 (Skandayuddha): III, **231**, 14562 (followed Pārvatī, i.e. Umā).

Gaurī[3], the wife of Varuṇa. § 565 (Gālavacarita): V, **117**, 3968 (*reme . . . Varuṇaç ca yathā G°yāṃ*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***γ*, 6751 (*Varuṇasya*, sc. *sādhvī*).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7637 (*Varuṇaḥ saha G°yā*).

Gaurī[4], a river. § 574 (Jambūkh.): VI, **9***λ*, 333 (in Bhāratavarsha).

Gaurī[5] = the Earth (so Nīl. and PCR.). § 768*b* (Umā-Maheçvarasaṃv.): XIII, **146**, 6756.

Gaurīça ("the husband of Gaurī") = Çiva: XIV, 210.

Gaurīhṛdayavallabha ("dear to Gaurī's heart") = Çiva: X, 258.

Gautama[1] ("descendant of Gotama"), name of one or more ṛshis. § 22 (Pramadvarā): I, **8***a*, 962 (came to see the dead Pramadvarā).—§ 170 (Dīrghatamas): I, **104**, 4194 (the eldest son of Dīrghatamas and Pradveshī), 4205 (with his brothers he threw Dīrghatamas into the Gangā).—§ 191 (Arjuna): I, **123**, 4807 (among the seven ṛshis, present at the birth of Arjuna).—§ 264 (Sabhākriyāp.): II, **4***a*, 112 (among the munis who were present when Yudhishṭhira entered his palace).—§ 266 (Çakrasabhāv.): II, **7**, 298 (*Kākshīvān?*, in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 436 (in the palace of Brahmán).—§ 275 (Rājasūyārambhap.): II, **17**, 698 (*Kākshīvataḥ*).—§ 277 (Jarāsandhavadhap.): II, **21**, 802 (near Rājagṛha *G.* begat, with the çudrā Auçinarī, the sons Kākshīva, etc.), 803, 804, 805.—§ 370 (Tīrthayātrāp.): III, **84**, 8086 (*Brahmarsher G°sya vanaṃ*, a tīrtha).—§ 376 (do.): III, **85**, 8263 (among the ṛshis who expected Yudhishṭhira on his tīrthayātrā).—§ 455 (Brāhmamāhātmyak.): III, **185**, 12684, 12685, (12691), 12692, (12693), 12698, 12699.—§ 545 (Pativratāmāhātmyap.): III, **298**, (16868), (16890).—§ 602 (Droṇavadhap.): VII, **190***ν*, 8727.—§ 615*b* (Udapāna): IX, **36**, 2073 (father of Ekata, Dvita, and Trita).—§ 637 (Rājadh.): XII, **47***η*, 1597 (among the ṛshis who surrounded Bhīshma).—§ 638*b* (Rāmopākhyāna): XII, **49**, 1796 (*Dadhivāhanapautras tu putro Divirathasya ca | guptas sa G°enāsīd Gangākūle 'bhirakshitaḥ*).—§ 641 (Rājadh.): XII, **129**, 4718 (*°sya ca saṃvādaṃ Yamasya ca*), 4719, 4721, (4724).—§ 656 (Khaḍgotpatti): XII, **166***β*, 6142.—§ 658*b* (Kṛtaghnop.): XII, **168**, 6298, 6300, 6301, 6302, 6305, 6307; **169**, 6317, 6327, 6331, 6332, 6333, 6339; **170**, 6342, 6346, 6348, 6350, 6351, 6358, 6362, 6363, 6366; **171** ((6372), 6394, 6396, 6398; **172**, 6412, 6415, 6417; **173**, 6439, 6441, 6442, 6445 (the story of the ingratitude of *G.*).—§ 665 (Mokshadh.): XII, **208***b*, 7699 (one of the ṛshis of the north).—§ 672*b* (Çakra-Namucisaṃv.): XII, **226**, †8206 (not in the text of B., but mentioned by Nīl. as *varia lectio*, according to Nīl. the husband of Ahalyā).—§ 682 (Mokshadh.): XII, **267**, 9484 (father of Cirakārin), 9488, 9525 (*Medhātithiḥ*), 9539, 9541, 9546, 9548 (when Indra had

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violated the wife of *G.* (i.e. Ahalyā, Nīl.), he commanded his son Cirakārin to slay her. Cirakārin hesitated to do so, and *G.* meanwhile repented that he had given the order).—§ 707 (do.): XII, **319***β*, 11783 (had instructed Viçvāvasu).—§ 717*b* (Nārāyaṇīya): XII, **343**, II), ††13205 (the husband of Ahalyā whom Indra violated; *G.* then cursed Indra to wear a green beard).—§ 730 (Ānuçāsanik.): XIII, **17**, 1289 (Çukra communicated the 1000 names of Çiva to *G.*), 1290 (*G.* again communicated them to Manu Vaivasvata).—§ 733 (do.): XIII, **25**, 1691 (questioned Aṅgiras about the tīrthas), 1755.—§ 734 (do.): XIII, **26***a*, 1761 (among the ṛshis who surrounded Bhīshma).—§ 743*b* (Vipulop.): XIII, **41**, 2328 (*°enāsi yan mukto bhagāṅgaparicihnitaḥ* (*bhagāṅka°*, B.), sc. Indra; "that Gautama had cursed thee, in consequence of which thy body became disfigured with a thousand sex-marks, which, by the Ṛshi's mercy, were afterwards changed into organs of vision," PCR.).—§ 746 (Ānuçāsanik.): XIII, **66***ε*, 3320 (*maharshiḥ*, ascended to heaven by making gifts of sesame seeds).—§ 750*b* (Bisastainyop.): XIII, **93***a*, 4416, (*β*), (4442), (*γ*), (4467), (*δ*), (4490), 4491 (etymology, B. has *Gotamaṃ*), (*ε*), (4523).—§ 751*b* (Çapathavidhi): XIII, **94***a*, 4550, (*β*), 4565.—§ 757*b* (Hastikūṭa): XIII, **102**, 4845 (*°sya munes tāta saṃvādaṃ Vāsavasya ca*), 4846, 4849, (†4854), †4855, (†4856), (†4858), (†4860), (†4862), (†4865), (†4867), (†4871), (†4874), (†4877), (†4880), (†4882), (†4884), 4891, (†4896), (†4899), (†4901), 4904, 4905.—§ 759 (Ānuçāsanik.): XIII, **106***δ*, 5209.—§ 770 (do.): XIII, **151***ι*, 7116 (one of the ṛshis of the north).—§ 772*e* (Pavanārjunasaṃv.): Indra coveting Ahalyā was cursed by Gautama, but, for the sake of righteousness, he was not hurt (*himsitaḥ*): XIII, **154**, 7218.—§ 775 (Ānuçāsanik.): XIII, **166***ε*, 7668 (one of the ṛshis of the west).—§ 782*g* (Guruçishyasaṃv.): XIV, **35***δ*, 960.—§ 784*b* (Uttaṅka): XIV, **56**, 1628 (the preceptor of Uttaṅka), 1629, 1638, (1643), (1646), 1657, 1660 (the husband of Ahalyā); **58**, 1707, 1733, 1747.

Gautama[2] ("son of Gotama") = Çaradvat: I, 2435 (*°ān mithunaṃ jajñe çarastambāc Charadvataḥ*), 5072 (*Gotamasya . . . Çaradvān nāma G°aḥ putraḥ*), 5075, 5077, 5078, 5083 (*Ç°*), 5088, 5090; V, 2192 (*Kṛpaḥ . . . maharsher G°āt*, sc. *jajñe*), 5768.

Gautama[3] ("grandson of Gotama") = Kṛpa: I, 302, 5070 (*çarastambe samudbhūtaṃ*), 5147, 5433 (*Gotamasyānvaye ca çarastambāc ca*), 5688, 7557 (*K°*); II, 1712, †2402, 2476; III, 12; IV, 1802 (*K°*), 1803, 1808; V, 5707 (Uttamaujas is pitted against *G.*), 7585, 7594; VI, †753 (*Çāradvataḥ Çakaiḥ Kirāta-Yavanaiç ca sārdhaṃ*), 1549, 1602, 1604, 1721, 3234, 3715, 3719, 3720, 3721, 3722, 3723, 3724, 3729, 4358, 4624, 4625, 4627, 5251, 5253, 5273; VII, 797, 1917, 3922, 3940 (*K°*), 6322, 7000, 7025, 7026, 7029, 7580, 7585, 7588, 7589, 8812; VIII, †201 (*Çāradvataḥ*), 329 (*Ācāryaḥ*), 417, 1038, 1039, 1041, 1043, 1047, 1056, 2614, 2628, 2631, 2633, 2635, 2639, 3080, 5013 (*K°*, C. has by error *Go°*); IX, 75, 289, 393 (*Çakaiç ca Yavanaiḥ saha*), 399, 571 (*Ācāryaḥ*), 759, 949, 1164, 1603 (*K°*), 3589; X, 139, 545 (*K°*); XV, †435, 623 (*K°*).

Gautama[4] = Çiva (1000 names[2]).

Gautamī[1] (female descendant of Gotama), name of one or more women. § 270 (Brahmasabhāv.): II, **11**, 457 (in the palace of Brahmán).—§ 635 (Rājadh.): XII, **38**, 1397 (*maharshin iva G°ī*, cf. Gautamī[2]).—§ 719*b* (Gautamī-lubdhaka-vyāla-Mṛtyu-Kālasaṃv.): XIII, **1**, 16 (*saṃvādaṃ Mṛtyu-G°yoḥ kāla-lubdhakapannagaiḥ*), 17, 18, (21), (†26), (†29), †30, (†31), 33, 77, (78), 80.

Gautamī[2] (do.) = Jaṭilā: I, 7265 (*J°*, married seven ṛshis).

Gautamī[3] (do.) = Kṛpī: I, 5115, 5182.

Gautamī[4], a river. § 775 (Ānuçāsanik.): XIII, **166***a*, 7647.

[Gautamī-lubdhaka-vyāla-Mṛtyu-Kāla-saṃvāda(ḥ)] ("the conversation between Gautamī, the fowler, the serpent, Death, and Time"). § 719*b* (Ānuçāsanik.): *Bhīshma* said: An old brahman lady named *Gautamī* found her son dead, bitten by a serpent; an angry fowler, *Arjunaka*, bound the serpent with a string and brought it before *Gautamī*; she told him to release it, as *brahmans* do not harbour resentment, and there is no good in tormenting and killing an enemy; the fowler mentioned how *Indra* killed *Vṛtra* and *Mahādeva* destroyed a sacrifice. The serpent said that *Mṛtyu* had sent him on this errand. *Mṛtyu* (masc.) appeared and said that *Kāla* (Time) was the real promoter; *Sūrya*, etc. (*a*) are created and destroyed by *Kāla*. *Kāla* came and said that it was the child's *karman* (deeds in the past) that was the cause; this was approved of by *Gautamī* and the fowler.

Gautaminandana ("the son of Gautamī, i.e. Kṛpī") = Açvatthāman: VII, 6847.

Gautamīsuta (do.) = Açvatthāman: VII, 6857, 7131, 7161.

Gavāksha[1], a monkey chief. § 535 (Setubandhana): III, **283**, 16272 (*golāṅgulaḥ*, came to Rāma with 60,000 crores (*koṭi*) of monkeys).

Gavāksha[2], a Gandhāra warrior, son of Subala and brother of Çakuni. § 585 (Bhīshmavadhap.): VI, **90***σ*, 3997 (slain by Irāvat, cf. Gaja).—§ 600 (Ghaṭotkacavadhap.): VII, **157***π*, 6944 (read with B.: *Çakuner bhrātaro vīrā Gavākshaḥ . . . tāḍayan*, among five brothers of Çakuni who were slain by Bhīmasena, C., however, has only three names).

Gavalgana, the father of the sūta Sañjaya. § 81 (Sañjaya): I, **63**, 2426.

Gāvalgani = Sañjaya, q.v.

***Gavām aya(ḥ)**, name of a sacrifice: III, 8176; XIII, 7128.

Gavāṃ bhavana(ṃ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6020.

Gavāṃ loka(ḥ), v. Goloka.

Gavāṃ pati(ḥ)[1] = Çiva: VII, 9526, 9540; VIII, 1451; XIII, 1186 (1000 names[2]).

Gavāṃ pati(ḥ)[2] = Sūrya (the Sun): III, 192.

Gavāṃ tīrtha(ṃ), a tīrtha. § 379 (Tīrthayātrāp.): III, **95**, 8512.

Gavaya, a monkey chief. § 535 (Setubandhana): III, **283**, 16271 (together with Gaya he came to Rāma with 100 crores (*koṭi*) of monkeys).

Gaveshaṇa, a Vṛshṇi prince. § 232 (Svayaṃvarap.): I, **186**, 6999 (came to the svayaṃvara of Draupadī).

Gavija, a muni. § 745 (Cyavanop.): XIII, **51**, 2709, 2712 ("born of a cow," PCR.).

Gavijāta = Gavija: XIII, 2682, 2688 ("born of a cow," PCR.).

Gavishṭha, an Asura. § 93 (Aṃçavat.): I, **65**, 2538 (among the sons of Danu).—§ 130 (do.): I, **67**, 2670 (*mahāsuraḥ*, incarnate as king Drumasena).

Gaya[1], an ancient king, son of Amūrtarayas. § 5 (Anukram.): I, **1***a*, 220 (in Nārada's enumeration of deceased kings).—§ 11 (Parvasaṅgr.): I, **2**, 441 (*yajñavibhūtiç ca G°sya*, all. to § 381).—§ 61 (Sarpasattra): I, **55**, †2100 (*°sya yajñaḥ*, comparison).—§ 243 (Vidurāgamanap.): I, **205**, 7492 (*anavarau . . . G°āt*).—§ 267 (Yamasabhāv.): II, **8**, 329 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, **94**, 8504 (has practised austerities and visited tīrthas).—§ 379

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(do.): III, **95**, 8518 (*mahīdharaṃ . . . abhisaṃskṛtaṃ . . . G°ena*), 8527 (*Āmūrtarayasaṃ*).—§ 381 (Tīrthayātrāp.): At Brahmasaras the rājarshi *G.*, the son of Amūrtarayas, many times performed sacrifices distinguished by hundreds of mountains of food and thousands of lakes of clarified butter, many hundred rivers of curds, and streams of curries by the thousand; at the time when the gifts (*dakshiṇāḥ*) were given nothing could be heard but the chaunting of the Vedas (*brahmaçabdena*) and in all lands people sung these songs: "In the sacrifice of Gaya," etc. (v. 8535–8539*a*): III, **95**, 8528, 8535, 8536, 8539 (*°yajñe*).—§ 403*b* (Payoshṇī): III, **121**, 10297 (performed sacrifices on the Payoshṇī), 10300, 10303.—§ 552 (Goharaṇap.): IV, **56**ζ, 1768 (came to see the fight between Bhīshma and Arjuna).—§ 562 (Bhagavadyānap.); V, **83**η, 2946 (among the ṛshis who worshipped Kṛshṇa).—§ 595 (Shoḍaçarāj. v. Māndhātṛ): VII, **62**, 2281 (vanquished by Māndhātṛ).—§ 595 (Shoḍaçarāj.): *G.* Āmūrtarayasa did not eat anything during a hundred years but remains from libations of clarified butter. Agni offered to grant him a boon. *G.* then desired to have a thorough knowledge of the Vedas through ascetic penances, etc., inexhaustible wealth without injury to others, always to be able to make gifts to brahmans, and to have sons begotten of wives of his own order. (Description of his sacrifices and gifts.) In his horse-sacrifice the sacrificial stakes were of gold decked with gems, and were given to the brahmans, etc. His sacrificial altar was 30 yojanas long by 26 yojanas broad and 24 yojanas high, of solid gold, decked with pearls, etc.; upon the completion of that sacrifice twenty-five hills of food remained and also many lakes and rivulets of savoury drinks, etc. In consequence of his glory [the place named] Gaya became renowned in the three worlds; there is the eternal-making banyan-tree (*vaṭaç cākshayyakaraṇaḥ*) and Brahmasaras: VII, **66**, 2334 (*Āmūrtarayasaṃ*), 2235, 2239, 2345, 2346, 2348, 2350.—§ 615*i* (Saptasārasvata): IX, **38**, 2205 (performed a sacrifice in Gayā), 2206.—§ 632*b* (Shoḍaçarāj. v. Māndhātṛ, cf. § 595): XII, **29**, 981 (vanquished by Māndhatṛ).—§ 632 (Shoḍaçarāj., cf. § 595): XII, **29**, 1004 (*Āmūrtarayasaṃ*), 1005, 1011 (*Āmūrtarayasaḥ*).—§ 677 (Mokshadh.): XII, **235**, 8600 (gave the earth to the brahmans).—§ 761 (Ānuçāsanik.): XIII, **115**γ, 5661 (among the kings who abstained from meat during the month of Kārttika). Cf. Āmūrtarayasa (III, 8527, 10293; VII, 2334; XII, 1004, 1011).

Gaya[2], a sacred mountain. § 370 (Dhaumyatīrthak.): III, **87**, 8304 (*tasyāṃ*—i.e. in the east—*girivaraḥ punyo G°o rājarshisatkṛtaḥ çivaṃ Brahmasaro yatra*).—§ 595 (Shoḍaçarāj. v. Gaya): VII, **66**, 2353 (*?, yasya*—i.e. king Gaya's—*prabhāvāc ca Gayas trishu lokeshu viçrutaḥ | vaṭaç cākshayyakaraṇaḥ punyaṃ Brahmasaraç ca tat*). Cf. Gayā, Gayaçiras.

Gaya[3], a monkey chief. § 535 (Setubandhana): III, **283***a*, 16271 (together with Gavaya he came to Rāma with 100 crores (*koṭi*) of monkeys).

Gaya, pl. (*°āḥ*), a people, the inhabitants of Gayā. § 295 (Dyūtap.): II, **52**, 1872 (among the peoples who brought tribute to Yudhishṭhira).—§ 615*i* (Saptasārasvata): IX, **38**, 2205.

Gayā, a sacred place (the present Gayā). § 219 (Arjunavanavāsap.): I, **215**, 7818 (visited by Arjuna).—§ 370 (Tīrthayātrāp.): III, **84**, 8061 (*tatrākshayavaṭo nāma trishu lokeshu viçrutaḥ*), 8074, 8075 (*eshṭavyā bahavaḥ putrā yady apy eko Gayāṃ vrajet | yajeta vāçvamedhena nīlaṃ vā vṛsham utsṛjet*).—§ 377 (Dhaumyatīrthak.): III, **87**, 8305 (do.).—§ 733*a* (Açmapṛshṭha): XIII, **25**, 1728.—§ 735 (Ānuçāsanik.): XIII, **29**, 1917.—§ 749 (do.): XIII, **88**, 4253 (*b*: *eshṭavyā bahavaḥ putrā yady apy eko Gayāṃ vrajet | yatrāsau prathito lokeshvakshayyakaraṇo vaṭaḥ*).—§ 766 (do.): XIII, **125**β, 5967.—§ 775 (do.): XIII, **166***a*, 7655.

Gayaçiras, a hill near Gayā. § 377 (Dhaumyatīrthak.): III, **87**, 8307 (*yatrāsau kīrtyate viprair akshayyakaraṇo vaṭaḥ*).—§ 379 (Tīrthayātrāp.): III, **95**, 8519 (*nagaḥ*, visited by Yudhishṭhira on his tīrthayātra).—§ 757*m* (Goloka): III, **102***a*, 4888.

Gāyana, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η 2569.

Gāyantikādvāra, name of a place. § 565 (Gālavacarita): V, **111**, 3836 (in the north, B. has *Gaṅgāmahādvāraṃ*).

Gāyanti tvāṃ gāyatriṇaḥ = Çiva (1000 names[1]).

Gāyatrī, name of a metre, and also of a certain verse (= Sāvitrī ?). § 289 (Arghāharaṇap.): II, **38**, 1395 (*chandasāṃ mukhaṃ*).—§ 370 (Tīrthayātrāp.): III, **85**, 8172.—§ 472 (Mārkaṇḍeyas.): III, **200**, 13432 (*devīṃ G°īṃ Vedamātaraṃ* = Sāvitrī ?, but cf. the note of PCR.).—§ 574 (Jambūkh.): VI, **4**, 172, 173 (the universe consisting of nineteen classes of beings and five elements is spoken of as the *G.* (of twenty-four aksharas).—§ 576 (Bhagavadgītāp.)): VI, **34**, 1239 (*G°ī chandasām ahaṃ*, sc. *āsmi*, says Kṛshṇa).—§ 603*d* (Tripura): VII, **202**, 9567 (Çiva made the *G.* and the Sāvitrī his reins).—§ 606 (Tripurākhyāna): VIII, **34**, 1489 (Çiva made the *G.* his goad-string).—§ 772*b* (Pavanārjunasaṃv.): XIII, **153**, 7204 (*kanyayā*, spoke from heaven to Arjuna Kārtavīrya).

Gāyatrī[2] = Çiva (1000 names[1]).

Gāyatryāḥ sthāna(ṃ), a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8171.

Ghanaupama = Çiva (1000 names[1]) (only C.).

Ghaṭajānuka, a muni. § 264 (Sabhākriyāp.): II, **4***a*, 108 (only B., C. has *Varajānukaḥ*).

Ghaṇṭa = Çiva (1000 names[1]).

Ghaṇṭakarṇa, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2526 (given to Skanda by Brahmán).

Ghaṇṭāmālāpriya = Çiva (1000 names[1]).

Ghaṇṭin = Çiva (1000 names[1]).

Ghaṭasṛñjaya, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 371 (in the south).

Ghaṭin = Çiva (1000 names[1]).

Ghaṭodara, an Asura. § 268 (Varuṇasabhāv.): II, **9**, 366 (among the Daityas and Dānavas in the palace of Varuṇa).

Ghaṭotkaca, a Rākshasa, son of Hiḍimbā and Bhīmasena Pāṇḍava. § 4 (Anukram.): I, **1**, †197 (*Devarājena dattāṃ divyāṃ çaktiṃ vyaṃsitāṃ Mādhavena G°e Rākshase*, all. to § 600), †198.—§ 11 (Parvasaṅgr.): I, **2**, 381, 536.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2255 (son of Hiḍimbā and Bhīmasena).—§ 84 (do.): I, **64**, 2452 (do.).—§ 159 (Pūruvaṃç.): I, **95**, ††3833 (do.).—§ 214 (Hiḍimbavadhap.): I, **155**, 6079 (born to Bhīmasena by Hiḍimbā, etymology of his name), 6080, 6082.—§ 317 (Arjunābhigamanap.): III, **12**, 570 (*Hiḍimbāṃ agrataḥ yasyāṃ jāto G°aḥ*, all. to § 214).—§ 423 (Gandhamādanapr.): III, **144**, 11009, 11010; **145**, 11016, (11019), 11021 (carried Draupadī).—§ 433 (Saugandhikāh.): III, **155**, 11412 (do.).—§ 435 (Jaṭāsuravadhap.): III, **157**, 11457.—§ 437 (Yakshayuddhap.): III, **160**, 11671.—§ 448 (Ajagarap.): III, **176**, †12336 (*G.* and his followers carried the Pāṇḍavas, Kṛshṇā, and the brahmans).—§ 449 (do.): III, **177**, †12353 (*sānucaraṃ*).—§ 569 (Bhagavadyānap.): V, **141**, 4798 (*çāmitraṃ karishyati*, sc. in

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the battle represented as a sacrifice).—§ 571 (Ulūkadūtāgamanap.): V, **162**, 5591 (*Rākshasaḥ*, in the army of Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **45**^{11}, 1711 (fights with Alambusha).—§ 580 (do.): VI, **57**κ, 2454 (*Rākshasaḥ*), 2458; **58**^{s}, 2475 (fights with Duryodhana).—§ 581 (do.): VI, **64**^{15}, 2863, 2868 (creating illusions he fights with Bhagadatta), 2887, 2889, 2892.—§ 582 (do.): VI, **72**, 3170 (*Rākshasaḥ*).—§ 583 (do.): VI, **75**a, 3283 (do.).—§ 584 (do.): VI, **83**, 3670 (fights with Bhagadatta).—§ 585 (do.): VII, **87**θ, 3867 (*Rākshasaḥ*); **91**, 4065 (*Bhaimaseniḥ*), 4072 (fights with Duryodhana, etc.); **92**, 4105, 4111 (fights with the Vaṅga king, etc.); **93**, 4154 (*Rākshasendraṃ*), 4157 (rescued by Bhīmasena, etc.); **94**, 4187, 4218, 4222 (fights with Açvatthāman), 4228 (°*prayuktā*, sc. *māyā*), 4230; **95**, 4233, 4237, (*δδ*), 4254 (*Rākshasaḥ*), 4294, 4316 (*pitāputrau . . . Bhīmasena-Gh°au*).—§ 586 (do.): VI, **99**ζ, 4510 (*Rākshasaḥ*); **101**θ, 4586.—§ 587 (do.): VI, **109**ϵ, 5075; **111**, 5176 (fights with Durmukha); **118**υ, 5554; **119**ω, 5587.—§ 589 (Droṇābhishekap.): VII, **8**η, 227; **10**, 377 (*sadyo Vṛkodarāj jātaḥ . . . māyāvī Rākshasaḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **23**o, 1022 (proceeded against Droṇa, description of his horses), (π), 1037 (on his standard there was a vulture), (ρ), 1040 (possessed the bow Paulastya); **25**, 1123 (fights with Alambusha).—§ 593 (Abhimanyuvadhap.): VII, **35**$\hat{o}$, 1509.—§ 599 (Jayadrathavadhap.): VII, **95**, 3536 (*Rākshasaṃ*, attacked by Alāyudha); **96**, 3568 (fights with Alāyudha); **109**, 4099 (encounter with Alambusha), 4100, 4104, 4120 (*Haiḍimbaḥ*), 4127 (slew Alambusha), 4132; **111**υ, 4283; **114**ψ, 4502 (pierced Kṛtavarman).—§ 600 (Ghaṭotkacavadhap.): VII, **153**a, 6629 (pierced by Duryodhana); **154**β, 6652 (*Rākshasaḥ*); **156**, 6794 (*Rākshasendraṃ*), 6796, 6800 (*māyāṃ Gh° vinirmitāṃ*), 6801, 6804, 6807, (6821), 6829, 6833, 6840, 6857, 6859, 6866, 6867, 6882, 6915 *G.*'s son Añjanaparvan is slain by Açvatthāman, and *G.* himself is defeated by the same); **158**χ, 7013 (*Rākshasaḥ*); **166**, 7411, 7414, 7417 (*Rākshasendraṃ*), 7426, 7432, 7436 (*Rākshasendraṃ*, defeated by Açvatthāman); **173**, 7810 (*Rākshasāt*), 7813, 7814, 7820, 7829, 7834, 7835, (7838) (Kṛshṇa urged *Gh.* to proceed against Karṇa); **174**, 7844, 7853, 7855, 7858, 7860, 7863, 7866, 7869, 7871, 7872, 7875, 7878, 7880, 7882 (encounter with Alambusha, whom *Gh.* slew); **175**, 7890 (*Rākshasaḥ*), 7923, 7924 (*prāduç cakre tato māyāṃ Rākshasīṃ Rākshaseçvaraḥ*), 7927, 7931 (*māyāṃ Gh° vinirmitāṃ*), 7932, 7934, 7935, 7938, 7939, 7940, 7945, 7959, 7961, 7967, 7969, 7971, 7972, 7974, 7980 (encounter with Karṇa); **176**, 8017 (*yādṛçena*), 8021 (*yathā*), †8022; **177**, 8037, 8038, 8042, 8044 (encounter with Alāyudha); **178**, 8074, 8077, 8085, 8094 (slew Alāyudha); **179**, 8115, †8126, 8132, †8145, †8153 (*Gh.* again proceeded against Karṇa, who slew him, hurling the dart which was given to him by Indra, and with which he had intended to slay Arjuna); **180**, 8184 (*hataṃ*), 8190 (*çaktiṃ Gh°enemāṃ vyaṃsayitvā*), 8192, 8199, 8212 (mentioned among the slain); **181**$\hat{o}\hat{o}$, 8238 (*nihataḥ*, has hated the brahmans and the sacrifices); **182**$\epsilon\epsilon$, 8252 (*sā çaktir Vāsudevena vyaṃsitā ca Gh°e*), 8253, †8255, †8256, 8258, ($\eta\eta$), 8288 (°*e vyaṃsitāṃ*, sc. *çaktiṃ*); **183**, 8303 (*hatvā*), 8311 (°*vadhena*), 8312 (*hate*), 8326 (*Rākshasendre*).—§ 601 (Droṇavadhap.): VII, **184**, 8363 (*nihate*).—§ 604 (Karṇap.): VIII, **3**, 63 (has been slain by Karṇa); **5**ζ, 135 (has slain Alambusha); **9**, 299 (°*ṃ Rākshasendraṃ Çakraçaktyā nijaghnivān*, sc. Karṇa).—§ 605 (do.): VIII, **35**, 1635 (*hataḥ*).—§ 608 (do.): VIII, **50**, 2406 (*hate . . . Rākshase*).—§ 609 (Çalyap.): IX, **2**, 79 (*Rākshasaṃ*).—§ 615 (Gadāyuddhap.): IX, **61**, 3421 (*vadhārthaṃ Pāṇḍuputrasya yācitāṃ çaktim eva ca | G°e vyaṃsayataḥ*, sc. Kṛshṇa).—§ 620 (Çrāddhap.): XI, **26**β, 792 (*Rākshasendraṃ*, his body is cremated).—§ 789 (Putradarçanap.): XV, **32**θ, 875 (*Rākshasaḥ*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, **5**λ, 150, 174 (after death *Gh.*, etc., entered the gods and Yakshas),

Cf. also the following synonyms:—

Bhaimaseni, Bhaimi, Bhīmasenasuta, Bhīmasenātmaja, Bhīmasūnu, Bhīmasuta, q.v.

Haiḍimba ("the son of Hiḍimbā"): III, 11009, 11017, 11415; V, 5926 (*Bhaimaseniḥ . . . Rākshaseçvaraḥ*), 7599; VI, 2476, 2873, 2883, 3559 (*Rākshaseçvaraḥ*), 3663 (*Rākshasendraḥ*), 3665, 3678, 3950, 4093, 4114, 4149, 4153, 4231, 4248, 5177; VII, 540 (*Rākshasau raudrakarmāṇau H°ālambushau*), 4101, 4113, 4117, 4120 (*Gh°*), 6841, 7435, 8031, 8034, 8078, 8133, 8178, 8184, 8185, 8236, 8237, †8254, 8305, 8315, 8332.

Haidimbi (do.): VII, 4097, 4123 (C. has by error Haiḍam°), 6822 (do.), 6823 (do.), 6898, 6908, 7819, 7822, 7828, 7841, 7856, 7868, 8002, 8012, 8073, 8093, 8105.

Rakshas, Rākshasa, Rakshādhipa, Rākshasapuṅgava, Rākshaseçvara, Rākshasendra, q.v.

Ghaṭotkacasuta ("the son of Ghaṭotkaca") = Añjanaparvan: VII, 6808, 6815.

Ghaṭotkacavadha ("the slaughter of Ghaṭotkaca"). § 10 (Parvasaṅgr.): I, **2**, 339 (i.e. Ghaṭotkacavadhaparvan).

[Ghaṭotkacavadhaparvan (°*va*)] ("the section including the slaughter of Ghaṭotkaca," the 76th of the minor parvans of Mhbhr.; cf. Ghaṭotkacavadha). § 600: THE NIGHTLY COMBAT AFTER THE FOURTEENTH DAY: A dreadful battle took place between the *Pāñcālas* and the *Kauravas*. *Duryodhana* penetrated into the midst of the *Pāṇḍava* host, and caused an immense slaughter. *Bhīmasena*, etc. (a) & *Duryodhana*; *Yudhishṭhira* made *Duryodhana* insensible; *Droṇa* advanced to the rescue of *Duryodhana*; the *Pāṇḍavas* & *Droṇa* (VII, **153**). *Arjuna*, etc. (β) & *Droṇa*. (Description of the awful night) (VII, **154**.) *Dhṛtarāshṭra* asked *Sañjaya* about the battle (γ). *Sañjaya* related: *Droṇa* slew the *Kaikeyas* and the sons of *Dhṛshṭadyumna*, etc., and *Çibi*; *Duryodhana* sent *Droṇa* a driver for his chariot; the *Kaliṅga* prince attacked *Bhīma* (and *Viçoka*) and was slain by *Bhīma* with his bare fists); *Karṇa* and *Dhruva* (the brother of the *Kaliṅga* prince) & *Bhīma*, who slew *Dhruva* with his fist, and then *Jayarāta* with a slap of his palm; *Çakuni* rescued *Karṇa*; *Dhṛtarāshṭra*'s sons & *Bhīma*; *Durmada* mounted the chariot of *Dushkarṇa*; then, before the eyes of *Karṇa*, etc. (δ), *Bhīma*, by a kick of his foot, caused that chariot to sink into the earth, and with his fists crushed *Durmada* and *Dushkarṇa*. All the kings fled away; *Bhīma* repaired to *Yudhishṭhira*; *Nakula*, etc. (ϵ) paid their adorations to *Bhīma*. The *Dhārtarāshṭras* + *Droṇa* & *Bhīma* (VII, **155**). *Somadatta* rebuked *Sātyaki* for having slain *Bhūriçravas* while sitting in *prāya* (ζ); *Sātyaki*'s reply (η). *Somadatta* + *Duryodhana* and *Çakuni* & *Sātyaki* + *Dhṛshṭadyumna*; *Somadatta* was carried away by his driver. *Droṇa* & *Sātyaki* + *Yudhishṭhira*, etc. (θ); the *Pāṇḍava* host fled away; *Arjuna* + *Bhīma* (+ *Viçoka*) + the *Pāñcālas*, etc. (ι) & *Droṇa* + *Açvatthāman*. *Ghaṭotkaca* (description of his chariot) + Rā. & *Açvatthāman*; description of the battle of Rā.; the sons of *Dhṛtarāshṭra*, etc., and *Karṇa* fled away, but not *Açvatthāman*, who soon dispelled the illusive creations

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of *Ghaṭotkaca*; *Açvatthāman* & *Ghaṭotkaca* + the latter's son *Añjanaparvan*, who was slain by *Açvatthāman*; *Ghaṭotkaca* created illusions; *Açvatthāman* invoked the *Vajra* weapon and then the *Vāyavya* weapon; the followers of *Ghaṭotkaca* were *Paulastyas* and *Yātudhānas*. *Duryodhana* was afraid of them, but quieted by *Açvatthāman* he urged *Çakuni* to proceed against *Arjuna* with *Karṇa*, etc. (κ), and a great force; and he should also slay *Bhīma*, etc. (λ). *Çakuni* proceeded quickly. *Ghaṭotkaca* & *Açvatthāman*, who burnt a full *akshauhiṇī* of Rā. troops and destroyed the chariot of *Ghaṭotkaca*, who mounted *Dhṛshṭadyumna's* chariot. *Bhīmasena* + *Ghaṭotkaca* + *Dhṛshṭadyumna*, etc. (μ), & *Açvatthāman*, who destroyed the Rā. host and caused a river of blood, and slew *Drupada's* son *Suratha*, and then *Suratha's* younger brother *Çatruñjaya*, etc. (ν); *Ghaṭotkaca* was made insensible by *Açvatthāman* and borne away by *Dhṛshṭadyumna*; *Yudhishṭhira's* chariots turned away. Si., G., Pç., N., birds, P., etc., Aps., and the gods applauded *Açvatthāman* (VII, **156**). Beholding the sons of *Drupada* and *Kuntibhoja* and Rā. in thousands slain by *Açvatthāman*, *Yudhishṭhira*, etc. (ξ), set their hearts firmly on battle. *Somadatta* & *Yuyudhāna* + *Bhīma*, who made *Somadatta* insensible, and slew *Pratīpa's* son *Bāhlīka* (the father of Somadatta), ten sons of *Dhṛtarāshṭra*; *Nāgadatta*, etc. (ο), & *Bhīma*, who slew them. *Vṛkaratha* (the brother of *Karṇa*) & *Bhīma*, who slew him, and thereupon seven brothers of *Çakuni*, and pressed *Çatacandra* down into the earth. *Çakuni's* five brothers, *Gavākṣha*, etc. (π) & *Bhīma*, who slew them. *Yudhishṭhira* & *Droṇa*; *Yudhishṭhira* began to slay the *Ambashṭhas* (ρ); *Droṇa* and *Yudhishṭhira* employed the *Vāyavya* weapon; then *Droṇa* employed the *Vāruṇa*, *Yāmya*, *Āgneya*, *Tvāshṭra*, and *Sāvitra*, which were all baffled by *Yudhishṭhira*; then *Droṇa* invoked the *Aindra* and the *Prājāpatya* weapons, and *Yudhishṭhira* the *Māhendra*; then both employed the *Brāhma* weapon. *Droṇa* (with the *Vāyavya* weapon, abandoning *Yudhishṭhira*) & *Drupada's* division, who fled, but were rallied by *Arjuna* and *Bhīma*, who attacked *Droṇa* from two sides, and were followed by the *Kaikayas*, etc. (σ). The *Kurus* fled; *Droṇa* and *Duryodhana* in vain tried to rally them (VII, **157**). *Duryodhana* urged *Karṇa* to defeat the *Pāṇḍavas* (*Pāñcālas*, etc. (τ)); *Karṇa* vowed to slay *Arjuna*, etc. (υ), and was ridiculed by *Kṛpa* (φ), who said that *Dhṛshṭadyumna*, etc. (χ), were all fighting for the *Pāṇḍavas*; *Karṇa* vowed to cut off *Kṛpa's* tongue if *Kṛpa* addressed him again in the same strain, naming *Duryodhana*, etc. (ψ), as invincible, and saying that *Bhīshma*, etc. (ω), had been slain by the work of destiny (VII, **158**). *Açvatthāman* in rage rebuked *Karṇa* (αα); *Duryodhana* and *Kṛpa* pacified *Karṇa* and *Açvatthāman*. *Karṇa* & the *Pāṇḍavas* + *Pāñcālas*, who were vanquished and slaughtered. Urged by *Duryodhana*, *Açvatthāman*, etc. (ββ), & *Arjuna* in order to rescue *Karṇa*; *Arjuna* slew the steeds and driver of *Karṇa* and made him loose his bow; *Karṇa* took shelter in *Kṛpa's* chariot. *Duryodhana* (rallying the troops) & *Arjuna*; *Kṛpa* urged *Açvatthāman* to proceed against *Arjuna*. *Açvatthāman* made *Duryodhana* desist from an encounter with *Arjuna*; *Duryodhana* urged *Açvatthāman* to slay the *Pāñcālas* and the *Somakas* (VII, **159**). *Açvatthāman* said that he, etc. (γγ), could destroy the foe within the twinkling of an eye, and promised to fight with the *Pāñcālas*, etc. (δδ). *Açvatthāman* routed the *Pāñcālas*, etc. *Dhṛshṭadyumna* & *Açvatthāman*; Si. and Cā., etc., applauded them; *Açvatthāman* cut off the bow, the standard, the drivers, and the steeds of *Dhṛshṭadyumna*; the *Pāñcālas* and *Sṛñjayas* fled away (VII, **160**). *Yudhishṭhira* and *Bhīma* & *Açvatthāman* + *Duryodhana*; *Yudhishṭhira* slew the *Ambashṭhas*, etc. (δδ), *Bhīma* the *Abhīshāhas*, etc. (εε), *Arjuna* the *Yaudheyas*, etc. (ζζ). *Droṇa* employed the *Vāyavya* weapon; the *Pāñcālas* fled, but were rallied by *Bhīma* and *Arjuna*, who attacked *Droṇa* from both sides together with the *Sṛñjayas*, etc.; the *Kauravas* fled; *Duryodhana* and *Droṇa* endeavoured in vain to rally them (VII, **161**). *Sātyaki* (with white steeds of the *Sindhu* breed) + *Bhīmasena* & *Somadatta* (*Bāhlīka's* son), who was slain by *Sātyaki*. *Yudhishṭhira* + *Pāṇḍavas* + *Prabhadrakas* & *Droṇa*; *Droṇa* and *Yudhishṭhira* employed the *Vāyavya* weapon. *Kṛshṇa* dissuaded *Yudhishṭhira* from fighting with *Droṇa*; he should go to *Duryodhana*, *Arjuna*, and *Bhīma* (VII, **162**). *Droṇa*, etc. (ηη), afflicted one another and the troops; both armies were dejected. The remnants of the slaughtered army were once more disposed in array; *Droṇa* in the van, *Çalya* in the rear, *Açvatthāman* and *Çakuni* on the right and left flanks; *Duryodhana* protected all the troops. *Duryodhana* ordered his troops to take up lighted lamps and torches. D., Ṛ., G., D.-ṛ., V.-D., Aps., N., Y., U., and K. also took up lamps, and many lamps came from *Nārada* and *Parvata* for *Duryodhana's* sake. (Description); the glare reached the skies, and awakened by it, D., G., Y., Ṛ., etc., and Aps. came there (VII, **163**). *Duryodhana* appointed his brothers *Vikarṇa*, etc. (θθ), to protect *Droṇa* from the rear; *Kṛtavarman* should protect his right wheel, and *Çala* his left. The remnants of the *Trigartas* he placed in the van; especially *Droṇa* should be protected against *Dhṛshṭadyumna*; "*Karṇa* will vanquish *Arjuna*, *Bhīmasena*, and others." *Arjuna* & the *Kauravas*; *Açvatthāman* & the *Pāñcāla* ruler; *Droṇa* & the *Sṛñjayas* (VII, **164**). *Yudhishṭhira* commanded all his warriors to proceed against *Droṇa* alone. The *Pāñcālas* & the *Somakas* & *Droṇa*; *Kṛtavarman* & *Yudhishṭhira* (advancing against *Droṇa*); *Yuyudhāna* & *Bhūri*; *Karṇa* & *Sahadeva* (advancing in order to get at *Droṇa*); *Duryodhana* & *Bhīmasena*; *Çakuni* & *Nakula*; *Kṛpa* & *Çikhaṇḍin*; *Duḥçāsana* & *Prativindhya*; *Açvatthāman* & *Ghaṭotkaca*; *Vṛshasena* & *Drupada* (advancing against *Droṇa*); *Çalya* & *Virāṭa* (advancing in order to slay *Droṇa*); *Citrasena* & *Nakula's* son *Çatānīka* (advancing in order to slay *Droṇa*); *Alambusha* & *Arjuna*; *Dhṛshṭadyumna* & *Droṇa*, etc.; *Yudhishṭhira* retreated, and *Kṛtavarman* once more began to protect the wheel of *Droṇa's* chariot (VII, **165**). *Bhūri* & *Sātyaki* who slew him. *Açvatthāman* & *Sātyaki*; *Ghaṭotkaca* & *Açvatthāman*, who swooned away, but then made *Ghaṭotkaca* insensible, who was borne away by his charioteer. *Bhīma* crushed the steeds, the charioteer, and the chariot of *Duryodhana*, who ascended *Nandaka's* chariot, and was regarded as slain, also by *Yudhishṭhira*, who rushed to *Bhīma*. The *Pāñcālas*, etc. (ι), & *Droṇa* (VII, **166**). *Karṇa* & *Sahadeva*, who was worsted by *Karṇa*, who touched him with his bow and scoffed at him (κκ), but did not slay him, recollecting the words of *Kunti*; *Sahadeva* ascended the chariot of the *Pāñcāla* prince *Janamejaya*. *Virāṭa* & *Çalya*, who deprived him of his chariot and then slew *Virāṭa's* brother *Çatānika*; once more *Virāṭa* (ascending *Çatānika's* chariot) & *Çalya*, who made him insensible; *Virāṭa* was carried away by his charioteer; the host fled away. *Alambusha* (with terrible-looking *Piçāca* of equine faces yoked to his chariot; description) & *Arjuna* (+ *Kṛshṇa*), who vanquished him; *Alambusha* fled away. *Arjuna* quickly proceeded towards *Droṇa*, slaughtering men, etc.; they all fled (VII, **167**). *Citrasena* (Dhārtarāshṭra) & *Nakula's* son *Çatānika*, who vanquished him; *Citrasena* ascended

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Kṛtavarman's chariot; *Vṛshasena* & *Drupada*, who swooned and was carried off by his charioteer; *Vṛshasena* caused a great slaughter among the *Pāñcālas* and the *Somakas*, and then proceeded to *Yudhishṭhira*. *Duḥçāsana* (Dhārtarāshṭra) & *Prativindhya*, who was vanquished by him and rescued by his brothers, ascended the chariot of *Sutasoma* and continued to fight *Duḥçāsana*, to whose assistance many warriors rushed, and a fierce battle ensued (VII, **168**). *Nakula* & *Çakuni*, who was carried away by his charioteer; *Nakula* proceeded towards *Droṇa*. *Çikhaṇḍin* (proceeding towards *Droṇa*) & *Kṛpa*; (*Çikhaṇḍin* was carried away by his charioteer); the *Pāñcālas* and *Somakas* surrounded him, and *Dhṛtarāshṭra's* sons surrounded *Droṇa*. A battle commenced once more (description) (VII, **169**). *Dhṛshṭadyumna* (+ the *Pāñcālas* and *Pāṇḍavas*) & *Droṇa*; D., G., and Dā. wished prosperity to *Droṇa*; *Karṇa*, etc. (λλ) (in order to rescue *Droṇa*) & *Dhṛshṭadyumna*; *Dhṛshṭadyumna* & *Drumasena*, whom he slew; the six chariot warriors & *Dhṛshṭadyumna*; *Sātyaki* (in order to rescue *Dhṛshṭadyumna*) & *Karṇa*; the sons of *Dhṛtarāshṭra* + *Karṇa* + *Karṇa's* son *Vṛshasena* & *Dhṛshṭadyumna* + *Sātyaki*; *Gāṇḍīva* was heard, and the sound of *Arjuna's* chariot. *Karṇa* counselled *Duryodhana* to encompass and slay *Dhṛshṭadyumna* and *Sātyaki*; *Duryodhana* dispatched *Çakuni* with a large force (also *Duḥçāsana*, etc. (μμ)) against *Arjuna*, to slay *Arjuna*, etc. (νν); a great fight commenced. *Çakāuni*, etc., & *Sātyaki*; *Droṇa* & *Dhṛshṭadyumna* + the *Pāñcālas* (VII, **170**). *Sātyaki* was surrounded by many leaders of the *Kuru* army; *Duryodhana* & *Yuyudhāna*, who forced him to fly away (having mounted the chariot of *Kṛtavarman*), and routed the foes with whom he was engaged. *Arjuna* & *Çakuni* (+ his son *Ulūka*), whom he deprived of his chariot; *Çakuni* ascended the chariot of *Ulūka*; *Arjuna* slew the *Kuru* army. *Kṛshṇa* and *Arjuna* blew their conches. *Dhṛshṭadyumna* & *Droṇa*, whom *Dhṛshṭadyumna* checked and caused an immense carnage. *Dhṛshṭadyumna*, etc. (ξξ), blew their conches (VII, **171**). *Duryodhana* in anger addressed *Droṇa* and *Karṇa* (οο), who furiously attacked and routed the *Pāṇḍava* army; *Droṇa*, etc. (ππ); the *Pāṇḍava* host fled, throwing down their torches before the eyes of *Bhīmasena*, etc. (ρρ), pursued by *Droṇa* and *Karṇa*; *Arjuna* and *Kṛshṇa* rallied the retreating troops (σσ); a wild battle ensued between the *Kurus* (especially *Droṇa* and *Karṇa*) and the *Pāṇḍavas* (especially *Yudhishṭhira*) (description) (VII, **172**). *Karṇa* & *Dhṛshṭadyumna*, who was deprived of his chariot by him, but then slew his steeds and ascended the chariot of *Arjuna* and desired to proceed, but was stopped by *Yudhishṭhira*. *Karṇa* routed the *Pāñcālas*, who, with the *Somakas*, attacked *Karṇa*. Meanwhile *Karṇa's* charioteer had yoked other white steeds of the *Sindhu* breed to his chariot. The *Pāñcāla* host (and the *Sṛñjayas*) fled (description); others, only observed by *Droṇa*, fled away on all sides. *Yudhishṭhira* and *Arjuna* (and *Kṛshṇa*) conversed about *Karṇa*; *Arjuna* asked *Kṛshṇa* to proceed towards *Karṇa*. *Kṛshṇa* said that none except *Arjuna* and *Ghaṭotkaca* could encounter him; but *Arjuna* must not do it, as long as he had the lance given him by *Indra*; "but *Ghaṭotkaca* (who had celestial weapons, as also those used by Rā. and As.), would vanquish *Karṇa*." They prevailed upon *Ghaṭotkaca* to encounter *Karṇa* (ττ); "thou, O *Ghaṭotkaca*, *Sātyaki*, and *Bhīmasena* are the foremost among all our warriors; *Sātyaki* will protect thy rear." *Ghaṭotkaca* & *Karṇa* (VII, **173**). *Duryodhana* urged *Duḥçāsana* to protect *Karṇa* against *Ghaṭotkaca*. Meanwhile the Rā. *Jaṭāsura's* son *Alambusha* said to *Duryodhana* that he wished to slay the *Pāṇḍavas* in order to avenge his father, whom they had slain, performing some Rā.-slaying incantations. *Duryodhana* urged him to slay *Ghaṭotkaca*. *Alambusha* & *Ghaṭotkaca*; both resorted to their power of illusion (νν); *Ghaṭotkaca* slew *Alambusha* and threw his head upon *Duryodhana's* chariot, promising that he should also see the slaughter of *Karṇa* and then his own. *Ghaṭotkaca* & *Karṇa* (VII, **174**). Requested by *Dhṛtarāshṭra*, *Sañjaya* described *Ghaṭotkaca's* person, armour, weapons, and chariot; then the encounter between *Karṇa* & *Ghaṭotkaca*, who employed Rā.-illusion, and even destroyed the celestial weapon of *Karṇa*; a *Vāyavya* weapon was employed by *Karṇa* to destroy clouds; *Ghaṭotkaca* was once seen on a chariot, created by illusion, yoked with a number of asses, looking like elephants, and having the faces of *Piçācas*; *Ghaṭotkaca* employed an *açani* of *Rudra's* workmanship, furnished with eight wheels; there appeared many Rā., Pç., and *Yātudhānas*, etc. (VII, **175**). Meanwhile, the Rā. *Alāyudha*, with many thousands of Rā., came to *Duryodhana*, and said that he wished to avenge his kinsmen *Baka* and *Kirmīra*, and his friend *Hiḍimba*, and the marriage of *Hiḍimbā*, by slaying all the sons of *Kuntī*, especially *Bhīma*, with *Kṛshṇa*, *Ghaṭotkaca*, etc. *Duryodhana* urged him to slay *Bhīma*. *Alāyudha's* chariot, steeds, weapons, etc., were pretty much as those of *Ghaṭotkaca's* (description) (VII, **176**). The *Kurus* with *Duryodhana* welcomed *Alāyudha*, having been (with *Droṇa*, etc. (φφ)), very anxious about *Karṇa*, who was engaged with *Ghaṭotkaca*. *Alāyudha* & *Ghaṭotkaca* (abandoning *Karṇa*); *Karṇa* & *Bhīmasena*; *Bhīma* (disregarding the advancing *Karṇa*) & *Alāyudha* (abandoning *Ghaṭotkaca*) + all the other Rā. (who fled away); the Rā. attacked the elephants, the *Pāñcālas*, and the *Sṛñjayas*. *Kṛshṇa* urged *Arjuna* to proceed in *Bhīma's* wake, and to let *Dhṛshṭadyumna*, etc. (χχ), proceed against *Karṇa*, *Nakula*, etc. (ψψ), slay the other Rā.; *Arjuna* himself should resist *Droṇa's* division; then *Kṛshṇa* dispatched *Ghaṭotkaca* to protect *Bhīmasena* (VII, **177**). *Ghaṭotkaca* (abandoning *Karṇa*) & *Alāyudha* (brother of *Baka*). Meanwhile, *Yuyudhāna*, etc. (ωω), & the Rā. of *Alāyudha*; *Arjuna* shot many *kshatriyas*, *Karṇa* many *Pāñcālas* headed by *Dhṛshṭadyumna*, *Çikhaṇḍin*, etc. *Bhīma* + *Nakula*, etc. (ααα) (having slain the Rā.) & *Karṇa*; the *Pāñcālas* & *Droṇa*; *Alāyudha* resorted to his power of illusion, and so did *Ghaṭotkaca*, who cut off the head of *Alāyudha* and threw it down before *Duryodhana*, who, with all his troops, became full of anxiety, while the *Pāñcālas* and *Pāṇḍavas* roared like lions (VII, **178**). *Karṇa* & the *Pāñcālas*, etc. (βββ); many of them entered the force of *Yudhishṭhira*. *Ghaṭotkaca* & *Karṇa*, who had his steeds and charioteer slain by *Ghaṭotkaca*, who then disappeared from view, and created a terrible illusion (description), which severely afflicted the *Kuru* host, which at last fled; *Karṇa* alone kept his ground, looked at by all the *Saindhavas* and *Bāhlikas*; *Karṇa's* steeds were again slain by *Ghaṭotkaca*, and his celestial weapon was baffled by *Ghaṭotkaca's* illusion. The *Kauravas* urged him to slay *Ghaṭotkaca* with the dart presented to him by *Indra*, without minding *Bhīma*, etc. (γγγ). When *Karṇa* held the dart in his hands *Ghaṭotkaca* began to fly away in fear, all creatures in the skies uttered loud cries, etc.; *Karṇa* hurled the dart, and *Ghaṭotkaca* was slain, and falling upon the *Kaurava* army with his gigantic body, he slew a full *akshauhiṇī*, desirous of benefiting the *Pāṇḍavas*. The *Kauravas* uttered loud shouts of joy; *Karṇa* ascended the chariot of *Duryodhana* and entered the *Kuru* host (VII, **179**). The *Pāṇḍavas* were filled with grief; only *Kṛshṇa* with transports of delight

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raised his warcry, embracing *Arjuna*, to whom he explained that he rejoiced because *Karṇa*'s dart could not now kill *Arjuna*, having been employed against *Ghaṭotkaca*; he recited to *Arjuna* how he had gradually caused all the foes of the *Pāṇḍavas* to be slain (VII, **180**), which he explained more explicitly (ĉĉĉ) (VII, **181**). Requested by *Dhṛtarāshṭra* why *Karṇa* had not hurled the fatal dart at *Arjuna*, *Sañjaya* assigned *Kṛshṇa*'s policy as the reason (ccc), though it had formed the subject of deliberation with *Duryodhana*, etc. (ζζζ), every night. *Sātyaki* asked *Kṛshṇa* why *Karṇa* had not hurled his dart at *Arjuna*; *Kṛshṇa* said that *Duḥçāsana*, etc., had frequently discussed this subject, and *Karṇa* had approved of it; but *Kṛshṇa* always used to stupefy him; *Kṛshṇa* had neither sleep nor joy in his heart, as long as he could not frustrate that instrument for killing *Arjuna* (VII, **182**). Concluding from *Karṇa*'s not using the dart (ccc, ζζζ), *Dhṛtarāshṭra* attributed the ill success of the *Kurus* to Destiny, their own folly, and the policy of *Kṛshṇa*, and asked *Sañjaya* about the battle (ηηη). *Sañjaya* related: All the *Kauravas* uttered loud shouts and began to slay the *Pāṇḍava* troops. *Yudhishṭhira* told *Bhīmasena* to resist the *Dhārtarāshṭra* host, himself sitting down with tearful face; *Kṛshṇa* comforted him, but *Yudhishṭhira* remembered the many services *Ghaṭotkaca* had rendered them (θθθ); *Droṇa* and *Açvatthāman* were the real cause of *Abhimanyu*'s slaughter, but it was *Jayadratha* who was slain; "*Droṇa* and *Karṇa* are the root of our woes"; therefore *Yudhishṭhira* will slay *Karṇa*, *Bhīmasena* being engaged with *Droṇa*'s division. *Yudhishṭhira* quickly proceeded against *Karṇa*, followed by the *Pāñcālas*, etc. (ιιι). *Vyāsa* approached *Yudhishṭhira* and congratulated him upon *Karṇa*'s having employed his dart against *Ghaṭotkaca*; "on the 5th day from hence the earth will be thine." Then he disappeared (VII, **183**).

Ghora[1], name of a weapon. § 563 (Bhagavadyānap.): V, **96***φ*, 3491 (will be employed by Arjuna).

Ghora[2], son of Aṅgiras. § 747*b* (Suvarṇotpatti): XIII, **85***θ*, 4148 (the fifth son of Aṅgiras, PCR. has Dhīra).

Ghora[3] = Çiva (1000 names[2]).

Ghoraghoratara = Çiva (1000 names[1]).

Ghoraka, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1870 (among the peoples who brought tribute to Yudhishṭhira).

Ghoratapas = Çiva (1000 names[2]).

Ghorātman = Kṛshṇa: XII, 1645.

Ghosha = Çiva (1000 names[1]).

Ghoshayātrā = Ghoshayātrāparvan. § 10 (Parvasaṅgr.): I, **2**, 324 (*parva*).

ghoshayātra ("the expedition to the cattle station," as related in Ghoshayātrāparvan): I, †165, 470; III, 14814, 14815, 14818; IV, 1430; V, †710, 1958, 4684, 5378; VII, 8435.

[Ghoshayātrāparvan] ("the expedition to the cattle station"), the 43rd of the minor parvans of Mhbhr. (cf. Ghoshayātrā). § 512: When the *Pāṇḍavas* had arrived at the lake (of *Dvaitavana*, Nīl.), and were dwelling in the woods visited by *veda*-knowing ascetics, there came to them a brahman, who afterwards went away to *Dhṛtarāshṭra* and told him how the *Pāṇḍavas* had become emaciated and reduced by wind and sun. *Dhṛtarāshṭra* was much afflicted, considering that *Yudhishṭhira*, who had formerly used to sleep on beds of *ruṅku* skins and to be wakened by *sūtas* and *māgadhas*, now slept on the bare ground; he lamented the treatment he had permitted to be meted out to the *Pāṇḍavas*, and feared lest they would avenge themselves; *Arjuna*, he thought, would not have left heaven, where he received the celestial weapons, if it were not for this purpose. This *Çakuni* told to *Duryodhana*, who was sitting with *Karṇa*, and *Duryodhana* was filled with grief (III, **236**). *Çakuni* and *Karṇa* proposed to *Duryodhana* that they should go to *Dvaitavana* to exult over the *Pāṇḍavas* (III, **237**). *Duryodhana* gladly approved the proposal, but feared that he might not obtain the permission of *Dhṛtarāshṭra*, who thought that the *Pāṇḍavas* had become more powerful than before in consequence of their ascetic austerities. He asked them, with *Duḥçāsana*, to find out some skilful pretext. The next morning *Karṇa* and *Çakuni* agreed with *Duryodhana* that they should go there under the pretext of supervising their cattle stations (III, **238**). They then all saw *Dhṛtarāshṭra*. A cowherd, named *Samaṅga*, who had been instructed beforehand, came to the king and spoke to him of the cattle. *Karṇa* and *Çakuni* asked him to give permission to *Duryodhana* to go thither. *Dhṛtarāshṭra* suggested to send some faithful men, fearing some collision with the *Pāṇḍavas* if they were to go thither themselves; for though *Yudhishṭhira* would not suffer his wrath to be awakened, *Bhīma* and *Draupadī* were naturally passionate. *Çakuni* promised that they would not go to the spot where the *Pāṇḍavas* resided, and obtained the permission. *Duryodhana* then started with *Karṇa*, *Duḥçāsana*, *Çakuni*, etc., and ladies by the thousand, followed by the citizens and their wives, with 8,000 chariots, etc., and took up his quarters at the distance of a *gavyūti* from the lake of *Dvaitavana* (III, **239**). Having caused the calves to be marked, etc., *Duryodhana*, etc., began to sport and go a-hunting, and came to the lake. *Yudhishṭhira* was then, together with *Draupadī*, celebrating the diurnal *rājarshi* sacrifice according to the ceremonial used in the forest. When the attendants of *Duryodhana* came to the banks of the lake to construct pleasure-houses, they were forbidden to enter by a number of *Gandharvas*, who told them that the king of the *Gandharvas* had come from the abode of *Kubera*, with his followers and several hosts of *Apsarases*, etc., and when *Duryodhana* sent a number of his warriors, they also were prevailed upon by the *Gandharvas* to return (III, **240**). A battle ensued between the soldiers of *Duryodhana* and the *Gandharvas*, headed by their king *Citrasena*; the soldiers of *Duryodhana* fled, except *Karṇa*, who killed hundreds of *Gandharvas*. *Duryodhana*, *Çakuni*, *Duḥçāsana*, and *Vikarṇa* returned to assist *Karṇa*, and the battle was renewed. *Citrasena* made use of illusion; it seemed as if every warrior of the *Kuru* army were surrounded by ten *Gandharvas*. The entire army of *Duryodhana* again fled, except *Karṇa*. The *Gandharvas* then destroyed the chariot of *Karṇa*, who, mounting the chariot of *Vikarṇa*, was forced to drive away (III, **241**). *Duryodhana* refused to fly, but the *Gandharvas* destroyed his chariot and slew his charioteer and horses; thereupon *Citrasena* took him prisoner, and *Duḥçāsana*, who was seated on his chariot, and *Citrasena*, *Viviṅçati*, *Vinda*, and *Anuvinda*, and the royal ladies, were taken by other Gandharvas, [and *Durvishaha*, *Durmukha*, and *Durjaya*, v. 14924]. The flying soldiers and ministers of *Duryodhana* took refuge with *Yudhishṭhira* (III, **242**). *Yudhishṭhira*, saying that the honour of the family was being destroyed by the *Gandharvas*' seizing *Duryodhana*, etc., in their presence, prevailed upon his brother to rescue *Duryodhana*, etc. (v. 14947: "the liberation of a foe from distress is equal to the bestowal of a boon, sovereignty, and the birth of a son, all the three put together"), if possible, by conciliation or lightly skirmishing, otherwise by all means, *Yudhishṭhira*

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being prohibited from partaking in the combat by his sacrifice. *Arjuna* promised to rescue *Duryodhana* or kill the king of the *Gandharvas* (III, **243**). The four *Pāṇḍavas*, cased in mail and riding in chariots drawn by fleet horses, encountered the *Gandharvas*; as these would not set *Duryodhana*, etc., free, as requested by *Arjuna*, a fierce battle ensued (III, **244**). The *Gandharvas*, in vain, attempted to break the chariots of the *Pāṇḍavas*; especially *Arjuna*, by means of his *Āgneya* weapon, sent millions of them to the abode of *Yama*. The *Gandharvas* then rose up to the skies, taking the *Dhārtarāshṭras* with them, and showering maces, darts, etc., upon *Arjuna*, who killed them with his weapons *Sthūlākarṇa* (B. Sthūṇākarṇa), *Indrajāla*, *Saura*, *Āgneya*, and *Saumya*. At last *Citrasena* rushed at *Arjuna*, armed with a mace of iron; as *Arjuna* cut that mace in seven pieces with his arrows, *Citrasena*, by means of his science, concealed himself from the view of *Arjuna*, and thus continued to fight with him; but *Arjuna* destroyed his power of concealing himself by shooting at him with his celestial arms guided by the sound (*çabdavedhaṃ samāçritya*). Then *Citrasena* showed himself to *Arjuna*, reminding him of his being his friend, and there was put an end to the battle (III, **245**). *Citrasena* related to *Arjuna* that, staying in his abode, he had become acquainted with the purpose of *Duryodhana*, etc., and had been requested by *Indra* to bring *Duryodhana* thither in chains together with his counsellors. *Arjuna* entreated him to set *Duryodhana* free, but, at the request of *Citrasena*, they left it to be decided by *Yudhishṭhira*; *Yudhishṭhira* then liberated all the *Kauravas*. The *Gandharvas* went away with the *Apsarasas*, and *Indra* revived the slain *Gandharvas* by sprinkling *amṛta* upon them. Friendly admonished by *Yudhishṭhira*, *Duryodhana*, overwhelmed with shame, returned to his capital (III, **246**). When *Duryodhana*, afflicted with grief, was approaching *Hāstinapura* with his army, *Karṇa* congratulated him on the honourable victory over the *Gandharvas* (III, **247**). *Duryodhana* told *Karṇa* that, as the *Gandharvas* had resorted to illusion and ascended the skies, he had been captured with his army, and that it was the *Pāṇḍavas* who had vanquished the *Gandharvas* (III, **248**). *Duryodhana* continued his narrative and declared that he would stay there abstaining from food, and that the others, headed by *Duḥçāsana*, should go to *Hāstinapura*. He then offered the royal power to *Duḥçāsana*. *Duḥçāsana*, his voice choked in tears, refused to accept it. *Karṇa* reproached them for weeping thus, and declared that the *Pāṇḍavas*, who resided in the dominions of *Duryodhana* and enjoyed happiness under his protection, only did their duty in liberating him (III, **249**). *Karṇa* continued explaining his opinion, that those who resided in the king's realm should always exert themselves to the best of their ability for the king; if the *Pāṇḍavas* had not followed *Duryodhana* to the battle it would have been an improper act on their part. *Duryodhana*, firmly resolved to leave the world, desired not to rise from where he sat (III, **250**). *Çakuni* reproached *Duryodhana* for his foolish despair, saying that he ought rather to reward the *Pāṇḍavas* by granting them their paternal kingdom. *Duryodhana* embraced *Duḥçāsana*, but did not waver from his purpose; he spread *kuça* grass on the earth, etc., and began to pray and worship mentally.—§ 513: The *Daiteyas* and *Dānavas* who had formerly been vanquished by the gods and were dwelling in *Pātāla*, having ascertained *Duryodhana's* purpose, commenced a sacrifice with formulas, revealed by *Bṛhaspati* and *Uçanas*, according to the rites indicated in the *Atharvaveda* and the *Upanishad*, assisted by *brahmans* of rigid vows, well versed in the *Vedas* and the *Vedāṅgas*. After these rites were ended a sorceress (*kṛtyā*) arose, whom the *Daityas* caused to bring *Duryodhana* to them in the night (III, **251**). The *Dānavas* said to him: "Do not do such a rash act as the vow of starvation. The suicide ever sinks into hell (*adho yāti*), and is blamed . . . In days of old we had obtained thee by ascetic austerities from *Maheçvara*; the upper part of thy body is wholly made of *vajras*, and is, therefore, invulnerable to weapons of every description; the lower part of thy body was made of flowers by *Devī* herself . . . Brave *kshatriyas*, headed by *Bhagadatta*, will slay thy foes . . . In order to aid thee many *Dānavas* (v. 15172: *Daityas* and *Rakshases*) have been born on earth. Other *Asuras* will also possess *Bhīshma*, *Droṇa*, *Kṛpa*, and others; possessed by those *Asuras* these heroes will abandon their kindness and fight with thy foes . . . We have already settled the means of slaying *Arjuna*; the slain *Naraka* has assumed the form of *Karṇa*; recollecting his former hostility he will encounter both *Keçava* (i.e. Kṛshṇa) and *Arjuna*, and vanquish *Arjuna* in battle. *Indra* in disguise will deprive *Karṇa* of his earrings and coat of mail. We also have appointed innumerable *Daityas* and *Rākshasas*, the so-called *Saṃçaptakas*, who will slay *Arjuna* . . . Thou art ever our refuge, as the *Pāṇḍavas* are the refuge of the gods." Then the *Dānavas* embraced and cheered him, and that very goddess (*kṛtyā*) carried him back to the spot where he had sat down intent upon putting an end to his life, and there she vanished. Now *Duryodhana* considered all as a dream, and thought he should defeat the *Pāṇḍavas* in battle. And also *Karṇa*, being possessed by the soul of *Naraka*, and the *Saṃçaptakas*, possessed by the *Rākshasas*, were desirous of slaying *Arjuna*; and *Bhīshma*, *Droṇa*, *Kṛpa*, etc., influenced by the *Dānavas*, were not so affectionate towards the *Pāṇḍavas* as they had been. *Duryodhana* did not tell anyone of this.—§ 514: When the night had passed away *Karṇa* again exhorted *Duryodhana*, and promised to slay *Arjuna* in battle. *Duryodhana* arose and arranged his army, and went to *Hāstinapura*, accompanied by *Karṇa*, *Çakuni*, his brothers headed by *Duḥçāsana* and *Bhūriçravas*, and *Somadatta*, and *Bāhlīka* (III, **252**).—§ 515: *Karṇadigvijaya* (q.v.).—§ 516: *Duryodhanayajña* (q.v.).—§ 517: Hearing the vow of *Karṇa*, *Yudhishṭhira*, filled with anxiety, made up his mind to abandon *Dvaitavana*. *Duryodhana* with his brothers, and *Bhīshma*, *Droṇa*, *Kṛpa*, and *Karṇa* ruled the earth justly and worshipped the brahmans by sacrifices and profuse gifts (III, **257**).

Ghrāṇaçravas, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2559.

Ghṛtācī, an Apsaras, wife of Pramati. § 19 (Bhṛgu): I, **5**, 871 (wife of Pramati and mother of Ruru).—§ 21 (Pramadvarā): I, **8**, 940 (do.).—§ 135 (Çakuntalop.): I, **74**, 3055 (among the six principal Apsarases).—§ 191 (Arjuna): I, **123**, 4821 (among the Apsarases who sang at the birth of Arjuna).—§ 200 (Droṇa): I, **130**, 5103 (when Bharadvāja saw *Gh.* his seed issued, from that seed Droṇa was born).—§ 217 (Caitrarathap.): I, **166**, 6329 (do.).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (among the Apsarases in the palace of Kubera).—§ 336 (Indralokābh.): III, **43***a*, 1784 (among the Apsarases who danced in the palace of Indra).—§ 615*aa* (Çrutāvatī): IX, **48**, 2826 (*Apsarasaṃ*, when Bharadvāja saw *Gh.* his seed issued, from that seed Çrutāvatī was born).—§ 712 (Çukotpatti): XII, **325**, 12188 (*Apsarasaṃ*), 12190, 12193 (*Gh.* transformed herself into a she-parrot (*çukī*); when Vyāsa saw her his seed issued,

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from that seed Çuka was born). — § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19***β*, 1424 (among the Apsarases who danced in the palace of Kubera).—§ 736*b* (Vītahavyop.): XIII, **30**, 2004 (wife of Pramati and mother of Ruru).—§ 775 (Ānuçāsanik.): XIII, **166***β*, 7641 (enumeration).

Ghṛtapāḥ (pl.), a class of ṛshis. § 656 (Khadgotpattik.): XII, **166***β*, 6143.

Ghṛtārcis = Kṛshṇa (Vishṇu): XII, 1505, 13244.

Ghṛtavatī, a river. § 574 (Jambūkh.): VI, **9**λ, 331 (only B., C. has *Dhṛtavatī*).

Ghūrṇiā, the maidservant of Devayānī. § 146 (Devayānī): I, **78**, 3302, 3303, 3304.

Ghushya = Çiva (1000 names[1]).

girayaḥ (pl.) ("the mountains," personif.). § 615*u* (Skanda): IX, **45**, 2556 (gave companions to Skanda).

Giriça[1] = Çiva, q.v.

Giriça[2], name of a bow. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 1041 (among the bows held by the five Draupadeyas).

Girīça = Çiva, q.v.

Girigahvara, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***o*, 375 (in the north-east).

Girika = Çiva (1000 names[1]).

Girikā, the wife of Vasu Uparicara. § 75 (Vasu): I, **63**, 2371 (daughter of the mountain Kolāhala and the river Çuktimatī).—§ 76 (Matsya): I, **63**, 2373, 2377, 2384.

Girikapriya = Çiva (1000 names[1]).

Girīṇāṃ çikharāṇi = Çiva (1000 names[1]).

Girirāj = Himavat: VI, 3419 (?).

Girirāja = Himavat: VIII, †4321 (°*vāsinaṃ*, i.e. the Kulinda prince).

Giriruha = Çiva (1000 names[2]).

Girisādhana = Çiva (1000 names[2]).

Girisutā = Umā: XIII, 6368.

Girivarātmajā = Umā: IX, 2488.

Girivraja, the capital of the Māgadhas. § 11 (Parvasaṅgr.): I, **2**, 409.—§ 273 (Rājasūyārambhap.): II, **14**, 627 (Jarāsandha confined the defeated kings in his capital *G.*).—§ 275 (do.): II, **19**, 762 (from *G.* Jarāsandha threw a mace against Mathurā).—§ 277 (Jarāsandhavadhap.): II, **21**, 800 (protected by five mountains), 810; **24**, 937, 951 (Kṛshṇa, Arjuna, and Bhīma came to *G.*, Bhīma slew Jarāsandha, and the confined kings were liberated).—§ 280 (Bhīmasena): II, **30**, 1091 (at *G.* Bhīma vanquished the son of Jarāsandha).—§ 589 (Droṇābhishekap.): VII, **4***β*, 120 (?°*gatāç cāpi Nagnajitpramukhā nṛpāḥ*, vanquished by Karṇa).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12961 (the capital of Jarāsandha).—§ 723 (Ānuçāsanik.): XIII, **6***a*, 333 (there Dhundhumāra fell asleep). Cf. Rājagṛha.

Girivrajeçvara ("the Lord of Girivraja") = Daṇḍadhāra: VIII, †696.

Girivṛkshālaya = Çiva (1000 names[1]).

Gītapriyā, a mātṛ. § 615*u* (Skanda): IX, **46***b*, 2625.

Gītavādanakapriya = Çiva (1000 names[1]).

Gītavāditraçālin = Çiva (1000 names[1]).

Gītavāditratattvajña = Çiva (1000 names[1]).

***go**, pl. (°*āvaḥ*) ("kine"). § 105 (Aṃçāvat.): I, **65**, 2560 (the offspring of Kapilā).—§ 127 (do.): I, **66**, 2632 (the offspring of Rohiṇī). Cf. Surabhi—**go**[3] (sg.), v. Gonāman.

Gocara = Çiva (1000 names[2]).

Gocarmavasana = Çiva (1000 names[2]).

Goçabdātmaja ("the son of Aditi") = Indra: VIII, †4668.

Goçṛṅga, a mountain. § 281 (Sahadeva): II, **31**, 1109 (*parvataṃ*, in the south, conquered by Sahadeva on his digvijaya).

Godāvarī, a river. § 268 (Varuṇasabhāv.): II, **9**, 372 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, **85**, 8176 (*Siddhaṣevitāṃ*, a tīrtha).—§ 377 (Dhaumyatīrthak.): III, **88**, 8327 (in the south).—§ 400 (Tīrthayātrāp.): III, **118**, †10216 (visited by Yudhishṭhira, falls into the ocean).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12908 (among the rivers seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgirasa): III, **222**, 14231 (enumeration of rivers who are mothers of fires).—§ 528 (Rāvaṇagamana): III, **277**, 15985 (where Rāma Dāçarathi lived for a time).—§ 574 (Jambūkh.): VI, **9**λ, 322 (among the rivers of Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7648 (enumeration).

Godha, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 349 (only B., C. has *Sodhāḥ*).

godharma ("rule of cattle"). § 170 (Dīrghatamas): I, **104**, 4195 (Dīrghatamas learnt from Saurabheya the godharma (i.e. *prakāçamaithunaṃ*, Nīl.) and practised it).

Goghnata, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 351 (only C., B. has *Gomantāḥ*).

Gograhaṇa ("the robbing of the kine"). § 10 (Parvasaṅgr.): I, **2**, 328 (*parva*, i.e. Goharaṇaparvan).

Goharaṇaparvan ("the section relating to the robbing of the kine of Virāṭa," the 55th of the minor parvans of Mhbhr.; cf. Gograhaṇa). § 552: Meanwhile the spies of Duryodhana returned to Hāstinapura and informed Duryodhana, who was sitting with Droṇa, Karṇa, Kṛpa, Bhīshma, his brothers, and the Trigartas, that they had not found out the Pāṇḍavas, but that Kīcaka (*b*) had been slain (IV, **25**). Kārṇa and Duḥçāsana proposed that the other spies should be sent (IV, **26**). Droṇa said: "People like the Pāṇḍavas never perish, let the abode which the Pāṇḍavas are to occupy now be settled" (IV, **27**). Bhīshma applauded Droṇa (IV, **28**). Kṛpa recommended precautions (IV, **29**). The Trigarta king, Suçarman, supported by Karṇa, proposed to invade the city of Virāṭa and to rob his kine and wealth, and thus to take revenge for the invasions of the Matsyas headed by Kīcaka. Duryodhana caused Duḥçāsana to array their forces. Suçarman set out towards the south-east on the seventh day of the dark fortnight, and the Kauravas on the eighth day (IV, **30**). After Kīcaka had been slain, Virāṭa began to rest his hopes on the Pāṇḍavas. His brothers, Çatānīka and Madirāksha, and the king himself, and Sūryadatta and Çaṅkha, the eldest son of Virāṭa, put on their coats of mail. Virāṭa also caused Çatānīka to order chariots for Kaṅka, Vallava, Tantripāla, and Dāmagranthi (i.e. Yudhishṭhira, Bhīmasena, Nakula, and Sahadeva in disguise) (IV, **31**). The Matsyas overtook the Trigartas shortly before sunset. Çatānīka and Viçālāksha penetrated into the heart of the Trigarta host. Virāṭa, with Sūryadatta in his van and Madirāksha in his rear, began a single combat from chariots against Suçarman (IV, **32**). The night interrupted the battle for a while, but it began once more when the moon arose. Suçarman and his younger brother made Virāṭa prisoner, and the Matsyas began to fly; Bhīma would uproot a tree, but was prevented by Yudhishṭhira, lest the people should recognize them; then Bhīma, with Nakula and Sahadeva as protectors of his wheels, rushed against Suçarman, and the Matsya warriors, Virāṭa's son, and Yudhishṭhira, etc., followed him; the charioteer of Suçarman was dragged to the ground. Madirāçva came to the aid of Bhīma. Virāṭa leapt down from the chariot of Suçarman,

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seizing the mace of the latter, and ran in pursuit of him; Suçarman was seized by Bhīma, but set free by Yudhishṭhira (IV, 33). The Pāṇḍavas passed the night on the field of battle honoured by Virāṭa. As proposed by Yudhishṭhira, Virāṭa ordered messengers to proclaim the victory in the city. The messengers repaired to the city that very night, and at sunrise they proclaimed the victory at the city gates (IV, 34). Meanwhile Duryodhana, etc. (*a*), invaded the Matsya country and took away the kine. Hearing this, Bhūmiñjaya (i.e. Uttara), who had been left by the king in the empty city (IV, 35), and whose charioteer had been slain in a great battle, followed the advice of Kṛshṇa (who had been instigated by Arjuna) and sent Uttarā (IV, 36), who prevailed upon Bṛhannalā (= Arjuna in disguise) to become the charioteer of Uttara. Uttarā and her maidens asked Arjuna to bring fine clothes for their dolls when he had vanquished the Kurus (IV, 37). Seeing the host of the Kurus, Uttara became agitated with fear and jumped down from the chariot and began to flee, but was seized by Arjuna and made to hold the reins, while Arjuna had to fight (IV, 38). Bhīshma, Droṇa, etc., suspected the comer to be Arjuna, and many portents were explained by Droṇa in that sense. Karṇa blamed Droṇa, and Duryodhana said that if it were Arjuna the Pāṇḍavas must go into exile for twelve more years (IV, 39). Having reached the *çamī* tree, Arjuna ordered Uttara to fetch the weapons of the Pāṇḍavas, including Gāṇḍīva, which were deposited there (IV, 40). Believing that a corpse had been tied up in the tree, Uttara refused, but as Arjuna said: "There are only bows in that tree and no corpse," he climbed up and unwrapped and untied the bows (IV, 41). Arjuna explained to him to whom the different bows belonged, first mentioning the Gāṇḍīva (*c*), which is honoured by the gods, the Dānavas, and the Gandharvas (IV, 42–43). He then revealed to Uttara that they were the Pāṇḍavas and confirmed it by telling his ten names (*β*) (IV, 44). Arjuna took off the bracelets from his arms, etc., recalled to his mind all his weapons, and twanged the Gāṇḍīva with a dreadful sound, whence the Kurus knew that he was Arjuna, then he comforted Uttara by mentioning his former exploits (*γ*) and his preceptors in arms (*δ*) (IV, 45). Having taken down the banner with the figure of a lion he set up his own flagstaff bearing the figure of an ape with a lion's tail, which was a celestial illusion (*māyā*) contrived by Viçvakarman himself, for as soon as he thought of the gift of Agni, Agni ordered the superhuman creatures to take their usual place on that banner, which then fell down from the air on his chariot (read *rathe* with B.). Droṇa concluded from various omens that it was Arjuna (IV, 46). Duryodhana repeated to Bhīshma, Droṇa, and Kṛpa, his and Karṇa's opinion, that Arjuna must have broken his pledge, and asked Bhīshma to calculate the time. Karṇa blamed Droṇa for praising Arjuna (IV, 47), and declared that he would throw Arjuna down from his chariot that very day (IV, 48). Kṛpa blamed Karṇa and warned him from fighting alone with Arjuna, mentioning his exploits (*ε*); they ought all to fight with Arjuna and not Karṇa alone (IV, 49). Açvatthāman blamed Karṇa for his vain boast and declared that he would not fight with Arjuna (IV, 50). Bhīshma tried to mediate between Açvatthāman and Kṛpa on one side and Karṇa on the other side; he was of opinion that fight they must, and therefore this was not the time for quarrel. "The Brāhmāstra and the Vedas are never to be seen combined anywhere else than in Droṇa (and Açvatthāman)." He was supported by Açvatthāman and Duryodhana. Droṇa said: "Let such arrangements be made that Arjuna may not be able to approach Duryodhana in battle, and that Duryodhana may not be captured by the foe" (IV, 51). Having calculated the time ("an excess of five months and twelve nights in thirteen years"), Bhīshma declared that the Pāṇḍavas had not broken the pledge. Duryodhana said: "I will not give back the kingdom to the Pāṇḍavas." Bhīshma proposed that Duryodhana should proceed towards the capital with one-fourth of the army, and that one-fourth should escort the kine, while he, Droṇa, Karṇa, Açvatthāman, and Kṛpa should withstand the foes. This proposal was accepted; Bhīshma placed Droṇa in the centre, Açvatthāman on the left wing, Kṛpa on the right wing, and Karṇa in the van, and would himself stand in the rear (IV, 52). Droṇa recognized the top of Arjuna's banner, etc. Arjuna directed Uttara to the spot where Duryodhana was; the soldiers became so confounded that they could not even fly, and the kine turned back along the southern road (IV, 53). As Arjuna was advancing towards Duryodhana the Kurus fell upon him, especially Karṇa, who was supported by Citrasena, Saṅgrāmajit (the brother of Karṇa), Çatrusaha, Jaya, and Vikarṇa; Vikarṇa fled; Çatruntapa and many others were slain by Arjuna, so also Saṅgrāmajit; at last Karṇa took to flight (IV, 54). Duryodhana, etc., attacked Arjuna; Arjuna shot at Droṇa, Duḥsaha, Açvatthāman, Duḥçāsana, and Kṛpa, and wounded Bhīshma, Duryodhana, and Karṇa. Then Arjuna described to Uttara the banners, etc., of Kṛpa, Droṇa, Açvatthāman, Duryodhana, Karṇa, and Bhīshma (IV, 55). Indra, the gods, the Viçvas, the Açvins, the Maruts, the Yakshas, the Gandharvas, the Mahoragas, the Nāgas, the Rākshasas, the serpents, the Pitṛs, and the maharshis came to see the combat, likewise, sitting on the chariot of Indra, king Vasumanas, etc. (*ζ*); also Agni, Çiva, Soma, Varuṇa, Prajāpati, Dhātṛ, Vidhātṛ, Kubera, Yama, Alambusha, Ugrasena, Tumburu, etc., came there (IV, 56). Arjuna attacked Kṛpa, announced his name, and blew the Devadatta; at last Kṛpa was led away by his soldiers (IV, 57). Droṇa attacked Arjuna; Arjuna said: "I will not strike thee unless thou strikest me first"; with his own weapons Arjuna baffled the Aindra, Vāyavya, and Āgneya weapons, which were shot by Droṇa; a voice was heard in the sky applauding Droṇa; then Açvatthāman attacked Arjuna, which gave Droṇa an opportunity to leave the field (IV, 58). Açvatthāman cut off the string of the Gāṇḍīva and was applauded by the gods, and by Droṇa, Bhīshma, Karṇa, and Kṛpa. Arjuna attached a fresh string to the Gāṇḍīva. As Açvatthāman's arrows became exhausted Karṇa attacked Arjuna (IV, 59), who challenged him to a single combat and rebuked him, because he had fled after the slaughter of his younger brother. At last Karṇa, wounded, fled in a northern direction (IV, 60). Then Arjuna ordered Uttara to take him to Bhīshma; Uttara became afraid and was comforted by Arjuna (*d*), who enumerated some of his exploits and weapons. Duḥçāsana, Vikarṇa, Duḥsaha, and Viviṃçati rushed towards Arjuna; Duḥçāsana fled; Vikarṇa fell down; Duḥsaha and Viviṃçati were taken away by their warriors (IV, 61). At last the Kauravas fled (IV, 62); Duryodhana, Karṇa, and Duḥçāsana attempted in vain to defeat Arjuna (IV, 63). Then Bhīshma and Arjuna fought with the Prājāpatya, Aindra, Āgneya, Raudra, Kaubera, Vāruṇa, Yāmya, and Vāyavya weapons; the Gandharva Citrasena showed the two combatants to Indra, who showered celestial flowers down upon them;

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at last Bhīshma, wounded, lost consciousness and was led away by his charioteer (IV, **64**). Duryodhana and then Vikarṇa attacked Arjuna; Vikarṇa ran back and ascended the chariot of Viviṃçati; Duryodhana was wounded and fled, and so did all the warriors (IV, **65**). Stung by the censure of Arjuna, Duryodhana returned, and Karṇa, Bhīshma, Droṇa, Kṛpa, Viviṃçati, and Duḥçāsana rushed forwards to protect Duryodhana. Arjuna employed the weapon Sammohana which he had obtained from Indra, and blew his conch so that the Kurus were deprived of their senses. Then he caused Uttara to take away the white garments of Droṇa and Kṛpa, the yellow ones of Karṇa, and the blue ones of Duryodhana and Açvatthāman, but not those of Bhīshma, because he had not been stupefied. Arjuna wounded Bhīshma, who told Duryodhana to go back to his city, which they all did; Arjuna followed them for a while and worshipped Bhīshma, Droṇa, Açvatthāman, and Kṛpa; then he, with an arrow, broke the crown of Duryodhana and blew the Devadatta. Then he ordered Uttara to turn back. The gods returned to their respective abodes (IV, **66**). A large number of Kuru soldiers issuing from the forest stood before Arjuna with joined palms and were spared. Arjuna said to Uttara: "Do not eulogize the Pāṇḍavas, but say that the feat is thy own." Then he replaced the weapons on the *çamī* tree; the monkey ascended to the sky, together with the other creatures on the flagstaff, the illusion (*māyā*) melted away, and Uttara's own banner was replaced upon the chariot. Arjuna entered the city in the guise of Bṛhannalā, having sent the cowherds to announce the victory (IV, **67**). Virāṭa entered his city, followed by the four Pāṇḍavas, and dispatched an army to protect Uttara, though Yudhishṭhira said that, protected by Bṛhannalā, he was able to vanquish even the gods, the Asuras, the Siddhas, and the Yakshas. Meanwhile the messengers of Uttara came and Virāṭa ordered the highways to be decorated, etc., and began to play at dice with Yudhishṭhira, who again repeatedly praised Bṛhannalā. Virāṭa struck Yudhishṭhira with a die, but the blood was prevented from falling on the ground and was washed away by Kṛshṇā, who also, at the injunction of Yudhishṭhira, let Uttara enter alone, that Bṛhannalā should not see him bleeding. Uttara prevailed upon Virāṭa to ask Yudhishṭhira's pardon. When the bleeding had stopped, Bṛhannalā entered (IV, **68**). Uttara said: "All this has been accomplished by a *devaputra* ('son of a deity') who then disappeared." Arjuna gave to Uttarā the garments he had brought (IV, **69**).

Gohita = Vishṇu (1000 names).

Gokarṇa[1], name of a tīrtha belonging to Çiva. § 48 (Çesha): I, **36**, 1567 (there Çesha practised austerities).—§ 250 (Arjunavanavāsap.): I, **217**, 7884 (visited by Arjuna on his tīrthayātrā).—§ 370 (Tīrthayātrāp.): III, **85**, 8166 (*samudramadhye*, there Brahmán, etc., worship Umāpati, i.e. Çiva).—§ 377 (Dhaumyatīrthak.): III, **88**, 8341 (in the south).—§ 528 (Rāvaṇagamana): III, **277**, 15999 (the abode of Marīca).—§ 574 (Jambūkh.): VI, **6***o*, 246 (? mentioned among the mountains north of Bhāratavarsha, C. *G°e ca tapodhanāḥ*, B. *G°ṃ ca tapovanaṃ*).—§ 594 (Mṛtyu): VII, **54**, 2098 (visited by Mṛtyu).—§ 730 (Ānuçāsanik.): XIII, **18***u*, 1301 (there Cāruçirsha worshipped Çiva).—§ 785 (Anugītāp.): XIV, **83**, 2478 (the sacrificial horse proceeded from *G.* to Prabhāsa).

Gokarṇa[2] = Çiva (1000 names[1]).

Gokarṇā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2643.

Gokarṇāsanamardana = Arjuna: VIII, †4669 (Gokarṇāsana = Çiva?, differently Nīl. and PCR.).

Gokula, name of a place (?). § 604 (Karṇap.): VIII, **5**ζ, 128 (*°e nityasaṃvṛddhāḥ*, i.e. the Nārāyaṇas, PCR.).

***golāṅgūla**, pl. (*°āḥ*), a kind of monkey. § 127 (Aṃçāvat.): I, **66**, 2628 (the offspring of Harī).

Goloka ("the world of kine"). [§ 615*ff* (Asita Devala): IX, **50**, 2894 (*gavāṃ lokaṃ*).]—§ 717*b* (Nārāyaṇīya): XII, **343**, 13298 (*sanātanaṃ*); **348***θθ*, 13502 (the upper lip of Nārāyaṇa).—§ 746 (Ānuçāsanik.): XIII, **72** [3545 (*gavāṃ lokaṃ*)], 3547 (*°vāsināṃ*); [**73**, †3566 (*lokaṃ gavāṃ*), †3568 (*gavāṃ lokaṃ*)]; **83**, [3891 (*gavāṃ loke*)], 3915, 3922.—§ 752 (do.): XIII, **96**, 4649.—[§ 757*m* (Hastikūṭa)]: *Gautama* said: Next [to *Prājāpatyā*(*ḥ*) *lokāḥ*] blaze eternal redolent regions, free from passion and sorrow, the world of kine, difficult to attain. *Dhṛtarāshṭra* said: He who possessing 1,000 kine gives away 100 every year, etc., the brahmans who grow old practising brahmacarya, who obey the declarations of the Vedas (*brāhmīṃ vācaṃ*), and, endued with intelligence, betake themselves to tīrthayātrās, dwell here in felicity; likewise those who repair to Prabhāsa, etc. (*a*): XIII, **102**, 4884 (*gavāṃ loke*).—[§ 758 (Ānuçāsanik.): XIII, **105**, 4910 (*gavāṃ lokaṃ*).]

Gomahishadā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2646.

Gomanda, v. Gomanta[2].

Gomanta[1], a mountain. § 273 (Rājasūyārambhap.): II, **14**, 618 (near Dvārakā?).

Gomanta[2], a mountain on Krauñcadvīpa. § 575 (Bhūmip.): VI, **12**, 449 (so B., C. has *Gomandaḥ*).

Gomanta, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 351 (only B., C. has *Goghnatāḥ*).

Gomārga = Çiva (1000 names[1]).

Gomatī, a river. § 221*b* (Gaṅgā): I, **170**, 6455.—§ 268 (Varuṇasabhāv.): II, **9**, 375 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, **84**, 8051 (*Rāmatīrthe . . . G°yāṃ*), 8059 (*Mārkaṇḍeyasya . . . tīrthaṃ . . . G°-Gaṅgayoç caiva saṅgame*).—§ 377 (Dhaumyatīrthak.): III, **87**, 8303 (in the east).—§ 379 (Tīrthayātrāp.): III, **95**, 8511 (visited by Yudhishṭhira, etc., on his tīrthayātrā).—§ 490 (Āṅgirasa): III, **219**, 14148 (*nadī*, the wife of the fire Viçvabhuj).—§ 543 (Rāmābhisheka): III, **291**, 16600 (Rāma Dāçarathi performed ten horse-sacrifices on the banks of the *G.*).—§ 551 (Kīcakavadhap.): IV, **17**, 513 (*sa lateva mahāçālaṃ phullaṃ G°tīrajaṃ parishvajati*).—§ 574 (Jambūkh.): VI, **9**λ, 325 (among the rivers of Bhāratavarsha).—§ 718*b* (Uñchavṛttyup.): XII, **356**, 13801 (*Naimishe Gomatītire tatra Nāgāhvayaṃ puraṃ*); **358**, 13833; **360**, 13861; **362**, 13887.—§ 736*b* (Vitahavyop.): XIII, **30**, 1957 (the kingdom of Divodāsa stretched from the northern bank of the Gaṅgā to the southern bank of the *G.*).—§ 757*m* (Goloka): XIII, **102***a*, 4889 (a tīrtha).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***c*, 6764.

Gomukha[1], a king. § 130 (Aṃçāvat.): I, **67**, 2699 (among the kings who were incarnations of the Krodhavaçagaṇa).

Gomukha[2], the son of Mātali. § 564 (Mātalīyop.): V, **100**, 3574.

Gonāman. § 268 (Varuṇasabhāv.): II, **9**, 381 (*Gonāmna Pushkareṇa ca*, ? in the palace of Varuṇa, PCR. translates "a sacred water called Go").

Gonanda, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2567.

Gonarda = Çiva (1000 names[1]).

Gopa, pl. (*°āḥ*) ("cowherds") = Nārāyaṇa, pl.: VI, 3131.

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Gopāla, pl. (°*āḥ*) ("cowherds") = Nārāyaṇa, pl.: VII, 752 (*N*°), 3255 (*N*°): VIII, 416 (*Nārāyaṇabalaiḥ*, followed Kṛtavarman).

Gopāla = Kṛshṇa: III, 15530.

Gopālakaksha, a country. § 280 (Bhīmasena): II, **30**, 1077 (in the east, conquered by Bhīmasena on his digvijaya).

Gopālakaksha, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9*μ*, 364.

Gopāli = Çiva (1000 names[2]).

Gopālī[1], an Apsaras. § 336 (Indralokābh.): III, **43***a*, 1785 (among the Apsarases who danced in the palace of Indra).

Gopālī[2], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2622.

Goparāshṭra, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9*μ*, 351.

Gopati[1], a Gandharva. § 101 (Aṃçāvat.): I, **65**, 2550 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, **123**, 4811 (among the Gandharvas who were present at the birth of Arjuna).

Gopati[2] = Sūrya (the Sun): I, 6615; II, 425; III, 16941, 16977, 16978, †17091.

Gopati[3], a prince (?). § 317*b* (Kṛshṇa Vāsudeva): III, **12**, 492 (had been slain by Kṛshṇa).

Gopati[4] = Varuṇa: V, 3532 (*V*°), 3801 (*V*°).

Gopati[5], a son of Çibi. § 638*b* (Ramopākhyāna): XII, **49**, 1794 (*Çibiputro mahatejā G°r nāma nāmataḥ | vane saṃvardhito gobhiḥ*).

Gopati[6] = Çiva (1000 names[2]).

Gopati[7] = Vishṇu (1000 names).

Gopendra = Kṛshṇa: VI, 799 (°*syānujeyeshṭhe*, i.e. Durgā).

Gopījanapriya = Kṛshṇa: II, 2291.

Gopratāra[1], a tīrtha on the Sarayū. § 370 (Tīrthayātrāp.): III, **84**, 8048 (*Sarayūs tīrthaṃ*, there Rāma ascended to heaven), 8050.

Gopratāra[2] = Çiva (1000 names[1]).

Goptṛ[1] = Çiva: XIII, 609.

Goptṛ[2] = Vishṇu (1000 names).

Goptrātman = Kṛshṇa: XII, 1659.

Goputra = Karṇa: VIII, †4668 (v. Nīl.).

Gorāçva, v. Gaurāçva.

Goratha, a mountain near Girivraja. § 276 (Jārasandhavadhap.): II, **20**, 797 (*giriṃ*).

Goshṭha = Çiva: XIV, 198.

Gostanī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2621.

Gotama, a ṛshi. § 198 (Çaradvat): I, **103**, 5072 (*maharsheḥ*, father of Çaradvat).—§ 208 (Astradarçana): I, **137**, 5433 (Kṛpa was born in the race of *G.*).—§ 717*b* (Nārāyaṇīya): XII, **342**, 13184 (*sa*—i.e. the blind Dīrghatamas—*cakshumān samabhavad Gotamaç cābhavat punaḥ*).—§ 770 (Ānuçasanik.): XIII, **151***ν*, 7157. Cf. Dīrghatamas.

Govardhana[1], a mountain. § 290 (Çicupālavadhap.): II, **41**, 1441 (*valmīkamātraḥ saptāhaṃ yady anena*—i.e. by Kṛshṇa—*dhṛto 'calaḥ | tadā G°aḥ*, says Çiçupāla).—§ 567 (Bhagavadyānap.): V, **130**, 4410 (°*o dhāritaç ca gavārthe*, sc. by Kṛshṇa).

Govardhana[2], name of a banyan-tree in the country of the Bāhīkas. § 607 (Karṇap.): VIII, **44**, 2031 (°*o nāma vaṭaḥ*, PCR. follows the interpretation of Nīl.: *govardhanaḥ gocchedanasthānaṃ*).

Govāsa, pl. (°*āḥ*) = Govāsana, pl.: VIII, 3650.

Govāsana = Çaibya[2]: I, ††3828 (Ç°); VI, 655 (Ç°); VII, 3528 (Ç°), 3552 (Ç°).

Govāsana, pl. (°*āḥ*). § 295 (Dyūtap.): II, **51**, 1825 (*? brāhmaṇāḥ*: "clad in cow-skins," BR., "engaged in rearing cattle," PCR., brought tribute to Yudhishṭhira).

Govidām pati(ḥ) = Vishṇu (1000 names).

Govinda[1] = Kṛshṇa (Vishṇu), q.v.

Govinda[2], a mountain in Krauñcadvīpa. § 575 (Bhūmip.): VI, **12***η*, 460 (*girir uttamaḥ*).

Govinda[3] = Çiva (1000 names[1]).

Govitata, a kind of horse-sacrifice: I, 3122 (°*ṃ nāma vājimedhaṃ*).

Govraja, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2568.

Govṛsha = Çiva (1000 names[1]).

Govṛshabhāṅka, Govṛshadhvaja = Çiva, q.v.

Govṛsheçvara = Çiva: XIII, 1253.

Govṛsheçvaravāhana = Çiva (1000 names[1]).

Govṛshottamavāhana = Çiva, q.v.

graha[1], mostly pl. (°*āḥ*) ("planets"). I, 66 (°*nakshatratārāṇāṃ*), 7677(*candrādityau g° ās tārā nakshatrāṇi*); II, 304; III, 842 (sg., *prapatan . . . kshīṇapuṇya iva grahaḥ*), 2555 (°*ā na viparītāḥ*), 8674, 10906, 12550 (°*nakshatraiḥ*), 14340, 14368 (°*āḥ sopagrahāḥ*), 14558, 15813 (°*nakshatra*°), 16198 (°*nakshatratārābhiḥ*), 16285 (*vṛtau . . . candrasūryau g°airiva*); IV, 48 (°*āṇāṃ daçamaṃ*, said of Arjuna, the ordinary number being nine), 1606; V, 1148 (*tāpyate . . . nakshatrāṇi g°air iva*), 3504, 4842 (sg., *Citrāṃ pīḍayate grahaḥ*, i.e. Mahāpātākhya, Nīl.), 7322 (°*ān ashtāv iva*), 7626 (*iva*); VI, 404 (*candrādityau grahās tathā*), 637 (*sampetur divi sapta mahāgrahāḥ*), 3216 (*sūryo grahair iva samāvṛtaḥ*), 3304 (°*air dyaur iva saṃvṛtā*), 4399 (°*nakshatraçabalā dyaur iva*), 4436 (*candramā yukto dīptair iva mahāgrahaiḥ*), 4566 (*dudruvuḥ . . . grahāḥ pañca raviṃ yathā*), 4567 (*pīḍitaḥ . . . yathā yugakshaye ghore candramāḥ pañcabhir grahaiḥ*); VII, 10[2] (*somaṃ grahagaṇānvitaṃ*), 2856 (°*nakshatra-somānāṃ*), 345[5], 4828, 5636 (*pīḍayan . . . prajāsaṃharaṇe, rājan, somaṃ sapta grahā iva*), 5691 (*dyaur iva grahaiḥ*), 6902 (*dyaur iva . . . grahakīrṇā yugakshaye*), 7212 (*dyaur iva . . . pahaiḥ kīrṇā yugakshaye*), 7538 (*dyaur iva grahaiḥ*), 9603 (*sarvair grahair gṛhītān*); VIII, 170 (*grahāv iva*), 662 (do.), †690 (*vikaco yathā grahaḥ*) †813 (*arka-candra-graha-pāvaka-tvisham*), 1479 (became the anukarsha of Çiva's chariot), 1485 (°*nakshatra-tārābhiḥ . . . nabhastalaṃ*), 1707 (*sapta mahāgrahāḥ*), †4904 (*dyaur grahair amalapradīptaiḥ*); IX, 1363 (*iva*), 2513 (came to the investiture of Skanda); X, 25 (°*nakshatra-tārābhiḥ*), 290 (*sārkendu-g°-nakshatrāṃ dyāṃ*); XI, 796 (*iva*); XII, 909 (*krūragrahābhiçamanaṃ*), 1600 (*vṛtaç candra iva grahaiḥ*), 3271 (sg., *nakshatrāṇāṃ iva grahaḥ*), 3399, 6133, 10047, 10312; XIII, 625, 665 (sg., said of Mandara), 669 (do.), 670 (do.), 913 (°*āṇāṃ Sūrya ucyate*, sc. Çiva), 988, 1089, 4201, †7386 (°*nakshatratārāḥ*, identif. with Kṛshṇa), 7499 (identif. with Çiva), 7584 (°*āṇām abhipūjanaṃ*), 7660; XIV, 1175 (*Sūryo grahāṇāṃ adhipaḥ*), 1430, 2674 (*iva*); XVI, 48; XVIII, 217.

do. (sg.) of special planets:—

Budha: VIII, †4943 (*Somasya putraḥ*).

Çanaiçcara: III, 16171 (Ç°); V, 4840 (Ç°); IX, 805 (Ç°).

Çukra: I, 2606 (*Çukraḥ Kavisutaḥ*).

Çveta: V, 1376 (Ç°); VI, 79 (Ç°), 83 (Ç°).

Rāhu: I, 1267, 2676 (*grahan tu sushuve yan tu Siṃhikā arkendumardanaṃ*), 6771 (*grastaḥ . . . graheṇeva parvakāle divākaraḥ*); VI, 86 (*parushagrahaḥ*), 480 (only B.), 482

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(*Svarbhānuḥ*); XIII, 1151 (identif. with Çiva, 1000 names[2]), 6230 ("eclipse," PCR.); XIV, 892 (*agacchad bhānumantam iva grahaḥ*).

graha[2], sg. and pl. (°*āḥ*) ("sickness demons"): III, 14479 (sg. = Skandāpasmāra), 14480 (*Çakunigrahaḥ, Pūtanāgraham*), 14482 (sg. *Raivataḥ*), 14483 (sg. = do.), 14485 (*sumahāgrahāḥ*, i.e. the Kumāras and the Kumarīs), 14490 (*ashṭādaça*), 14496 (*mahāgrahāḥ*), 14497 (pl. *Skandagrahāḥ*), 14501 (*Devag°ṃ*), 14502 (*Pitṛg°ḥ*), 14503 (*Siddhag°ḥ*), 14504 (*Rākshasag°ḥ*), 14505 (°*o Gāndharvaḥ*), 14506 (°*aḥ Paiçācaḥ*), 14507 (*Yakshag°ḥ*), 14510 (*trividho grahaḥ*), 14511 (°*tulyo bhavet jvaraḥ*), 14512 (pl.), 14513 (°*oddeçaḥ*), 14564 (*Rākshaso grahaḥ*); XI, 109 (pl.); XII, 5677 (*bālagrahanipīḍitaḥ*); XIII, 752*b* (pl.).

graha[3], pl. (°*āḥ*) = Çiva (1000 names[1]).

Grahagaṇeçvara = Soma (the Moon): XIII, 3386.

Grahapati[1] = Soma (the Moon): XII, 4317, 6288.

Grahapati[2] = Çiva (1000 names[2]).

Grāma = Çiva (1000 names[2]).

Grāmaṇī[1] = Vishṇu (1000 names).

Grāmaṇī[2], a follower of Çiva (?). § 770 (Ānuçāsanik.): XIII, **151**, 7103 (*vṛshabhadhvajaḥ*, or is Çiva himself meant?).

Grāmaṇīya, pl. (°*āḥ*). § 285 (Nakula): II, **32**, 1191 (in the west, *Sindhukūlāçritā ye*, vanquished by Nakula on his digvijaya). § 552 (Goharaṇap.): IV, **32**, 1038 (? "combatants," PCR.).

Granthika = Dāmagranthi (the name which Nakula assumed in the palace of Virāṭa). § 549 (Pāṇḍavapraveçap.): IV, **3**, 63; **12**, †319.

***gṛdhra**, pl. (°*āḥ*) ("vultures"). § 126 (Aṃçāvat.): I, **66**, 2621 (the offspring of Bhāsī).

[Gṛdhra - gomāyu - samvāda(ḥ)] ("the discourse between a vulture and a jackal"). § 653*b* (Āpaddh.): *Bhīshma* related: The young child of a *brahman* died and was taken to the burning-place; a vulture caused the lamenting kinsmen to leave the child, as the sun was soon to set, saying that the child could not be revived by their lingering. A jackal, black as a raven, rebuked them for not waiting till the sun had set, as the child might possibly revive. The vulture and the jackal alternately endeavoured to persuade them. The jackal mentioned that by *Rāma's* [i.e. *Dāçarathi's*] slaying the *Çūdra* named *Çambuka*, a *brahmaṇa* child was restored to life; similarly the son of R.-ṛ. *Çveta*. The vulture said that if only *Rudra*, etc. (*a*), would grant him a boon, the child might come back to life, and mentioned the spirits and Y. and Rā., etc., who haunt the burning-place, while the jackal reminded them that it was here on this "quiet and peaceful" spot that the *Pitṛs* by thousands took leave of the world. The jackal and the vulture continued to dispute, exhausted with hunger and thirst, wishing to get opportunity of devouring the child. Then *Çaṅkara* (i.e. *Çiva*) exhorted by his consort came, and, taking up a quantity of water in his hands, restored the child to life for a hundred years, and to the jackal and the vulture he granted a boon, in consequence of which their hunger was appeased. Blessing upon the reader (XII, **153**).

Gṛdhrakūṭa, a mountain. § 638*b* (Rāmopākhyāna): XII, **49**, 1797 (there [the Māgadha king] Bṛhadratha was protected by golāṅgulas).

Gṛdhrapatra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2576.

Grdhravaṭa, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8069 (*sthānaṃ devasya*, i.e. Çiva's (Vṛshabhadhvaja)).

Gṛhadevī. § 275 (Rājasūyārambhap.): II, **18**, 730 (°*īti nāmnā vai purā sṛshṭā Svayambhuvā*, sc. the Rākshasī Jarā).

Gṛhānāṃ pravibhāga(ḥ) ("the division of the houses"). § 10 (Parvasaṅgr.): I, **2**, 350 (*parva*, i.e. XII, **44**).

Gṛhapati = Agni, q.v.

***gṛhayajña**: X, 790.

Gṛtsamada, a ṛshi. § 730 (Ānuçāsanik.); XIII, **18***κκ*, 1314 (*ṛshiḥ Çakrasya dayitaḥ sakhā*; cursed by Varishṭha, *G.* became a deer, then he sought the protection of Çiva).—§ 736*b* (Vītahavyop.): XIII, **30**, 1997 (son of Vītahavya, the Daityas once took him for Indra), 1999, 2000 (father of Sucetas).

Gudākeça = Arjuna, q.v.

Gūḍhavrata = Çiva (1000 names[1]).

Guha[1] = Skanda, q.v.

Guha[2] = Kṛshṇa: XII, 1507.

Guha[3] = Çiva (1000 names[2]).

Guha[4] = Vishṇu (1000 names).

Guha, pl. (°*āḥ*), a people. § 664 (Mokshadh.): XII, **207***η*, 7559 (among the barbarous people of the south).

Guhāpāla(ḥ)praveçināṃ = Çiva (1000 names[2]).

Guhāvāsin = Çiva (1000 names[2]).

Guhya[1] = Çiva (1000 names[2]).

Guhya[2] = Vishṇu: XII, 13115; XIII, 7007 (1000 names).

Guhya[3] = Mahāpurusha (Mahāpurushastava).

Guhya, pl. = Guhyaka, pl.: III, 173; XV, 848 (°*Rākshasāḥ*).

Guhyaka, pl. (°*āḥ*), a class of beings, followers of Kubera. § 3 (Anukram.): I, **1***a*, 35.—§ 120 *bis* (Aṃçāvat.): I, **66**, 2604.—§ 194 (Pāṇḍu): I, **126**, 4930.—§ 213 (Jatugṛhap.): I, **146**, 5779 (*viviçuḥ . . . Kailāsam iva G°āḥ*).—§ 214 (Hiḍimbavadhap.): I, **155**, 6070 (Bhīmasena sported with Hiḍimbā in the abodes of the *G.*).—§ 233 (Svayaṃvarap.): I, **187**, †7011 (came to see the svayaṃvara of Draupadī).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 385 (°*air uhyamānā*, sc. the palace of Kubera).—§ 270 (Brahmasabhāv.): II, **11**, 465 (in the palace of Brahmán).—§ 271 (Lokapālasabhākhyānap.): II, **12**, 481 (in the palace of Kubera).—§ 279 (Arjuna): II, **28**, 1040 (*Hāṭakaṃ nāma deçaṃ G°rakshitaṃ*, in the north).—§ 310*b* (Sūrya): III, **3**, 170 (follow Sūrya).—§ 334 (Kairātap.): III, **41**, 1674.—§ 335 (Indralokābhigamanap.): III, **42**, 1750.—§ 359 (Vaḍavā): III, **82**, 5036 (at Vaḍavā).—§ 370 (Tīrthayātrāp.): III, **84**, 8093 (*Adhivaṅgaṃ, dharmajña, samāviçya tapovanaṃ | G°eshu, mahārājan, modate*).—§ 445 (Nivātakavacayuddhap.): III, **173**, 12247 (°*ānāṃ ca saṅgrāme*).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12924 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 573 (Ambopākhyānap.): V, **192**, 7532 (followed Kubera).—§ 574 (Jambūkh.): VI, **6**, 236 (*yatra*—i.e. on Kailāsa—*Vaiçravaṇo, rājan, G°aiḥ saha modate*), (*0*), 246 (reside on Hemakūṭa).—§ 607 (Karṇap.): VIII, **45***ξ*, 2104 (protect Gandhamādana).—§ 608 (do.): VIII, **87***χ*[1], 4412 (sided with Karṇa).—§ 611 (Çalyap.): IX, **11**, 581 (had on Gandhamādana been slain by Bhīmasena, all. to Yakshayuddhaparvan).—§ 620 (Çrāddhap.): XI, **26**, 769 (some of the fallen warriors attained to [the world of] the *G.*).—§ 694*b* (Jvarotpatti): XII, **284**, 10216 (*Vaiçravaṇo rāja G°air abhisaṃvṛtaḥ*).—§ 730 (Ānuçāsanik.): XIII, **14***ββ*, 996; **17**, 1294.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **142**, 6555 (*ātmānam upajīvan yo dikshāṃ dvādaçavārshikīṃ | açmānā caraṇau bhittvā G°eshu sa modate*).—§ 795 (Svargārohaṇap.): XVIII, **4**, 147 (some of the fallen kings attained to [the status of] the *G.*).—§ 795*c* (Mahābhārata): XVIII, **6***ξ*, 216.

Cf. Guhya, pl.

Guhyaka, sg. § 424 (Bhīmakadalīkh.): III, **147**, 11190

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(Bhīshma asks Hanumat if he is a *G.*, etc.).—§ 541 (Indrajidvadha): III, **289**, 16473 (a *G.* came as messenger from Kubera).—§ 573 (Ambopākhyānap.): V, **191**, 7480 (i.e. Sthūṇākarṇa), 7486 (do.).

Guhyaka, name of a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).

Guhyakādhipa ("the king of the Guhyakas") = Kubera: III, 11834; VI, 229 (*K°*).

Guhyakādhipati (do.) = Kubera: II, 1760.

Guhyakāstra ("the weapon of the Guhyakas"). § 573 (Ambop.): V, **180**, 7173 (employed by Rāma Jāmadagnya).

Guhyatapas = Çiva (1000 names[1]).

Guṇabhṛt = Vishṇu (1000 names).

Guṇabuddhi, Guṇādhika, Guṇākara = Çiva (1000 names[2]).

Guṇakeçī, the daughter of Mātalī. § 564 (Mātalīyop.): V, **97**, 3513, 3520; **103**, 3637; **104**, 3647, 3650.

Guṇamukhyā, an Apsaras. § 191 (Arjuna): I, **123**, 4817 (among the Apsarases who danced at the birth of Arjuna).

Guṇātman = Kṛshṇa (Vishṇu): XII, 13140 (*Nārāyaṇāya*).

Guṇaushada = Çiva (1000 names[2]).

Guṇāvarā, an Apsaras. § 191 (Arjuna): I, **123**, 4817 (among the Apsarases who danced at the birth of Arjuna).

Gupta = Vishṇu (1000 names).

Guptaka, one of the standard-bearers of Jayadratha. § 522 (Draupadīharaṇap.): III, **265**, †15597.

Guru[1] = Bṛhaspati: II, 303 (in the palace of Indra): VIII, 3304; XII, 5333 (*pratilomo 'bhavad Guruḥ*, i.e. the planet Jupiter).

Guru[2] = Droṇa: I, 574 (*°oḥ sutaṃ*, i.e. Açvatthāman); VII, †6727, 7272; VIII, 4066 (*°oḥ sutaṃ*, i.e. Açvatthāman); X, 614 (*D°*), 757, 764 (*°oḥ sutaḥ*, i.e. Açvatthāman). Cf. Ācārya.

Guru[3] = Çiva: XIII, 696, 1245 (1000 names[2]).

Guru[4] = Vishṇu (1000 names).

Gurubhāra, a Suparṇa, the son of Garuḍa. § 564 (Mātalīyop.): V, **101***β*, 3598.

Guruçaktidhārin = Skanda: III, 14642.

[Guruçishyasaṃvāda] ("discourse between a preceptor and his disciple"). § 782*g* (Anugītāparvan): *Kṛshṇa* said: Asked by his disciple "Whence am I? whence art thou?" etc., the preceptor said: This was declared by *Brahmán* himself to Ṛ.; it was known to the conclaves of Si. in the ancient *kalpas*. In days of old Ṛ. *Bṛhaspati*, etc. (*ō*) assembled together for asking one another, tired with their acts; placing Ṛ. *Āṅgirasa* at their head, they beheld, in the abode of *Brahmán*, *Brahmán* free from sin, and were instructed by him about how a good man should act, about Emancipation, etc. "Truth is the universe of being," light, ether, sun, wind, *Indra* and *Prajāpati* are not seen as long as one has not attained to *Adhyātma*; religion has faith (*çraddhā*) for its indication; the number of elements (*tattva*) are twenty-four and one more (XIV, **35**). *Brahmán* discoursed on the city of nine gates, the three qualities, etc., the qualities belonging to darkness (birth as *Cāṇḍālas*, etc.); R., Mu., and D. become deluded, desirous of pleasure (XIV, **36**). *Brahmán* discoursed on passion (XIV, **37**) and *sattva* (XIV, **38**); the qualities are not completely separated from one another, etc. (XIV, **39**); from the unmanifest first sprang the great soul, the source of all intelligence, the source of all qualities, called *Mahān ātmā*, *Vishṇu*, *Jishṇu*, *Çambhu*, *Buddhi*, etc., pervading everything in the universe, stationed in the heart of all, endued with minuteness, lightness, and affluence (*prāpti*); this is said to be the first creation (XIV, **40**); the great (*Mahān*), who was first produced and called *Ahaṅkāra*, is the second creation, the source of all creatures, a god, the creator of gods, etc. (XIV, **41**); from *Ahaṅkārā* was born the five great elements; the *prāṇas*, etc.; the eleven organs sprung from *Ahaṅkāra*:—

Entity (*bhūtas*).	On the Self (*adhyātmaṃ*).	Among Objects (*adhibhūtaṃ*).	Among Gods (*adhidaivataṃ*).
1. ether (*ākāça*)	ear (*çrotra*)	sound (*çabda*)	the Quarters (*Diçaḥ*).
2. wind (*mārutā*)	skin (*tvac*)	objects of touch (*spraṣṭavya*)	Lightning (*Vidyut*).
3. light (*jyotis*)	eye (*cakshus*)	form and colour (*rūpa*)	the Sun (*Sūrya*).
4. water (*āpaḥ*)	tongue (*jihvā*)	taste (*rasa*)	*Soma*.
5. earth (*pṛthivī*)	nose (*ghrāṇa*)	scent (*gandha*)	the Wind (*Vāyu*).
6. *Apāna*	feet (*pādau*)	motion (*gantavyaṃ*)	*Vishṇu*.
7.	anus (*pāyu*)	excreta (*visarga*)	*Mitra*.
8.	organ of generation (*upastha*)	vital seed (*çukra*)	*Prajāpati*.
9.	hands (*hastau*)	actions (*karmāṇi*)	*Çakra* (Indra).
10.	speech (*Vāc*: *Vaiçvadevī*)	what is spoken (*vaktavyaṃ*)	*Vahni* (Agni).
11.	mind (*manas*)	mental operation (*saṅkalpa*)	the Moon (*Candramas*).
12.	egoism (*ahaṅkāra*: *sarvasaṃsārakārakaṃ*)	consciousness of self (*abhimāna*)	*Rudra*.
13.	understanding (*buddhi*: *shaḍindriyavicāriṇī*)	what is to be understood (*mantavyaṃ*)	*Brahmán*.

Three are the seats of all existent objects: land, water, and ether; the mode of birth is fourfold (from eggs, germs, filth, or wombs) (specification); etc.; on the means of attaining to *Brahmán*; on the body; the emancipated one is *Vishṇu*, etc. (*c*); † him praise brahmans, D., As., Y., Pç., P., birds, Rā., Bh., and M.-ṛ. († v. 1169) (XIV, **42**); the *kshatriya*, elephant, lion, sheep, snake, bull, and male are of

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middle quality [i.e. *rajas*]; the *nyagrodha*, etc. (ξ) are the foremost among trees; *Himavat*, etc. (η) are the foremost among mountains; M. are the foremost of the *gaṇas*, etc. (ϑ); [in v. 1201 it is *Vāyu* who resides in the skin and is employed in the perception of touch, etc.] (XIV, **43**); the day was first, then arose the night, etc.; the months are said to begin with the bright fortnights; the constellations begin with *Çravaṇa*; the seasons with winter (*çiçira*), etc. (ι) (XIV, **44**); on the wheel of life (XIV, **45**); on the duties that men should observe (XIV, **46**); on renunciation, knowledge, and power (XIV, **47**); on the different conceptions of *Bráhman* (a tree, a forest, unmanifest, etc.); it is impossible to attain to *Purusha* by any other means than goodness; some assert the unity of *Kshetrajña* and *sattva*; this is not correct; the relation of *Purusha* to *sattva* is like that of the gnat to the *udumbara*, or that of water-drops on the leaf of a lotus. The Ṛ. once more asked (XIV, **48**) about the diversities of practice observed by men, and about the connection between the *Kshetrajña* and *sattva* (XIV, **49**). *Brahmán*, quoting what was said by a preceptor to a disciple, said that abstention from harming any creature is the foremost of all duties, and the relation between *sattva* and *Kshetrajña* (*Purusha*) is that of the object (*vishaya*) to the subject (*vishayitva*), or like that of the matter to the maker, or like that of a lamp (with oil and wick) to him who lights it; *sattva* is manifest, while *Purusha* is unmanifest; knowledge is indispensable for attaining to felicity; from *pradhāna* develops *mahat*, from *mahat ahaṅkāra*, from *ahaṅkāra* the five elements; the qualities of the elements are the following:—

Elements.	Qualities.					
ether (space)	smell	taste	*rūpa*	touch	sound.	
wind	smell	taste	*rūpa*	touch	sound.	
light	smell	taste	*rūpa*	touch	sound.	
water	smell	taste	*rūpa*	touch	sound.	
earth	smell	taste	*rūpa*	touch	sound.	
	1. agreeable	1. sweet	1. white	1. rough	1. *Shaḍja*.	
	2. disagreeable	2. sour	2. dark	2. cold	2. *Ṛishabha*.	
	3. sweet	3. pungent	3. red	3. hot	3. *Gāndhāra*.	
	4. sour	4. bitter	4. blue	4. tender	4. *Madhyama*.	
	5. pungent	5. astringent	5. yellow	6. hard	5. *Pañcama*.	
	6. diffusive	6. saline	6. grey (?)	8. smooth	6. *Nishāda*.	
	7. compact		7. short	9. slippery	7. *Dhaivata*.	
	8. oily		8. long	7. oily	8. agreeable.	
	9. dry		9. minute	10. painful	9. disagreeable.	
	10. clear		10. gross	5. clear	10. compact.	
			11. square	11. soft		
			12. circular	12. ?		

Space (ether) is the highest of the elements > (i.e. above it is) *ahaṅkāra* > *buddhi* > *ātman* (the soul) > the unmanifest *avyaktaṃ* > *Purusha* (XIV, **50**). *Brahmán* said: The body is called the carriage of *Bráhman*, on which the individual soul drives about; the senses are the steeds; the mind is the charioteer, called also the *bhūtātman* (the individual soul), because it is the ruler of the elements (*bhūtāni*); the reins are the *buddhi*, called also *kshetrajña* (the individual soul), because it "proclaims power." The order of the dissolution is: 1, the creatures; 2, their qualities; 3, the elements; D., men, G., Pç., As., and Rā. have all sprung from Nature (*svabhāvataḥ*), and not from actions, nor from a cause; [the elements are called] the brahmans, who are creators of the universe [and] are born here again and again; all that springs from them is dissolved in those very five great elements like billows in the ocean; [beyond] those elements that compose the universe (*viçvasṛgbhyas tu bhūtebhyaḥ*, i.e. the gross elements) are the five great elements (i.e. the subtle elements; read °*bhūtās* with B.), and higher than these is the way of the emancipated (read *mukto* with B.); *Prajāpati* created all this by the mind alone; in the same manner Ṛ. attained to [the status of] D. by the aid of penance; (the wonderful effects of penance, by which one may be cleansed from the most horrible sins, etc.; men, P., deities, etc., have been crowned with success by penance alone); different degrees of bliss after death (*Prajāpati*; the great highest region—*mahāntaṃ lokam uttamaṃ*; the unmanifest accumulation of happiness—*sukhopacayam avyaktaṃ*; the unmanifest, i.e. the highest region of the great ones—*avyaktaṃ mahatāṃ lokam uttamaṃ*), according as one performs acts with expectation, being full of egoism (*ahaṅkāra-samāyuktāḥ*), or is devoid of selfishness (*nirmamāḥ*), and freed from egoism (*nirahaṅkṛtāḥ*) through *yoga*; freed from darkness and passion and adhering only to goodness, one becomes released from every sin and creates all things: such a one should be known to be [perfect] *kshetrajña*: he who knows him knows the *Veda*; that which begins with the unmanifest and ends with the gross qualities (°*viçeshāntaṃ*), has ignorance for its indication; selfishness (*mama*) is death, the reverse (*na mama*) is the eternal [*Bráhman*]; the high-minded ancients never applaud action: by action a creature is born with body; the indication of tranquillity is like what takes place in a dream; this is the goal of the emancipated ones who are intent on knowledge. The preceptor said: Thus addressed by *Brahmán*, Mu. acted accordingly and attained to felicity (*lokaṃ*). *Kṛshṇa* said: The pupil acted accordingly and then attained to emancipation (XIV, **51**).

Guruputra[1] ("the son of Guru, i.e. Droṇa" = Açvatthāman): I, 5351; VI, 4640; VIII, 646, †4522; IX, 309, 732; X, 756.

Guruputra[2] = Çuka: XII, 12261, 12262 (Ç°).

Guruskandha, a mountain. § 782*g* (Guruçishyasaṃv.): XIV, **43***η*, 1174.

Gurutama = Vishṇu (1000 names).

H

Hāhā (or **Hahā**), a Gandharva always mentioned together with Hūhū. § 104 (Arpeávat.): I, **65**, 2559 (*Hāhā-Hahāḥ*, among the sons of Pradhā).—§ 191 (Arjuna): I, **123**, 4815 (*Hāhā-Hahā*, so C., B. has *Ha°*, among the Devagandharvas present at

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the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 406 (*Hāhā-Huhūḥ* (*Ha°* B.) in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, **43**, 1769 (*Hāhā-Hūhū* (*°āḥ*, B.)).—§ 574 (Jambūkh.): VI, **6**, 214 (*Hāhā-Huhū* (B. *Hahā-Huhūḥ*) on Meru).—§ 662 (Mokshadh.): XII, **200***δ*, 7340 (*Hāhā-Huhūḥ*, B. has *Ha°*).—§ 695*b* (Dakshayajñavināça): XII, **285**, 10278 (*Hāhā-Hūhūç ca Gandharvau*).—§ 712 (Çukotpatti): XII, **325**, 12202 (do.).—§ 746 (Ānuçāsanik.): XIII, **83***ζ*, 3887 (*Hahā-Huhūḥ*).—§ 775 (do.): XIII, **166***a*, 7639 (do.).

Haiḍambi, v. Haiḍimbi.

Haiḍimba[1], adj. ("relating to Hiḍimba"). § 10 (Parvasaṅgr.): I, **2**, 313 (*parva*, i.e. Hiḍimbavadhaparvan).

Haiḍimba[2] = Ghaṭotkaca, q.v.

Haiḍimbasūnu ("the son of Haiḍimba [i.e. Ghaṭotkaca]") = Añjanaparvan: VII, 6813.

Haiḍimbi = Ghaṭotkaca, q.v.

Haihaya, pl. (*°āḥ*), a people. § 11 (Parvasaṅgr.): I, **2**, 444 (*Kārtavīryavadhaḥ . . . H°ānāñ ca*, all. to § 393 foll.).—§ 387 (Sagara): III, **106**, 8832 (Sagara subdued the *H.* and the Tālajaṅghas).—§ 454 (Brāhmaṇamāhātmyak.): III, **184**, 12654 (*°ānāṃ kulakaro rājā parapurañjayaḥ kumāro rūpasampannaḥ*, slew the son of Tārkshya Arishṭanemi), 12657 (*rājñāṃ*).—§ 562 (Bhagavadyānap.): V, **74***γ*, 2729 (*°ānām Udāvartaḥ*, so B., C. has *°ānāṃ Mudā°*).—§ 570*b* (Sainyaniryāṇap.): It is heard that the brahmans, raising a standard of kuça-grass, encountered the kshatriyas of the Haihaya clan in battle; the vaiçyas and the çūdras joined the brahmans. In the battles, however, the three castes repeatedly broke down, while the kshatriyas, though alone, vanquished their large army because they obeyed the commands of only one person, while the other three castes acted each acccording to his individual understanding. The brahmans then appointed one among themselves as their commander, and thus succeeded in vanquishing the kshatriyas: V, **156**, 5281.—§ 595 (Shoḍaçarāj. v. Rāma Jāmadagnya): VII, **70**, 2432 (had been slain by Rāma Jāmadagnya on account of the slaughter of his father [Jamadagni]).—§ 638*b* (Rāmopākhyāna): XII, **49**, 1768 (*°sahasrāṇi*, slain by Rāma Jāmadagnya as the sons of the Haihaya king Arjuna [Kārtavīrya] had ravished the cow of Jamadagni and afterwards slain Jamadagni himself), 1790 (some kshatriyas of the *H.* tribe were preserved, having been concealed among women).—§ 641 (Rājadh.): XII, **126**, 4648 (*°ānāṃ kule jātaḥ Sumitro Mitranandanaḥ*).—§ 736*b* (Vītahavyop.): XIII, **30**, 1951 (i.e. the sons of Vītahavya, attacked the Kāçi king Haryaçva), 1958 (do., attacked the Kāçi king Dīvodāsa).

Haihaya[1], a son of Vatsa. § 736*b* (Vītahavyop.): XIII, **30**, 1946 (son of Vatsa and brother of Tālajaṅgha), 1947 (had ten wives and a hundred sons, apparently the same as Vītahavya). Cf. Vītahavya.

Haihaya[2] ("king of the Haihayas") = Arjuna Kārtavīrya: XII, 1756; XIII, 7188, 7261.

Haihaya[3] (do.) = Sumitra: XII, 4630 (*Sumitro nāma rājarshiḥ*).

Haihayaçreshṭha (do.) = Arjuna Kārtavīrya: XIII, 7291.

Haihayādhipati (do.) = Arjuna Kārtavīrya: I, 4172 (had been slain by Rāma Jāmadagnya); III, 10134 (*Kārtavīryasya*), 10135 (*A°*), 10140.

Haihayarshabha (do.) = Arjuna Kārtavīrya: XIII, 7267.

Haihayeçapramāthin ("the destroyer of the lord of the Haihayas [i.e. Arjuna Kārtavīrya]") = Rāma Jāmadagnya: V, †7212.

Haihayendra ("king of the Haihayas") = Arjuna Kārtavīrya: XII, 1762 (*Kārtavīryeṇa*).

Haima[1], a mountain. § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19**, 1434 (in the north, crossed by Ashṭāvakra).

Haima[2] = Çiva (1000 names[2]).

Haimavata[1] ("named after Himavat," viz. a varsha). § 574 (Jambūkh.): VI, **6***γ*, 201 (north of Himavat); **10**, 385, 400.—§ 713 (Çukakṛti): XII, **326**, 12228 (*varshaṃ*, crossed by Çuka on his way from Meru to Mithilā).

Haimavata[2], adj. ("belonging to Himavat"). § 192 (Pāṇḍavopatti): I, **124**, 4864 (*girau*).—§ 225 (Vāsishṭha): I, **177**, 6752 (*nadīṃ H°īṃ*, i.e. Çatadru).—§ 233 (Svayaṃvara.): I, **187**, 7006 (*yathā H°ā gajendrāḥ*).—§ 271 (Jarāsandhavadhap.): II, **21**, 825 (*siṃhā H°ā yathā*).—§ 304 (Anudyūtap.): II, **77**, †2528 (*siṃho yathā H°ḥ*).—§ 330 (Indradarçana): III, **37**, 1495 (*parvataṃ*).—§ 437 (Yakshayuddhap.): III, **160**, 11664 (*girau*).—§ 522 (Draupadīharaṇap.): III, **268**, †15643 (*upatyakāṃ*, C. has *upe°*).—§ 552 (Goharaṇap.): IV, **54**, †1675 (*nāgā yathā H°āḥ*).—§ 565 (Gālavacarita): V, **111**, 3844 (*kanakākaraḥ*).—§ 608 (Karṇap.): VIII, **85**, †4309 (*gajāḥ*); **89**, †4525 (*yathā gajau H°au*).—§ 610 (Çalyap.): IX, **6**, 292 (*prasthe*).—§ 615*i* (Saptasārasvata): IX, **38**, 2215 (*girau*, there Sarasvatī appeared as Vimalodā).—§ 615*u* (Skanda): IX, **44**, 2501 (*Sarasvatīṃ*).—§ 641 (Rājadh.): XII, **82**, 3094 (*guhāṃ H°īm iva*).

Haimavata, pl. (*°āḥ*) ("the inhabitants of Himavat"). § 295 (Dyūtap.): II, **51**, 1844 (brought tribute to Yudhishṭhira). Cf. Haimavatika, pl.

Haimavatī[1] ("the daughter of Himavat") = Gaṅgā: III, 9935.

Haimavatī[2], the wife of Kauçika. § 565 (Gālavacarita): V, **117**, 3972 (*reme . . . yathā . . . H°yāñ ca Kauçikaḥ*).

Haimavatī[3], one of the wives of Kṛshṇa. § 793 (Mausalap.): XVI, **7***μ*, 249 (among the wives of Kṛshṇa who, after his death, ascended his funeral pyre).

Haimavatika, pl. (*°āḥ*) ("the inhabitants of Himavat"). § 515 (Karṇadigvijaya): III, **254**, 15242 (vanquished by Karṇa). Cf. Haimavata, pl.

Hairaṇvatī, a river. § 574 (Jambūkh.): VI, **8**, 290 (in the varsha Hiraṇmaya).

Hairaṇyagarbha ("the son of Hiraṇyagarbha [i.e. Brahmán]") = Vasishṭha: XII, ††13209 (*V°*).

Hairaṇyaka, name of a varsha (= Hiraṇmaya). § 574 (Jambūkh.): VI, **6***γ*, 231 (north of the varsha Çveta).

Halabhṛt ("plough-holder") = Balarāma: IX, †2002, †2924.

Haladhara (do.) = Balarāma: I, 7912, 8015; IX, 1981, 2129, 2272.

Haladharānuja ("the younger brother of Haladhara [i.e. Balarāma]") = Kṛshṇa: II, 889.

Halāyudha[1] ("having a plough for his weapon") = Balarāma: I, 7012, 7079, 7084; III, †12589; IV, 2356; V, 162, 5330, 5335, 5336; IX, 1948, 1954, 1955, 2061, 2064, 2117, 2119, 2145, 2184, 2246, 2249, 2280, 3004, 3029, 3038, 3046, 3345; XVI, 21.

Halāyudha[2] = Vishṇu (1000 names).

Halika, a serpent. § 47 (Sarpanāmak.): I, **35**, 1561 (enumeration).

Halimā, a mātṛ. § 500 (Skandopākhyāna): III, **228***a*, 14396 (one of the mothers of Çiçu).

Halīmaka, a serpent. § 63 (Sarpasattra): I, **57**, 2146 (of Vāsuki's race).

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Halin ("ploughman") = Balarāma: III, 10240; V, 4425; VII, 412; IX, 1961; XIII, 6860.

Haṃsa[1] ("the swan," also a name of the supreme soul, as becoming the individual soul): I, 2431 (*Nārāyaṇam*, identif. with Kṛshṇa); XII, 1505 (= Kṛshṇa), 1605 (do.), 8765, 8766 (*°tvaṃ*, etymology), 8767, 10993 (*Sādhyānām iha saṃvādaṃ h°sya*), 10994 (Prajāpati assumed the shape of a golden swan, (10998), (11031), (11033), (11035), ††12864 (= Mahāpurusha), 12967 (the first avatāra of Vishṇu); XIII, 6970 (= Vishṇu, 1000 names).

Haṃsa[2], a Gandharva king, the son of Arishṭā. § 130 (Aṃçāvat.): I, **67**, 2718 (*Arishṭāyās tu yaḥ putro H°a ity abhiçrutaḥ | sa Gandharvapatir jajñe Kuruvaṃçavivardhanaḥ | Dhṛtarāshṭra ity khyātaḥ Kṛshṇa-Dvaipāyanātmajaḥ*, i.e. as Dhṛtarāshṭra[1]).

Haṃsa[3], follower of Jarāsandha. § 273 (Rājasūyārambhap.): II, **14**, 576 (*°Ḍimbhakau*, among the allies of Jarāsandha), 601 (do.), 604 (vanquished by Balarāma), 605, 606 (on the false report of the death of *H.*, his friend Ḍimbhaka plunged into the Yamunā), 607 (then also *H.* committed suicide by plunging into the Yamunā).—§ 275 (do.): II, **19**, 765 (*°Ḍimbhakau*, followers of Jarāsandha).—§ 276 (Jarāsandhavadhap.): II, **20**, 768 (do.).—§ 277 (do.): II, **22**, 886 (the same as Kauçika, the senāpati of Jarāsandha).

Haṃsa[4] = Sūrya (the Sun): III, 191.

***haṃsa**, pl. (*°āḥ*) ("swans"). § 126 (Aṃçāvat.): I, **66**, 2622 (the offspring of Dhṛtarāshṭrī).

Haṃsacūḍa, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 398 (among the Yakshas in the palace of Kubera).

Haṃsaja, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2570.

Haṃsakākīya(m) ākhyāna(ṃ). § 11 (Parvasaṅgr.): I, **2**, 543 (i.e. Haṃsakākīyopākhyāna).

[Haṃsakākīyopākhyāna(ṃ)] ("the story of the crow and the swans"). § 606 (Karṇap.): There lived on the other side of the ocean a rich *vaiçya* with many children, kind to all creatures. A crow lived upon the refuse of the dishes set before these children. The crow, becoming arrogant, came to disregard all birds. Once, certain swans, having their abodes in the *Mānasa* lake, came to that side of the ocean. The crow challenged their leader, saying that he would display 101 different kinds of motion, doing every 100 *yojanas* in a separate kind of motion: rising up and swooping down, etc. One of the swans said that they knew but that one kind of motion that all birds know, at which the assembled crows laughed aloud. The swans in vain tried to dissuade the crow. They began to fly. Beholding the diverse kinds of flight of the crow, the crows loudly rejoiced, while the swans laughed in mockery. For a moment the swan, with that one kind of slow motion, seemed to yield to the crow. As the swan flew westwards to the ocean, the crow was anxious and became almost senseless at not seeing any islands or trees whereon to perch when tired. At last the swan asked: "What is this kind of flight that thou hast now adopted? thou touchest the waters with thy wings and beak repeatedly." The crow suddenly fell down, and imploring the swan, prevailed upon him to take him on his back and carry him to the shore, and promised never to disregard others.

Haṃsakāyana, pl. (*°āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1870 (brought tribute to Yudhishṭhira).

Haṃsakūṭa, a mountain. § 184 (Paṇḍu): I, **119**, 4639 (in the north, crossed by Pāṇḍu).

Haṃsamārga, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***o*, 377 (only C., in the north-east). Cf. Haṃsapatha.

Haṃsapada, v. Haṃsapatha.

Haṃsapatha, pl. (*°āḥ*), a people. § 592 (Saṃçaptaka-vadhap.): VII, **20***γ*, 798 (in the army of Duryodhana, only B., C. has Haṃsapadāḥ). Cf. Haṃsamārga.

Haṃsaprapatana, a tīrtha. § 374 (Tīrthayātrāp.): III, **85**, 8229.

Haṃsātman = Kṛshṇa: XII, 1634.

Haṃsavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2574.

Haṃsī, a daughter of Bhagīratha. § 767 (Ānuçāsanik.): XIII, **137***a*, 6270 (given to Kautsa).

Haṃsikā, a celestial cow, daughter of Surabhi. § 564 (Mātalīyop.): V, **102**, 3609 (in the southern quarter).

Hanūmad-Bhīma-samvāda(ḥ) ("conversation between Hanūmat and Bhīma"). § 425 (Bhīmakadalīkhaṇḍapraveça): *Hanūmat* said that he was the son of *Vāyu* with the wife of *Keçarin*, and the friend of the Sun's son *Sugrīva*, who, together with *Çakra's* son *Vālin*, used to be waited upon by all monkeys; further, that *Sugrīva* had been driven out by his brother, and dwelt for a long time with *Hanūmat* at *Ṛshyamūka*, when *Rāma Dāçarathi*, who was *Vishṇu* in human shape, with his wife and younger brother resided in the *Daṇḍaka* forest, and the *Rākshasa Rāvaṇa* carried away *Sītā*, *Rāma's* queen, from *Janasthāna*, assisted by the *Rākshasa Mārīca*, in the form of a deer marked with gems and gold (III, **147**). *Rāma* slew *Vālin* and installed *Sugrīva* in the kingdom; *Sugrīva* sent monkeys to inquire after *Sītā*, and according to the communications of the vulture *Sampāti*, *Hanūmat* crossed the ocean, extending over 100 *yojanas*, saw *Sītā* in the abode of *Rāvaṇa*, burnt *Laṅkā*, and returned to *Rāma*. *Rāma* constructed a bridge across the deep, and, followed by myriads of monkeys, he slew *Rāvaṇa*, his brother, sons, and kindred, together with all the *Rākshasas*, and installed the pious *Rākshasa* chief *Vibhīshaṇa* in the kingdom in *Laṅkā*, and then returned with *Sītā* to his city *Ayodhyā*, and was established in the kingdom. *Rāma* granted to *Hanūmat* that he should live as long as the history of *Rāma's* deeds is remembered on earth. *Rāma* went to his own abode after having reigned 11,000 years. From that time all excellent objects of entertainment were, through the grace of *Sītā*, supplied to *Hanūmat*, who constantly stayed there hearing the deeds of *Rāma* sung by *Apsarases* and *Gandharvas* (cf. v. 11,323). He had obstructed this path of the gods to *Bhīma* with the view that none might defeat or curse him (III, **148**).—§ 426: When *Bhīma* asked *Hanūmat* to show him the form he had when crossing the ocean, *Hanūmat* declared this to be impossible, as all things diminish according to the different *yugas*, even the *Siddhas*, gods, and great *ṛshis*. Then he described the *Kṛta-yuga* (*b*) and the *Tretā* (q.v., § 427), *Dvāpara* (q.v., § 428), and *Kaliyuga* (q.v., § 429).—§ 430: *Hanūmat* was prevailed upon to grant the request of *Bhīma* (see § 426), and showed himself as great as the *Vindhya* or the *Maināka* mountain, and said that he might become as long as he wished; he had himself been able to slay *Rāvaṇa*, but would not obscure the glory of *Rāma*. He pointed out to *Bhīma* the way to the *Saugandhika-vana* and the garden of *Kubera*, which was guarded by *Yakshas* and *Rākshasas*, and warned him against plucking the flowers himself, delivering a discourse upon the duties of the four castes, etc. (III, **150**).

Hanumat or **Hanūmat**, name of a monkey, the son of Vāyu (the Wind). § 11 (Parvasaṅgr.): I, **2**, 453.—§ 424

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(Bhīmakadalīkhaṇḍapraveça) : III, **146**, 11134 (*kapiḥ*, obstructed the way to Heaven to Bhīmasena), 11138 (*vānaraḥ*), 11155, (11156); **147**, 11170 (*Vāyutanayaḥ*), (11171), (11173), 11175 (*iva*), (11176), 11176, 11177 (*bhrātā mama* — i.e. Bhīmasena's — *guṇaçlāgho buddhisattvabalānvitaḥ | Rāmāyaṇe 'tivikhyātaḥ çrīmān vānarapuṅgavaḥ*), 11181, (11182), 11183 (Bhīmasena could not even move the tail of *H.*). — § 425 (Hanūmad-Bhīmasaṃv.) : III, **147**, 11192 (Hanūmat tells his name and his story to Bhīmasena, cf. § 531 foll.), 11193 (begotten by Vāyu on the wife of Keçarin); **148**, (11201).—§ 426 (do.) : III, **149**, 11225, (11229), (11234) (described the different yugas to Bhīmasena). —§ 430 (do.) : III, **150**, 11272 (showed his former shape to Bhīmasena), 11275 (*tad adbhutaṃ mahāraudraṃ Vindhyaparvatasannibhaṃ . . . H°o varshma*), 11276, 11281 (*plavagottamaḥ*).—§ 431 (Saugandhikāharaṇa) : III, **151**, 11329, 11332 (promised to stand on the flagstaff of Arjuna—*Vijayasya dhvajasthaḥ*; cf. V, 2222), 11335.—§ 531 (Rāmopākhyānap.) : III, **280**, 16102 (counsellor of the monkey king Sugrīva), 16115 (*Anilātmajaḥ*), 16125. — § 534 (Hanūmatpratyāgamana) : III, **282**, 16227 (*°pramukhāḥ . . . plavaṅgamāḥ*, despatched to seek Sītā), 16229, 16263 (reached Laṅkā and consoled Sītā).—§ 535 (Setubandhana) : III, **283**, 16284 (*Mārutātmajaḥ*, commanded the monkey force). — § 538 (Kumbhakarṇaraṇagamana) : III, **286**, 16385 (*Mārutātmajaḥ*), 16389 (*Pavanātmajaḥ*), 16392 (*Mārutātmajaḥ*, slew the Rākshasa Dhūmrāksha).—§ 539 (Kumbhakarṇādivadha) : III, **287**, 16434 (*Mārutātmajaḥ*, slew the Rākshasa Vajravega).—§ 541 (Indrajidvadha) : III, **289***a*, 16468, (*β*), 16477.—§ 542 (Rāvaṇavadha) : III, **290***a*, 16500.—§ 543 (Rāmābhisheka) : III, **291**, 16576 (shall live as long as Rāma's fame), 16591 (sent as messenger from Rāma to Bharata).—§ 561*h* (Arjuna) : V, **56**, 2222 (*Mārutātmajaḥ*, had promised to Bhīmasena to place an image of himself on the standard of Arjuna, cf. III, 11332).—§ 599 (Jayadrathavadhap.) : VII, **139**, 5777 (*°ān iva parvataṃ*, sc. *udyamya*, cf. the note of PCR.).

Cf. also the following synonyms :—

Anilātmaja ("the son of the Wind") : III, 16115 (*H°*), 16233.

Mārutātmaja (do.) : III, 11280, 16258 (*H°*), 16284 (*H°*), 16385 (*H°*), 16392 (*H°*), 16434 (*H°*); V, 2222 (*H°*).

Pavanātmaja (do.) : I, 452 (*H°*); III, 16223, 16386, 16389 (*H°*).

Vāyuputra (do.) : III, 16592.

Vāyutanaya (do.) : III, 11170.

Hanūmatpratyāgamana ("the returning of Hanūmat"). § 534 : Rāma and Lakshmaṇa were dwelling on the mountain Mālyavat. Rāma sent Lakshmaṇa to Kishkindhyā to threaten Sugrīva. Sugrīva, however, said that he had despatched monkeys in all directions to find out Sītā. After a month those who had been sent to the north, the east, and the west returned. After two months Hanūmat, Aṅgada, etc., returned from the south, after having pillaged Madhuvana (*b*). Hanūmat told that in a cavern of the palace of Maya the ascetic Prabhāvatī had shown them the way; on the shore they had seen the mountains Sahya, Malaya, and Dardura, then they had met Sampāti, the brother of Jaṭāyu(s) (*c*), and had informed him of everything; Sampāti then had directed them to Laṅkā (*d*), whereafter Hanūmat had crossed the ocean and slain the Rākshasī of the water, and had been recognized by Sītā from the words of Avindhya; Sītā had given him a jewel as a credential and told him, as a token, that Rāma on the mountain Citrakūṭa had shot a blade of grass at a crow; Hanūmat then had caused himself to be seized by the soldiers of Rāvaṇa, and set fire to Laṅkā.

Hanyamāna, pl. (*°āḥ*), a people : VI, 377 (only B., C. has Haṃsamārga, q.v.).

Hara[1], an Asura. § 130 (Aṃçāvat.) : I, **67**, 2659 (*Dānavottamaḥ*, incarnate as king Subāhu).

Hara[2], Çiva, q.v.

Hara[3], a Rudra. § 665 (Mokshadh.) : XII, **208***δ*, 7585.

Harāhara, an Asura. § 92 (Aṃçāvat.) : I, **65**, 2533 (so B. : *Virūpāksha-Harāharau*, C. has *Virūpāksha-Mahodarau*; is there not to be read *Virūpākshā Harāharau*? cf. Hara, v. 2659, and Ahara (C. Suhara), v. 2660).

Hārahūṇa, pl. (*°āḥ*), a people. § 285 (Nakula) : II, **32**, 1194 (in the west, vanquished by Nakula on his digvijaya.)— § 295 (Dyūtaparvan) : II, **51**, 1844 (brought tribute to Yudhishṭhira). — § 342 (Indralokābhigamanap.) : III, **51**, 1991 (had been present at the rājasūya of Yudhishṭhira). Cf. Hūṇa, pl.

Haraṇāharaṇa. § 11 (Parvasaṅgr.) : I, **2**, 363 (i.e. Haraṇāharaṇaparvan).

[Haraṇāharaṇaparvan] ("the section relating to the handing over the gift of honour," the 17th of the minor parvans of the Mhbhr.). § 253 : *Kṛshṇa* said that *Arjuna* had not insulted their family, but had rather enhanced their respect, and prevailed upon them that they, by conciliation, brought *Arjuna* back to *Dvārakā*, where he was united in marriage with *Subhadrā* and passed a whole year. The last time of his exile he passed in *Pushkara*. After the twelve years were complete he came back to *Khāṇḍavaprastha*. *Draupadī* at first was jealous, but then embraced *Subhadrā*. *Kṛshṇa* visited them at *Indraprastha* with *Rāma*, *Akrūra Dānapati* (the *senāpati* of the *Vṛshṇis*), *Anādhṛshṭi*, *Uddhava* (a disciple of *Bṛhaspati* himself), *Satyaka* and *Sātyaki*, and *Kṛtavarman Sātvata*, and *Pradyumna*, *Çāmba*, *Niçaṭha*, *Çaṅku*, *Cārudeshṇa*, *Jhillin*, *Vipṛthu*, *Sāraṇa*, *Gada*, etc., bringing with them many nuptial presents. *Yudhishṭhira* sent the twins out to receive them. *Kṛshṇa* gave them 10,000 kine from the country of *Mathurā*, and *Bālhika* horses as *kanyādhana*, etc. *Rāma* gave *Arjuna* as a wedding present (*pāṇigrahaṇika*) 1,000 elephants. Having spent many days in sports and merriment there, the *Vṛshṇis* returned to *Dvāravatī* with *Rāma* in the van, carrying with them the gems that had been given them by *Yudhishṭhira*. But *Kṛshṇa* remained with *Arjuna* at *Indraprashtha*, and they went a-hunting over the borders of the *Yamunā*. *Subhadrā* brought forth *Abhimanyu*, so called because he was fearless (*abhī*) and wrathful (*manyumat*, v. 8027). Upon his birth *Yudhishṭhira* gave away 10,000 kine and *nishkas* to the *brahmans*. The child became the favourite of *Vāsudeva*, etc., and acquired from his father the *Dhanurveda* (*b*). — *Pāñcalī* (*Kṛshṇā*, v. 8045) also obtained five sons (see § 159) : *Prativindhya*, *Sutasoma*, *Çrutakarman*, *Çatānīka*, *Çrutasena*. They were born each at the interval of one year. Their *jātakarman*, *cūḍa*, and *upanayana* were performed by *Dhaumya*. After having studied the *Vedas* they acquired from *Arjuna* knowledge of all weapons celestial and human (I, **221**).

Haraṇāhārika (*°ka*, B.). § 10 (Parvasaṅgr.) : I, **2**, 313 (i.e. Haraṇāharaṇaparvan).

Harasulocana = Çiva (1000 names[2]).

Hārdikya[1] = Kṛtavarman, q.v.

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Hārdikya[2], a prince. § 130 (Aṃçāvat.): I, **67**, 2651 (incarnation of the Asura Açvapati).—§ 554 (Sainyodyogap.): V, **4**γ, 75 (among the princes to whom the Pāṇḍavas ought to send messengers).

Hārdikyatanaya (the son of Kṛtavarman). § 793 (Mausalap.): XVI, **7**, 245 (installed as king of Mārttikāvata).

Hari[1] = Vishṇu (Kṛshṇa), q.v.

Hari[2], a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, **285***a*, 16365 (followed Rāvaṇa).

Hari[3], a Suparṇa, the son of Garuḍa. § 564 (Mātalīyop.): V, **101**β, 3598.

Hari[4], the son of Akampana (Anukampaka). § 594 (Akampana): VII, **52**, 2030 (*Nārāyaṇasamaḥ*).—§ 678*b* (Anukampaka): XII, **257**, 9151.

Hari[5], an Asura, the son of Tārakāksha. § 606 (Tripurākhyāna): VIII, **33**, 1417, 1419.

Hari[6], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56**$\nu\nu$, 2740 (slain by Karṇa).

Hari[7], a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2563.

Hari[8] = Indra: VIII, †4700 (*vidhya . . . Namuciṃ yathā H°ḥ*).

Hari[9] = Çiva (1000 names[2]).

***hari**, pl. (°*ayaḥ*), the horses of Indra: III, †11903, 11921, 12003, 12215; XII, †8421 (°*açva*°); XIV, †274, †275, †286 (°*mān Devarājaḥ*, i.e. Indra), 1720.

Harī, a daughter of Krodhavaçā. § 127 (Aṃçāvat.): I, **66**, 2624, 2627 (mother of the *harayaḥ* (? horses, PCR.), the *vānarāḥ* and the *golāṅgūlāḥ*).

Haribabhru, a muni. § 264 (Sabhākriyāp.): II, **4***a*, 111.

Hariçcandra, an ancient king. § 266 (Çakrasabhāv.): II, **7**, 294 (*rājarshiḥ*, in the palace of Indra).—§ 271*b* (Lokapālasabhākhyānap.): *H.* is the only king who lives in the palace of Indra, and the reason is that *H.* had formerly brought the whole earth with its seven islands under his sway, and had performed the *rājasūya* sacrifice, to which all the kings of the earth brought wealth at his command, and having concluded the *rājasūya*, he was installed in the sovereignty of the earth (*sāmrājyena*). All princes who perform a *rājasūya* or are slain in battle without turning their backs, or yield up their lives after severe ascetic penances, attain to the region of Indra; II, **12**, 484 (*rājarshiḥ*), 488, 496, 497.—§ 271 (do.): II, **12**, 502, 504 (Pāṇḍu wished to obtain the same regions as *H.*, therefore Yudhishṭhira must perform the *rājasūya*).—§ 272 (Rājasūyārambhap.): II, **13**, 516 (*rājarshiṃ*).—§ 296 (Dyūtap.): II, **53**, 1931 (*rājasūyam avāpyaivaṃ H°a iva prabhuḥ*).—§ 626 (Rājadh.): XII, **20**, †614 (*°aḥ pārthivendraḥ çrutas te yajñair ishṭvā puṇyabhāg vītaçokaḥ | ṛddhyā Çakraṃ yojayan mānushaḥ san*).—§ 721 (Ānuçāsanik.): XIII, **3***a*, 187 (read with B. *H°akratau*, and cf. Çunaḥçepha). — § 746 (do.): XIII, **65**γ, 3290 (a sentence of his is quoted).—§ 761 (do.): XIII, **115**γ, 5663 (among the kings who abstained from meat during the month of Kārttika), 5664 (*carati vai divi satyena candravat*).—§ 775 (Ānuçāsanik.): XIII, **166**η, 7678 (enumeration).—§ 795 (Svargārohaṇap.): XVIII, **3**, 106 (*°samāḥ, sc. lokāḥ*, won by Yudhishṭhira).

Hariçmaçru[1], a ṛshi. § 702 (Mokshadh.): XII, **293***a*, 10762 (praised Vishṇu and attained to great success).

Hariçmaçru[2] = Indra: XII, ††13205 (*°tām Indraḥ prāptaḥ*, on account of the curse of Gautama).

Hariçmaçru[3] = Çiva (1000 names[1]).

Hariçrāvā, a river. § 574 (Jambūkh.): VI, **9**λ, 336.

Haridraka, a serpent. § 47 (Sarpanāmak.): I, **35**, 1557 (enumeration).

Harigiri, a mountain on Kuçadvīpa. § 575 (Bhūmip.): VI, **12***c*, 452.

Harihaya[1] = Indra, q.v.

Harihaya[2] = Mahāpurusha (Mahāpurushastava).

Harijaṭa = Çiva: XII, 9162.

Harikeça[1] = Kṛshṇa: VI, 2949.

Harikeça[2] = Çiva: X, 770; XII, 10390 (1000 names[1]); XIII, 1158 (1000 names[2]); XIV, 194.

Harimat[1], a rite (according to Nīl.). § 270 (Brahmasabhāv.): II, **11**, 447 (in the palace of Brahmán).

Harimat[2] = Indra: XIV, †286.

Harimedha = Mahāpurusha (Mahāpurushastava).

Harimedhas, an ancient king. § 61 (Sarpasattra): I, **55**, 2099 (*yajño H°asaç ca yathā*).—§ 565 (Gālavacarita): V, **110**, 3813 (the same?, father of Dhvajavatī).

Harimedhas[2] = Vishṇu: XII, 12764, 13458 (*Açvaçirasaḥ*), 13576, 13696.

Hariṇa[1], a serpent. § 63 (Sarpasattra): I, **57**, 2152 (of Vāsuki's race).

Hariṇa[2], name of an ichneumon, v. Harita.

Hariṇa[3] = Çiva (1000 names[2]).

Hariṇāçva, a prince. § 656 (Khaḍgotpattik.): XII, **166**, 6198 (received the sword from Raghu, from him it passed over to Çunaka).

Hariṇāksha = Çiva (1000 names[2]).

***harīndra** ("king of the monkeys," or "lions"): VIII, 2474 (°*yor iva*, sc. *yuddhaṃ*, perhaps all. to the combat between Vālin and Sugrīva).

Harinetra = Çiva: VII, 9522; XIV, 194.

Haripiṇḍā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2642.

Harirudra (i.e. Vishṇu and Çiva in one person). § 332 (Mahādevastava): III, **39**, 1627 (said of Çiva).

Harita[1], name of an ichneumon. § 646*b* (Mārjāramūshikasaṃv.): XII, **138**, 4942 (only C., B. has Hariṇa).

Harita[2] = Çiva (1000 names[1]).

Hārita, a muni. § 691 (Mokshadh.): XII, **279**, 9988. Cf. Hārīta.

Hārīta, a muni. § 324 (Arjunābhigamanap.): III, **26***a*, 986 (praised Yudhishṭhira).—§ 637 (Rājadh.): XII, **47**η, 1594 (among the ṛshis who surrounded Bhīshma).

Harivāhana = Indra, q.v.

Harivaṃça, the appendix of Mhbhr. § 10 (Parvasaṅgr.): I, **2**, 357 (*°as tataḥ parva Purāṇaṃ khilasaṃjñitaṃ*).—§ 11 (do.): I, **2**, 642 (*khileshu H°aç ca*), 643 (*khileshu H°e ca*, said to contain 12,000 çlokas, in reality C. has 16,374 çlokas).—§ 795*c* (Mahābharata): XVIII, **6**, 280 (*°samāptau tu sahasraṃ bhojayed dvijān*), 283 (*parvaṇi*).

Harivarsha, name of a varsha. § 279 (Arjuna): II, **28**, 1044 (on his digvijaya Arjuna reached *uttaraṃ Harivarshaṃ*, the abode of the *Uttarāḥ Kuravaḥ*, where he could not enter).—§ 574 (Jambūkh.): VI, **6**γ, 202 (north of the mountain Hemakūṭa): **10**, 386, 400.

Harivāsa = Kṛshṇa: VI, 2949.

Harsha ("joy"), a son of Dharma. § 117 (Aṃçāvat.): I, **66**, 2596 (the third son of Dharma), 2597 (the husband of Nandā).

Haryaçva[1], king of Ayodhyā. § 565 (Gālavacarita): V, **115**, 3934 (*Ikshvākuṇ . . . Ayodhyāyāṃ*), 3936, 3937; **116**, 3938, 3944, 3951, 3952, 3957 (obtained Madhavī by giving 200 horses to Gālava, and begat with her the son Vasumanas).—§ 761 (Ānuçāsanik.): XIII, **115***c*, 5669 (the

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same(?), among the kings who abstained from meat during the month of Kārttika).

Haryaçva[2], king of the Kāçis, father of Sudeva and grandfather of Divodāsa. § 736*b* (Vītahavyop.): XIII, **30**, 1949 (*Divodāsapitāmahaḥ*), 1952 (°*sya dāyadaḥ . . . Sudevaḥ*).

Haryaçva[3] = Çiva (1000 names[2]).

Haryaksha = Çiva: IX, 595 (*saçūlaṃ*); XIII, 1245 (1000 names[2]).

Haryakshan = Çiva: XIV, 192.

Hasana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2569.

Hasinī, an Apsaras. § 731*b* (Aṣhṭāvakra-Diksaṃv.): XIII, **19***β*, 1425 (among the Apsarases who danced in the palace of Kubera).

Hasta, a nakshatra (v. Sū. Si.). § 749 (Ānuçāsanik.): XIII, **89***a*, 4260 (performing of çrāddhas under the nakshatra *H.*).—§ 759 (do.): XIII, **110**, 5392 (description of the candravrata). Cf. Sāvitra.

Hastibhadra, a serpent. § 564 (Mātalīyop.): V, **103***γ*, 3629.

Hastīçvara = Çiva (1000 names[2]).

Hastikāçyapa, a ṛshi. § 768 (Ānuçāsanik.): XIII, **139***a*, 6298. § 775 (do.): XIII, **166***ζ*, 7672 (among the ṛshis of the north).

[Hastikūṭa] ("the artifice concerning the elephant"). § 757*b* (Ānuçāsanik.): *Bhīshma* said: A brahman *Gautama* nursed an infant elephant that had lost its mother, till it was ten years old, huge as a hill, etc.; he looked upon it as a son, and it brought him his fuel and water. *Indra*, in the shape of king *Dhṛtarāshṭra*, seized this young elephant, offering to give to *Gautama* great riches instead; "what use can brahmans have of elephants?" († vv. 4850 and 4852–86). *Gautama* said he would take the elephant from him even in [*Yamaloka*] (*c*), *Mandākinī* (*d*), the woods of *Meru* (*e*), *Nandana* (*f*), *Uttarāḥ Kuravaḥ* (*g*), [*Somaloka*] (*h*), [*Sūryaloka*] (*i*), [*Varuṇaloka*] (*j*), [*Indraloka*] (*k*), *Prājāpatyāḥ lokāḥ* (*l*), [*Goloka*] (*m*), *Svayambhubhavana* (*n*), († vv. 4896–4902), the world of the *Somapīthin* (*yatropayāti haribhiḥ somapīthā*, B.; C. *yatropayānti haribhiḥ somavīthīṃ*) (*o*); *Dhṛtarāshṭra*, as regards *c–k*, said that he would go to higher regions, and as regards *l–n*, that he would not go (or be) there; having mentioned (*o*), *Gautama* recognized *Indra*; they asked each other's benediction; *Indra* returned the elephant, and as *Gautama* alone of all R. had been able to recognize him, he took *Gautama* and the elephant with him and proceeded to heaven * (XIII, **102**).

Hastin[1], a son of the elder Dhṛtarāshṭra. § 154 (Pūruvaṃç.): I, **94**, 3747 (the second son of Dhṛtarāshṭra).

Hastin[2], a son of Suhotra. § 156 (Pūruvaṃç.): I, **95**, ††3787 (son of Suhotra and Suvarṇā, founded Hāstinapura); ††3788 (married Yaçodharā and begat with her Vikuṇṭhana).

Hāstinapura, the capital of the Kurus, on the river Gaṅgā. § 11 (Parvasaṅgr.): I, **2**, 512, 514. — § 13 (Paushyap.): I, **3**, ††672 (the capital of king Janamejaya). — § 17 (Uttaṅka): I, **3**, ††832, 833.—§ 71 (Ādivaṃçāvatāranap.): I, **61**, 2261.—§ 156 (Pūruvaṃç.): I, **95**, ††3787 (founded by Hastin, the son of Suhotra and named after him). — § 157 (do.): I, **95**, ††3819 (C. by error *Ha*°). § 165 (Satyavatīlābhop.): I, **100**, 3978 (*Kurūṇāṃ puṭabhedane*), 4023, 4064.—§ 167 (Vicitravīryoparama): I, **102**, 4125.—§ 213 (Jatugṛhap.): I, **143**, 5705.—§ 241 (Vidurāgamanap.): I, **200**, 7877.—§ 244 (Rājyalābhap.): I, **207**, 7558.—§ 286 (Rājasūyikap.): II, **33**, 1258.—§ 287 (do.): II, **34**, 1260.—§ 298 (Dyūtap.): II, **58**, 2013.—§ 319 (Saubhavadhop.): III, **14**, 635.—§ 342 (Indralokābhigamanap.): III, **51**, 1996.—§ 512 (Ghoshayātrāp.): III, **247**, 15039.—§ 515 (Karṇadigvijaya): III, **253**, 15210.—§ 516 (Duryodhanayajña): III, **256**, 15324. — § 552 (Goharaṇap.): IV, **47**, 1490; **50**, 1554; **67**, 2152; **69**, 2246. — § 555 (Sainyodyogap.): V, **19**, 597. — § 556 (Sañjayayānap.): V, **32**, 940.—§ 562 (Bhagavadyānap.): V, **84**, 3002. — § 569 (do.): V, **147**, 4956. — § 570 (Sainyaniryāṇap.): V, **156**, 5313. — § 573 (Ambopākhyānap.): V, **173**, 5964; **195**, 7614.—§ 604 (Karṇap.): VIII, **2**, 26.—§ 612 (Hradapraveçap.): IX, **29**, 1654, 1662.—§ 615 (Gadāyuddhap.): IX, **35**, 1974; **63**, 3535, 3580. — § 618 (Jalapradānikap.): XI, **11**, 309. — § 659 (Mokshadh.): XII, **176**, 6584.—§ 787 (Āçramavāsap.): XV, **18**, 508. — § 791 (Putradarçanap.): XV, **36**, 1010 (C. by error *Ha*°).—§ 794 (Mahāprasthānikap.): XVII, **1**, 9. Cf. Gajāhvaya, Gajapura, Gajasāhvaya, Nāgāhvaya, Nāgapura, Nāgasāhvaya, Vāraṇāhvaya, Vāraṇasāhvaya.

Hastipāda, a serpent. § 47 (Sarpanāmak.): I, **35**, 1554 (enumeration).

Hastipiṇḍa, a serpent. § 47 (Sarpanāmak.): I, **35**, 1559 (enumeration).

Hastisomā, a river. § 574 (Jambūkh.): VI, **9**λ, 327.

Hāṭaka, a country. § 279 (Arjuna): II, **28**, 1040 (°*aṃ nāma deçaṃ*, protected by Guhyakas, conquered by Arjuna).

Hāṭaka, pl. (*āḥ*), the inhabitants of Hāṭaka. § 279 (Arjuna): II, **28**, 1042 (°*ān abhitaḥ . . . Gandharvarakshitaṃ deçaṃ*, conquered by Arjuna).

Havana, a Rudra. § 770 (Ānuçāsanik.): XIII, **151***β*, 7091 (enumeration).

Havidhra, an ancient king. § 775 (Ānuçāsanik.): XIII, **166***η*, 7683.

Haviḥçravas, a son of the elder Dhṛtarāshṭra. § 154 (Pūruvaṃç.): I, **94**, 3748 (the sixth son of Dhṛtarāshṭra).

Havirdhāman. § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6829 (*Prajāpatiḥ*, son of Antardhāman and father of Pracīnabarhis).

Havis[1] = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Havishmat, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra).

Havishmatī, a daughter of Aṅgiras. § 489 (Āṅgirasa): III, **218**, 14127 (*havirbhiç ca*, sc. *paçyati*, the fifth daughter of Aṅgiras).

Havyakavyabhuj[1] = Vishṇu (Hayaçiras): XII, 13382, 13452.

Havyakavyabhuj[2] = Agni, q.v.

Havyavah, Havyavāha, Havyavāhana = Agni, q.v.

Haya, pl. (°*āḥ*), a family (?). § 267 (Yamasabhāv.): II, **8**, 333, 335 (in the palace of Yama).

***hayaçāstra**: V, 7102 (°*vidā*).

Hayaçiras ("having a horse's head"), a form of Vishṇu. § 564 (Mātalīyop.): V, **99**, 3551 (*atra*—i.e. in Pātāla—*Ādityo H*°*āḥ kāle parvaṇi parvaṇi uttishṭhati suvarṇākhyaṃ vāgbhir āpūrayañ jagat*).—§ 641 (Rājadh.): XII, **122**, 4515 (sc. *jāgarti*).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12923 (*ahaṃ H*°*ā bhūtvā samudre paçcimottare pibāmi suhutaṃ havyaṃ kavyañ ca çraddhayānvitaṃ*, says Nārāyaṇa, cf. v. 13508); **341**, 13104; [**343**, 13260 (Kṛshṇa identified with the horse's head); **348**, 13451 (*hayaçiro mahat* | *Havyakavyabhujo Vishnoḥ*), 13498 (when Madhu and Kaiṭabha had robbed the Vedas Vishṇu assumed a horse's head), 13503 (in that shape Vishṇu recovered the Vedas), 13508 (Vishṇu then

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placed the horse's head in the north-eastern (*udakpūrve*) region of the ocean), 13523 (*hayaçirastanum*), 13527 (*hayaçiraḥ*)]. Cf. Açvaçiras, Hayamukha, Vaḍavāmukha.

Hayaçiras[2] = Mahāpurusha (Mahāpurushastava).

Hayaçirodhara ("having a horse's head") = Vishṇu: XII, 13459, 13507, 13526. Cf. Hayaçiras[1].

Hayagardhabhi = Çiva (1000 names[2]).

Hayagrīva[1], a Videha king. § 562 (Bhagavadyānap.): V, **74**γ, 2731 (*Videhānāṃ*, among the wicked kings who annihilated their kinsmen, etc.).

Hayagrīva[2], an Asura. § 567 (Bhagavadyānap.): V, **130**, 4415 (in a later birth he was slain by Kṛshṇa. Cf. Hariv., 3109–10).

Hayagrīva[3], an ancient king. § 628*b* (Rājadh.): The ancient king *H.*, after having slain a large number of his foes in battle, was himself defeated and slain, being once without a follower at his side. He acquired great fame from the battles he fought. This was his sacrifice, and having completed it by yielding up his life-breaths, he is now sporting in the regions of the gods. He protected his kingdom, performed sacrifices, was possessed of learning, etc. He drank soma in the sacrifices, gratified the brahmans, etc., therefore he won heaven: XII, **24**, 720 (*rājarsheḥ*).

Hayamukha ("having a horse's face") = Vishṇu: I, 1250 (Garuḍa identified with *H.*).

Hayarāja ("the king of the horses"). § 589 (Droṇābhishekap.): VII, **11**μ, 384 (had been slain by Kṛshṇa).

Hāyi hāyi huvā hoyi huvā hoyi tathā 'sakṛd gāyanti tvāṃ sāmagā brahmavādinaḥ = Çiva (1000 names[1]).

Hemā, a river. § 574 (Jambūkh.): VI, **9**λ, 331.

Hemaçṛṅga, a mountain. § 221*b* (Gaṅgā): I, **170**, 6454 (?, *purā Himavataç caishā H°ād vinihṣṛtā Gaṅgā*).

Hemaguha, a serpent. § 47 (Sarpanāmak.): I, **35**, 1554 (enumeration).

Hemakampana, a Kuru warrior. § 600 (Ghaṭotkacavadhap.); VII, **156**κ, 6851 (only B., C. has *Hemapuñjakaḥ*).

Hemakara = Çiva (1000 names[2]).

Hemakūṭa. § 390*b* (Tīrthayātrāp.): On the mountain *H.* the utterance of words (so PCR., who follows the various reading cited by Nīl., "*vācā yatra bhavan*," instead of "*vātābaddhā bhavan*") caused the gathering of clouds and stones by thousands. There the recitation of the sacred scriptures was heard, but nobody was seen; in the evening and the morning there was seen fire, and biting flies would interrupt the austerities. Lomaça explained that formerly on this *Ṛshabhakūṭa* (i.e. Hemakūṭa) dwelt a great and resentful ṛshi, who was many hundred years old, and was named Ṛshabha. When practising austerities he had been spoken to by others, and in wrath he ordered the mountain to throw stones on him who should utter any word there, and forbade the wind to make any noise. Therefore, as soon as a man utters any word here he is forbidden by a roaring cloud. Formerly, when the gods came to the *Nandā*, many men came to see them, but the gods with Indra at their head did not like to be seen, and therefore they rendered the spot inaccessible by raising obstructions in the form of mountains, and from that day onwards men could not see that hill, far less ascend it. Lomaça further said: "Here all the gods performed the best sacrifices, and the marks thereof may be seen to this day, the grass resembling *kuça* grass, and many trees resembling *yūpas*; the gods and ṛshis dwell there to this day, and it is their fire which is seen in the evening and the morning. By bathing here one's sins are destroyed": III, **110**, 9969 (*parvataṃ*, near the River Nandā and Aparanandā, visited by Yudhishṭhira, etc., on his tīrthayātrā).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12917 (*parvataṃ*, seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, **6**β, 198 (the second of the six *varshaparvatāḥ* of Jambudvīpa), 202 (beyond *H.* lies Harivarsha), 236 (identified with Kailāsa, q.v.), (*θ*), 246 (inhabited by Guhyakas).

Hemanetra, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 398 (among the Yakshas in the palace of Kubera).

Hemāṅga = Vishṇu (1000 names).

Hemapuñjaka, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **156**κ, 6851 (only C., B. has *Hemakampanaḥ*).

Hemavarman = Hiraṇyavarman: V, 7493, 7518.

Hemavarṇa[1], a Suparṇa, the son of Garuḍa. § 564 (Mātalīyop.): V, **101**β, 3599.

Hemavarṇa[2], the son of Rocamāna. § 592 (Saṃçaptakavadhap.): VII, **23**o, 1014 (*Rocamānasya sutaṃ*, proceeded against Droṇa, description of his horses).

Heramba = Gaṇeça: I, 75.

Herambaka, pl. (*°āḥ*), a people. § 281 (Sahadeva): II, **31**, 1118 (in the south, vanquished by Sahadeva on his digvijaya).

Hetu = Vishṇu (1000 names).

Hetvātman = Kṛshṇa: XII, 1650.

Hiḍimba, a Rākshasa, slain by Bhīmasena. § 11 (Parvasaṅgr.): I, **2**, 361 (*°Bakayor vadhaḥ*), 381 (*°sya vadhaḥ*).—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2253 (*Rakshaḥ*, slain).—§ 158 (Pūruvaṃç.): I, **95**, ††3824 (*hatvā*).—§ 214 (Hiḍimbavadhap.): I, **152**, 5927 (*°o nāma Rākshasaḥ*), 5940 (brother of Hiḍimbā), 5950 (*°o nāma Rākshasaḥ*); **153**, 5962 (*Rākshaseçvaraḥ*), 5974, 5981, 5984, (5995), 6004; **154**, 6011, 6038 (is slain by Bhīmasena).—§ 215 (Bakavadhap.): I, **162**, 6256 (*°sya vadhāt*).—§ 315 (Maitreyaçāpa): III, **10**, 368 (*Rakshasāṃ . . . H-Bakamukhyānāṃ*).—§ 316 (Kirmīravadhap.): III, **11**, 416 (had been the friend of Kirmīra), 451 (*°Bakayoḥ . . . açrupramārjanaṃ*).—§ 317 (Draupadīparitāpav.): III, **12**, 553 (*°vanaṃ*, all. to § 214), 568 (*Bhīmasena-H°ayoḥ*, do.), 573.—§ 435 (Jaṭāsuravadhap.): III, **157**, 11496 (*mārgaṃ Baka-H°ayoḥ*).—§ 551 (Kīcakavadhap.): IV, **22**, 726 (*hatvā H°ṃ*).—§ 561 (Yānasandhip.): V, **50**, 1987 (all. to § 214).—§ 562 (Bhagavadyānap.): V, **90**ν, 3151 (*°sya*, sc. *hantā*, i.e. Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8010 (*°-Baka-Kīrmīrā nihatā mama bāndhavāḥ*, says Alāyudha); **180**zzz, ††8211 (*nihatā Rākshasendrā H°-Kīrmīra-Bakapradhānāḥ*); **181**, 8235 (*°-Baka-Kirmīrā Bhīmasenena pātitāḥ*).—§ 617 (Aishīkap.): X, **11**δ, 598 (all. to § 214).

Hiḍimbā, a Rākshasī, sister of Hiḍimba and by Bhīmasena, mother of Ghaṭotkaca. § 11 (Parvasaṅgr.): I, **2**, 380.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2255 (*prāptā H°ā Bhīmena yatra jāto Ghaṭotkacaḥ*).—§ 85 (Ādivaṃçāvatāraṇa): I, **63**, 2452 (by Bhīmasena, mother of Ghaṭotkaca).—§ 159 (Pūruvaṃç.): I, **95**, ††3833 (do.).—§ 214 (Hiḍimbavadhap.): I, **152**, 5940 (fell in love with Bhīmasena); **153**, 5964, (5972), 5981, 6006; **154**, 6007, (6011), 6041 (*Rākshasī*); **155**, 6042, 6045, 6057, 6062 (*Rākshasī*), 6081 (bore Ghaṭotkaca to Bhīmasena).—§ 317 (Draupadīparitāpav.): III, **12**, 554 (*Rākshasī*), 562, 570 (cf. § 214).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8010 (*parāmarshaḥ kanyāyā H°āyāḥ kṛtaḥ purā*, says Alāyudha).

[Hiḍimbavadhaparvan] ("the section relating to the killing of Hiḍimba," the 9th of the minor parvans of Mhbhr.) (cf. Hiḍimba). § 214 (cf. III, 553 ff.): Not far from that

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place dwelt on a *çāla* tree the *Rākshasa Hiḍimba*, a cannibal with eight long and sharp-pointed teeth, etc. Scenting the odour of man, he sent his sister *Hiḍimbā* to slaughter them and bring them unto him. She fell in love with *Bhīma*, and, assuming a beautiful form, she asked him to become her husband, and promised to rescue him and his brothers and mother from her brother; but *Bhīma* ("neither men nor *Gandharvas*, nor *Yakshas* are able to bear my might," v. 5960) refused to awaken them (I, **152**). Seeing that his sister did not return soon enough, *Hiḍimba* proceeded quickly to the spot, and, abusing his sister, he rushed at her, but was seized by *Bhīma* and dragged to a distance, lest his yells should awaken the brothers of *Bhīma*; fighting they broke down the trees, etc., and at those sounds the *Pāṇḍavas* woke up with their mother, and saw *Hiḍimbā* sitting before them (I, **153**). She made herself and her love for *Bhīma* known to them. *Arjuna* offered to assist *Bhīma*; but *Bhīma* refused. *Arjuna* then said: "The morning twilight is about to set in; during the twilights *Rākshasas* become stronger; kill him without delay." Then *Bhīma* threw the *Rākshasa* to the ground, and he, dying, sent forth a terrible yell; then he doubled up his body and broke it in the middle. *Arjuna* thought there was a town not far off. Thereto they proceeded, followed by *Hiḍimbā* (I, **154**). *Bhīma* would also have slain *Hiḍimbā*, but was prevented by *Yudhishṭhira*. It was agreed upon, that she should have *Bhīma* for her husband, until she got a son, sporting with him during the day, but bringing him back every evening. She then flew away with him, and sported with him on mountains, etc., until she had brought forth (the *Rākshasa* women bring forth the very day they conceive (v. 6077) a bald-headed son, whom they, on account of his baldness, called *Ghaṭotkaca* (*ghaṭo hāsyotkaca iti*, v. 6079), who developed into a young man the very hour he was born, excelled all *Piçācas*, etc., in strength, and soon acquired high proficiency in all weapons. *Hiḍimbā* then went away; and also *Ghaṭotkaca*, who promised that he would come when wanted for business, went away northwards. It was *Indra* who had created *Ghaṭotkaca* as an antagonist for *Karṇa*, in consideration of the latter's lance (I, **155**). The *Pāṇḍavas* proceeded from forest to forest in the garb of ascetics, studying the *Brāhma Veda*, and the *Vedāṅgas*, and the *nītiçāstra*, through the countries of the *Matsyas*, *Trigartas*, *Pāñcālas*, and *Kīcakas*. Then they met *Vyāsa*, who comforted them and led them into the town of *Ekacakrā* to the house of a brahman. He ordered them to wait here, till he came back, and then went away (I, **156**).

Hika, a Piçāca. § 607 (Karnap.): VIII, **44**, 2064 (*Bahiç ca nāma Hikaç ca Vipāçāyāṃ Piçācakau | tayor apatyaṃ Bāhīkā naishā sṛshṭiḥ Prajāpateḥ*).

Himālaya = Himavat: VI, 1229 (*sthāvarāṇāṃ H°ḥ*, sc. *asmi*, says Kṛshṇa).

Himavadgirisaṃçraya = Çiva (1000 names[2]).

Himavat, the Himalaya mountains. § 43 (Garuḍa): I, **30**, 1401 (the Vālakhilyas repaired to *H.* to perform austerities).—§ 48 (Çesha): I, **36**, 1567 (*°as tatṛe*, there Çesha performed austerities).—§ 134 (Viçvāmitra): I, **72**, 2946 (*prasthe H°e ramye Mālinīm abhito nadīm*, there Menakā gave birth to Çakuntalā).—§ 135 (Çakuntalop.): I, **74**, 3057 (*°aḥ prasthe*, do.), 3061 (*°aḥ pṛshṭhe*).—§ 178 (Pāṇḍu): I, **114**, 4476 (*dakshiṇaṃ pārçvaṃ ramyaṃ H°e gireḥ*).—§ 180 (Gāndhārīputrotpatti): I, **115**, 4505 (Vyāsa repaired to *H.*).—§ 184 (Pāṇḍu): I, **119**, 4637 (crossed by Pāṇḍu).—§ 214 (Hiḍimbavadhap.): I, **155**, 6067 (*°girikuñjeshu*).—§ 221 (Caitrarathap.): I, **170**, 6451 (*°pārçve*).—§ 221*b* (Gaṅgā): I, **170**, 6454 (*purā H°aç caishā Hemaçṛingād vinihsṛtā Gaṅgā*).—§ 227 (Aurvop.): I, **178**, 6811 (the women of the Bhṛgus fled to *H.*).—§ 228 (do.): I, **181**, 6885 (Parāçara threw the fire which he had kindled for the purpose of his snake sacrifice on the northern side of *H.*).—§ 232 (Svayaṃvarap.): I, **185**, 6966 (*°cchikharair iva*).—§ 233 (do.): I, **188**, 7042 (*iva*).—§ 249 (Arjunavanavāsap.): I, **215**, 7812 (*°pārçvaṃ*, visited by Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 412 (among the mountains (personified) present in the palace of Kubera).—§ 270 (Brahmasabhāv.): II, **11**, 428 (*°pṛshṭhe*, there Nārada performed the brahmavrata).—§ 277 (Jarāsandhavadhap.): II, **24**, 933.—§ 279 (Arjuna): II, **27**, 1037 (*sa-Nishkuṭaṃ*, conquered by Arjuna on his digvijaya).—§ 280 (Bhīmasena): II, **30**, 1078 (*°aḥ pārçvaṃ*, conquered by Bhīmasena on his digvijaya).—§ 287 (Rājasūyikap.): II, **34**, 1283 (*°cchikharān iva*).—§ 290*d* (Bhūlinga): II, **44**, 1546 (*Bhūlingaçakunir nāma pārçve H°aḥ pare*).—§ 294 (Dyūtap.): II, **50**, 1805 (*°sāgarānūpāḥ sarve ratnākarāḥ*).—§ 295 (do.): II, **51**, 1861 (*°pushpajaṃ . . . kshaudraṃ*), 1864 (*parārdhe H°aḥ*).—§ 304 (Anudyūtap.): II, **77**, 2548 (*caled hi H°ān*).—§ 305 (do.): II, **78**, 2573 (on *H.* Yudhishṭhira had been instructed by Merusāvarṇi).—§ 317 (Arjunābhigamanap.): III, **12**, 591 (*°ān çīryet*).—§ 320 (Saubhavadhop.): III, **16**, 671 (*iva*).—§ 327 (Draupadīparitāpav.): III, **32**, 1211 (*kshīyeta H°ān api*); **35**, 1398.—§ 331 (Kairātap.): III, **38**, 1528 (*°cchikharaṃ prati*), 1533 (*°pṛshṭhe*), 1544 (*°pṛshṭhaṃ*); **39**, 1589 (*°cchikharāçrayaḥ*, i.e. Çiva as the Kirāta; Arjuna's encounter with Çiva on *H.*).—§ 389 (Gaṅgāvatāraṇa): III, **108**, 9922 (Bhagīratha went to *H°pārçvaṃ*), 9923 (*b*: description, inhabited by Kinnaras, Apsarases, and Vidyādharas), 9931; **109**, 9949, 9954 (*Gaṅgā H°aḥ sutā*, held by Çiva).—§ 419 (Gandhamādanapr.): III, **140**, 10865 (the kingdom of Subāhu, the Pulinda king, was situated near *H.*), 10867 (the Pāṇḍavas started for *H.*).—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11152 (*iva*).—§ 434 (Saugandhikāharaṇa): III, **156**, 11438 (the Pāṇḍavas had visited *H.*).—§ 436 (Yakshayuddhap.): III, **158**, 11541 (*pṛshṭhaṃ H°aḥ*), 11542 (the Pāṇḍavas came to the hermitage of Vṛshaparvan, *pṛshṭhe H°aḥ*).—§ 437 (do.): III, **160**, 11669 (*°pṛshṭhe*).—§ 449 (Ājagarap.): III, **177**, †12350 (crossing *H.*, the Pāṇḍavas returned to the kingdom of Subāhu).—§ 450 (do.): III, **178**, 12368 (on *H.* Bhīmasena was seized by an ajagara; *b*: *H.* was frequented by Devarshis and Siddhas); **179**, 12425 (*sudurgo 'yaṃ Yaksha-Rākshasa-saṅkulaḥ*).—§ 457 (Vaivasvatop.): III, **187**, 12792 (*°aḥ çṛṅgaṃ*), 12794 (*baddhā . . . naur matsyasya vacaḥ çrutvā çṛṅge H°as tadā | tac ca Naubandhanaṃ nāma çṛṅgaṃ H°aḥ paraṃ | khyātam adyāpi*).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12917 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 468 (Indradyumnop.): III, **199**, ††13334 (the abode of the owl Prāvārakarṇa).—§ 496 (Skandotpatti): III, **225**, 14331 (*çailaṃ Krauñcaṃ H°aḥ sutaṃ*).—§ 512 (Ghoshayātrāp.): III, **249**, 15101 (*°āṃç ca parivrajet*).—§ 515 (Karṇadigvijaya): III, **254**, 15241 (conquered by Karṇa on his digvijaya).—§ 531 (Ramopākhyānap.): III, **280**, 16102 (*iva*).—§ 538 (Kumbhakarnaraṇagamana): III, **286**, 16380 (*iva*).—§ 547 (Karṇa): III, **308**, 17146 (*°vanabhūtaṃ siṃhaṃ keçariṇaṃ yathā*).—§ 548 (Āraṇeyap.): **313**, 17318 (four mountains enumerated).—§ 549*c* (Arjuna): IV, **2**, 50 (*°ān iva çailānāṃ*, sc. Arjuna).—§ 552 (Goharaṇap.): IV, **39**, 1298 (*girau*, all to § 331); **44**, 1383 (*jāto H°aḥ pṛshṭhe*, sc. Arjuna).—§ 555 (Indravijaya): V, **11***a*, 353 (*°pṛshṭhe*);

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14, 433.—§ 561 (Yānasandhip.): V, **55**, 2181 (*°ān api parvataḥ*).—§ 562 (Bhagavadyānap.): V, **76**, 2772; **82**, 2918 (*caled hi H°ān*).—§ 565 (Gālavacarita): V, **110**, 3809 (*atra* — i.e. in the west — *mūlaṃ H°o Mandaraṃ yāti çāçvataṃ*); **111**, 3825 (*°pṛshṭhe*, the abode of Maheçvara).—§ 570 (Sainyaniryāṇap.): V, **157**, 5315 (*iva*). — § 574 (Jambūkh.): VI, **3**, 104 (omens); **6***β*, 198 (among the *varshaparvatas* of Jambudvīpa), (*θ*), 246 (the abode of Rakshases).—§ 576 (Bhagavadgītāp.): VI, **13**, 502 (*iva*).—§ 587 (Bhīshmavadhap.): VI, **119**, 5664 (*Gaṅgā H°aḥ sutā*). — § 588 (do.): VI, **121**, 5795 (*girīṇāṃ H°ān varaḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **21**, 890 (*vedīṃ . . . H°cchikharākārāṃ*).—§ 594 (Mṛtyu): VII, **54**, 2097 (*°o mūrdhni yatra devāḥ purāyajan*).—§ 595 (Shoḍaçarāj., v. Marutta): VII, **55**, 2172 (*haimaṃ H°aḥ pādaṃ*).— § 596 (Pratijñāp.): VII, **75**, 2668 (*girau*, all. to § 331); **80**, 2843 (*°aḥ pādaṃ*, reached by Arjuna and Kṛshṇa on their way to the abode of Çiva).—§ 599 (Jayadrathavadhap.): VII, **91**, 3236 (*haṃsā H°aḥ prasthe vāriviprahatā iva*) ; **105**, 3955 (*iva*).—§ 605 (Karṇap.): VIII, **19**, 718 (*iva*).—§ 606 (Tripurākhyāna): VIII, **34**, 1475 (*adhisthāne H°ān Vindhyaparvataḥ*, description of the chariot of Çiva).—§ 607 (Karṇap.): VIII, **42**, †1983 (*iva*); **44**, 2029 (*bahishkṛtā H°ā*, sc. the Bāhīkas); **45**, 2073 (*°aḥ çṛṅgaṃ*, there Karṇa had lived for a long time), 2104 (protected by Rakshases and Piçācas).—§ 608 (do.): VIII, **79**, †4061 (*calet svadeçād dh°ān*).—§ 610 (Çalyap.): IX, **5**, 289 (*prasthe H°aḥ çubhe aruṇāṃ* (*ā°*, C.) *Sarasvatīṃ prāpya*); **6**, 295.—§ 611 (do.): IX, **9**, 424 (*hamsā H°aḥ prasthe pibanta iva medinīṃ*). — § 613 (Gadāyuddhap.): IX, **33**, 1941 (*°cchikharākārāṃ . . . gadāṃ*).—§ 615*i* (Saptasārasvata): IX, **38**, 2207 (*sarit sā H°pārçvāt prasrutā*, sc. Viçālā). — § 615*u* (Skanda): IX, **44**, 2458 (Gaṅgā threw the embryo from which Skanda was born on *H.*); **45**, 2504 (gave a seat to Skanda), (*γ*), 2516 (came to the investiture of Skanda), 2549 (gave Skanda two companions, viz. Ativarcas and Suvarcas). — § 615*z* (Arundhatī): IX, **48**, 2795 (the seven Ṛshis went to *H.*); 2796 (*°vane*), 2808 (*°pṛshṭhe*).—§ 615*aa* (Çrutāvatī): IX, **48**, 2829 (*°vanaṃ*, Bharadvāja repaired to *H.*).—§ 615*b* (Baladevatīrthayātrā): IX, **54**, 3043 (*parçve H°aḥ*, Balarāma came to *H.*).—§ 615 (Gadāyuddhap.): IX, **58**, 3279 (*°i pushpitāv iva kiṃçukau*).—§ 617 (Aishīkap.): X, **12**, 635 (*°pārçvam āsthāya*, Kṛshṇa performed austerities for twelve years).—§ 619 (Strīvilāpap.): XI, **21**, 610 (*iva*). —§ 638*b* (Ramopākhyāna): XII, **49**, 1758 (*°vanam*, the abode of Āpava).—§ 640 (Rājadh.): XII, **57**, 2075 (*iva*).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2239 (*acalottamaḥ*, bestowed inexhaustible wealth upon Pṛthu Vainya).—§ 641 (Rājadh.): XII, **122**, 4471 (*çṛṅge H°o Merau kanakaparvate yatra Muñjāvate Rāmo jaṭāharaṇam ādiçat*); **126**, 4653 (*mahāçailaḥ*); **128**, 4714 (*iva*).—§ 654 (Pavanaçālmalisaṃv.): XII, **154**, 5805; **156**, 5842 (*°pṛshṭha°*).—§ 656 (Khaḍgotpattik.): XII, **166**, 6151 (*°aḥ çṛṅge*, there Brahmán performed a sacrifice). — § 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **192**, 7010 (*uttare H°pārçve*, description).— § 662*b* (Jāpakop.): XII, **199**, 7202 (*°pādasaṃçrayaḥ*). — § 663 (Mokshadh.): XII, **203**, 7422 (*yathā H°aḥ pārçvaṃ . . . na dṛshṭapūrvaṃ manujaiḥ*).—§ 672*b* (Çakra-Namucisaṃv.): XII, **226**, †8202 (*iva*).—§ 678*b* (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9209 (*°mūrdhni yatra devāḥ samijire*).—§ 695*b* (Dakshayajñavināça): XII, **285**, 10275 (*°aḥ pṛshṭhe . . . Gaṅgādvāre*, there Daksha performed his sacrifice).—§ 714 (Çukakṛtya): XII, **328**, 12314 (*b: H.* is frequented by Siddhas, Cāraṇas, Apsarases, Kinnaras, and various species of birds. There dwells Garuḍa (*Garutmān*); the four lokapālas, the gods, and Ṛshis used to repair thither. There Vishṇu (*c*) performed austerities; there Kumāra (*d*) threw his dart, which Vishṇu (*e*) shook, and which Prahlāda (*f*) could not raise. North of *H.* lies *Ādityaparvata*, the hermitage of Çiva (*Vṛshadhvajaḥ*), where he remained for a thousand celestial years, standing on one leg. It is surrounded on all sides with fire and cannot be approached by Yakshas, Rākshasas, and Dānavas, because the god of fire (*Pāvakaḥ*) himself removes all impediments from Çiva. At the slope of the mountain Vyāsa taught the Vedas to his disciples: Sumantu, etc. (*a*)), 12344 (*°pṛshṭhe*).—§ 716 (Çukābhipatana): XII, **334**, 12612 (*iva*), 12615 (*saçṛṅge . . . H° Merusambhave*, broken in twain by Çuka).—§ 717*b* (Nārāyaṇīya): XII, **343**, XIV), ††, 13222 (*gireḥ*, father of Umā, whom he bestowed upon Çiva), ††13223 (Bhṛgu therefore cursed *H.*, that it should have no gems (*ratnāni*), (*aa*), 13281 (burst at the encounter between Rudra and Nārāyaṇa); **347**, 13429 (the āçrama of Nārada is situated on *H.*); **350**, 13645 (*°pāda āsataḥ*, sc. Vyāsa), 13648 (*°pāde*). — § 726 (Ānuçāsanik.): XIII, **10**, 438 (*pārçve H°aḥ*).—§ 730 (do.): XIII, **14**, 632 (the āçrama of Upamanyu was situated on *H.*).—§ 730*g* (Upamanyu): XIII, **14**, 917 (*çailānāṃ H°ān*, sc. *asi*, i.e. Çiva).— § 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19**, 1396 (crossed by Ashṭāvakra), 1407 (*Siddha-Cāraṇasevitaṃ*), 1408.—§ 733*z* (Kālodaka): XIII, **25**, 1748 (the father-in-law of *Çiva*, *Çaṅkaraçvaçurah*). — § 736*b* (Vītahavyop.): XIII, **30**, 1980 (*iva*).—§ 739 (Ānuçāsanik.): XIII, **35**, 2161 (*acālyo H°ān giriḥ*). — § 746 (do.): XIII, **66**, 3334 (*acalottame*, there the gods performed a sacrifice).—§ 747*b* (Suvarṇotpatti): XIII, **84**, 3991 (there Rudra wedded his spouse (Umā)). — § 758 (Ānuçasanik.): XIII, **103**, 4932 (there Bhagīratha had dwelt).—§ 768 (do.): XIII, **139**, 6335.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **140**, 6339 (*Siddha-Cāraṇasevite*), 6363 (*°pārçvaṃ*), 6372 (consumed by Çiva), 6375 (restored to his former condition). — § 768 (Ānuçāsanik.): XIII, **148**, 6902 (*°pṛshṭhe*), 6923.—§ 770 (do.): XIII, **151***c*, 7105.—§ 775 (do.): XIII, **166***a*, 7656. —§ 778 (Açvamedhikap.): XIV, **3**, 60 (there Marutta performed a sacrifice, from which gold was left behind by the brahmans). — § 778*b* (Saṃvartta-Maruttīya): XIV, **4**, 83 (*iva*), 88 (*Meruṃ . . . H°pārçva uttare*).—§ 778*f* (Muñjavat): XIV, **8**, 180 (*°aḥ pṛshṭhe Muñjavān nāma parvataḥ*).—§ 780 (Açvamedhikap.): XIV, **14**, 362.—§ 782*g* (Guruçishyasaṃv.): XIV, **53***η*, 1173 (among the principal mountains).—§ 785 (Anugītap.): XIV, **78**, 2253 (*yathā*). — § 792 (Nāradāgamanap.): XV, **37**, 1044 (Sañjaya repaired to *H.*).— § 793 (Mausalap.): XVI, **7**, 251 (the widows of Kṛshṇa crossed *H.* and took their abode in Kalāpagrāma).—§ 794 (Mahāprasthānikap.): XVII, **2**, 47 (on their way to Heaven the five Pāṇḍavas and Draupadī crossed *H.*).—§ 795*c* (Mahābhārata): XVIII, **5**, 209 (*yathā*).

Cf. also the following synonyms:—

* **Çailaguru**: IX, 2958 (?).
Çailarāj: IX, 3096 (?).
Çailarāja: I, 4648 (?), 4653 (?); III, 8126 (?); XII, 12331, 12336; XIV, 181.
Çailendra: IX, 2500.
Girirāj: VI, 3419.
Girirāja: VIII, †4321.
Himālaya, q.v.

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Himavatparvatātmajā = Umā: XIII, 6748.
Himavatsuta = Arbuda: III, 4097 (*A°*).
Hiṇḍuka = Çiva (1000 names [1]).
Hiraṇmaya [1], a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 299 (in the palace of Indra).
Hiraṇmaya [2], a varsha. § 574*i* (Jambūkh.): To the south of Nīla and the north of Nishadha is the varsha *H.* with the River Hairaṇvatī; it is the abode of Garuḍa (*pakshirāt*), the people are all followers of the Yakshas (*Yakshānugāḥ*), wealthy, and handsome, of great strength and cheerful, their life lasting for 12,500 years. The three summits [of Çṛṅgavat, Nīl.] are beautiful: one is made of jewels, another of gold, and the third of all kinds of gems, and adorned with palaces; there the self-luminous (*svayaṃprabhā*) goddess Çāṇḍilī always lives: VI, **8**, 290.
Hiraṇmaya [3] = Çiva: I, 1932.
Hiraṇmaya [4]: Mahāpurusha (Mahāpurushastava).
Hiraṇvatī, name of a river. § 570 (Sainyaniryāṇap.): V, **152**, 5176 (runs through Kurukshetra, there the Pāṇḍavas encamped). — § 571 (Ulūkadūtāgamanap.): V, **160**, 5407 (do.). — § 574 (Jambūkh.): VI, 9λ, 333. — § 775 (Ānuçāsanik.): XIII, **166***a*, 7651.
Hiraṇyabāhu [1], a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vāsuki's race).
Hiraṇyabāhu [2] = Çiva: XIII, 1229 (1000 names [2]); XIV, 198.
Hiraṇyabindu, a tīrtha. § 249 (Arjunavanavāsap.): I, **215**, 7815 (*°os tīrthe*, visited by Arjuna). — § 377 (Dhaumyatīrthak.): III, **87**, 8317 (*°ḥ kathito girau Kalañjare mahān*, in the east). — § 733*d* (Ānuçāsanik.): By stirring (*vikshobhya*) the waters of *H.* and reverencing the god, who lies in the kuça grass (?, *kuçeçayaṃ*, PCR. translates quite differently), one is cleansed of his sins: XIII, **25**, 1697.
Hiraṇyaçikhara, a mountain. § 423 (Gandhamādanapr.): III, **145**, 11057 (PCR. takes *hiraṇyaçikharaṃ* ("of golden summits") as an adj. to *Mainākaṃ*). Cf. the next.
Hiraṇyaçṛṅga, a mountain. § 263 (Sabhākriyāp.): II, **3**, 67 (near Maināka). — § 574 (Jambūkh.): VI, **6**, 237 (do., PCR. takes Maṇimaya to be the name and *hiraṇyaçṛṅgaḥ* as as adj. ("of golden summits")). Cf. the preceding.
Hiraṇyadhanus, king of the Nishādas and father of Ekalavya. — § 204 (Ekalavya): I, **132**, 5241 (*Nishādarājasya H°aḥ sutaḥ | Ekalavyaḥ*), 5255 (*Nishādapateḥ . . . H°aḥ sutaṃ*, i.e. Ekalavya).
Hiraṇyagarbha [1] ("the golden fetus") = Brahmán. § 4 (Anukram.): I, **1**, 59. — § 599 (Jayadrathavadhap.): VII, **94**, 3479 (*brahmasūtreṇa badhnāmi kavacaṃ tava, pārthiva | H°eṇa yathā baddhaṃ Vishṇor purā raṇe*). — § 621 (Rājadh.): XII, **43**, 1513 (Kṛshṇa identified with *H.*). — § 705 (Mokshadh.): XII, **303**, 11231 (with various names in the different philosophical systems); **309**, ††11506 (instructed Vasishṭha), 11511 (do.). — § 717*b* (Nārāyaṇīya): XII, **340***θ*, 12914 (*Brahmā*), (*ι*), 12933 (*°o bhagavān esha chandasi stushṭutaḥ | so 'haṃ yogaratir, brahmán, yogaçāstreshu çabditaḥ*, says Nārāyaṇa); **343***χ*, 13255 (*°o dyutimān yo esha chandasi stutaḥ | yogaiḥ sampūjyate nityaṃ sa evāhaṃ bhuvi smṛtaḥ*, says Kṛshṇa); **348**, 13470 (born from the primeval lotus, which sprang from [the navel of] Aniruddha); **350**, 13703 (promulgator of the Yoga system, read with B. *yogasya* instead of *lolasya*). — § 730 (Ānuçāsanik.): XIII, **14**, 610 (*°pramukhā devāḥ*).
Hiraṇyagarbha [2] = Çiva (1000 names [1]). Do. [3] = Vishṇu (1000 names).
Hiraṇyahasta, a brahman. § 677 (Mokshadh.): XII, **235**, 8608 (the rājarshi Madirāçva gave his daughter to *H.*, and therefore went to worlds praised by the very gods). — § 767 (Ānuçāsanik.): XIII, **137***a*, 6268 (do.).
Hiraṇyakaçipu, an Asura. § 89 (Aṃçāvat.): I, **65**, 2525 (son of Diti and father of five sons, Prahlāda, etc.). — § 130 (do.): I, **67**, 2641 (*Diteḥ putraḥ*, incarnate as Çiçupāla). — § 246 (Sundopasundop.): I, **209**, 7620 (*mahāsurasyānvaye H°oḥ purā Nikumbho nāma Daityendraḥ*). — § 384*c* (Vishṇu): III, **102**, 8758 (*ādi-Daityaḥ*, had been slain by Vishṇu in his nṛsiṃha form). — § 493 (Āṅgirasa): III, **221**, 14194 (*? kanyā sā Rohiṇī nāma H°oḥ sutā | karmaṇā 'sau babhau bhāryā*, according to Nīl. and PCR. *H.* is another name of the fire Manu, who married his own daughter Svishṭakṛt, i.e. Rohiṇī). — § 524*d* (Vishṇu): III, **272**, 15835 (slain by Vishṇu in his nṛsiṃha form). — § 602 (Droṇavadhap.): VII, **191**, 8790 (*yathā rūpaṃ purā Vishṇor H°or vadhe*). — § 603 (Nārāyaṇāstramokshaṇap.): VII, **197**, 9104 (*saṃkruddham iva garjantaṃ H°ṛ Haviṃ*). — § 612 (Hradapraveçap.): IX, **31***ζ*, 1751 (had been slain). — § 656 (Khaḍgotpattik.): XII, **166***γ*, 6146. — § 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8265 (among the ancient rulers of the earth). — § 714*f* (Prahlāda): XII, **328**, 12330 (*°oḥ sutaḥ*, i.e. Prahlāda). — § 717*b* (Nārāyaṇīya): XII, **340***κ*, 12942 (Nārāyaṇa prophesies that he, in the shape of a nṛsiṃha, will slay *H.*); **343**, VII), ††13208, ††13209, ††13210 (cursed by Vasishṭha and slain [by Vishṇu in the shape of a nṛsiṃha]). — § 730*b* (Ānuçāsanik.): The Dānava *H.*, whose strength was so great that he could shake the very mountain of Meru, obtained from Çiva the lordship of all gods (*sarvāmaraiçvaryaṃ*), which he enjoyed for ten millions of years. His son was Mandāra: XIII, **14**, 662. Cf. Daiteya, Daityendra, Dānava, Ditija, Ditinandana.
Hiraṇyakavaca = Çiva: X, 261; XII, 10362 (1000 names [1]).
Hiraṇyakavacodbhava = Çiva (1000 names [2]).
Hiraṇyākhya, v. Hiraṇyāksha.[1]
Hiraṇyakṛt = Agni, q.v.
Hiraṇyakṛtacūda = Çiva (1000 names [1]).
Hiraṇyāksha [1], an Asura. § 590 (Droṇābhishekap.): VII, **14**, 543 (*yathā Vishnuḥ purā rājan H°eṇa saṃyuge*). — § 603 (Nārāyaṇāstramokshaṇap.): VII, **193**, 8896 (*yathā . . . H°e purā hate*). — § 612 (Hradapraveçap.): IX, **31***ζ*, 1751 (*mahāsuraḥ*, had been slain). — § 656 (Khaḍgotpattik.): XII, **166***γ*, 6146. — § 717*b* (Nārāyaṇīya): XII, **340***κ*, 12942 (Nārāyaṇa prophesies that he will slay *H.*—so B., C. has *H°ākhyaṃ—Daiteyaṃ*). — § 766 (Ānuçāsanik.): XIII, **126**, 6016 (slain by Vishṇu in the shape of a boar (*vārāhaṃ rūpaṃ āsthāya*).
Hiraṇyāksha [2], a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 256 (enumeration).
Hiraṇyākshī = Durgā (Umā): VI, 801.
Hiraṇyanābha = Vishṇu (1000 names).
Hiraṇyapaksha(ḥ) çakuni(ḥ) = Kṛshṇa: XII, 1634.
Hiraṇyapati = Çiva (1000 names [2]).
Hiraṇyapura, a city of the Asuras. § 11 (Parvasaṃgr.): I, **2**, 459 (*°vāsibhiḥ*, vanquished by Arjuna). — § 445 (Nivātakavacayuddhap.): III, **173**, 12209 (in the air, inhabited by the Kālakeyas and the Paulomas), 12214, 12264, 12266 (is destroyed by Arjuna). — § 552*d* (Arjuna): IV, **61**, 1977 (on the other side of the ocean Arjuna destroyed 6000 inhabitants of *H.*, all. to § 445). — § 561 (Nara-Nārāyaṇau): V, **49**, 1932 (*esha*—i.e. Nara (= Arjuna)—*pāre samudrasya H°m ārujat*, all. to § 445). — § 564 (Mātaliyop.):

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V, 100, 3567 (in Pātāla, inhabited by Daityas and Dānavas, built by Viçvakarman and planned by Maya).—§ 572 (Rathātirathasaṅkhyānap.): V, 169, 5871 (*Dānavānāṃ sahasrāṇi H°vāsināṃ*, slain by Arjuna, all. to § 445).—§ 593 (Abhimanyuvadhap.): VII, 51, 1998 (*Mahendraçatravo yena* —i.e. by Arjuna—*H°vāsinaḥ . . . Paulomāḥ sagaṇā hatāḥ*, all. to § 445).—§ 596 (Pratijñāp.): VII, 75, 2669 (*Dānavānāṃ sahasrāṇi H°vāsināṃ*, slain by Arjuna, all. to § 445).—§ 601 (Droṇābhishekap.): VII, 185γ, 8437 (do., do.). Cf. Dānavapura.

Hiraṇyaretas[1] = Agni, q.v.

Hiraṇyaretas[2] = Çiva (1000 names[2]).

Hiraṇyaroman = Bhīshmaka: V, 5350 (*Bh°*).

Hiraṇyasaras, a tīrtha. § 717*b* (Nārāyaṇīya): XII, 343, XI), ††13220 (*tīrthaṃ* = Prabhāsa, there Soma bathed).

Hiraṇyātman = Kṛshṇa: XIII, 7743.

Hiraṇyavarman[1], king of the Daçārṇas. § 573 (Ambopākhyānap.): V, 189, 7419 (*°eti nṛpaḥ . . . Dāçārṇakaḥ*), 7420, 7423 (the daughter of *H.* was married to Çikhaṇḍin, whom she found not to be a man), 7428, [7429 (*Kāñcanavarmaṇaḥ*); 190, 7439, 7447 (marched with an army against Drupada); 192, [7493 (*Hemavarmaṇi*), 7506 (*Kāñcanavarmaṇā*)], 7511, [7518 (*Hemavarmaṇi*)] (when Çikhaṇḍinī had become a man and was proved to be so, *H.* made peace and retired).—Cf. Daçārna, Dāçārṇa, Daçārṇādhipati, Dāçārṇaka, Daçārṇanṛpa, Daçārṇapati, Daçārṇarāja, Dāçārṇarāja, Hemavarman, Kāñcanavarman.

Hiraṇyavarman[2] = Çiva: VII, 9454.

Hiraṇyavarṇa = Çiva: VII, 2884.

Hiraṇyavarṇa(ḥ) garbha(ḥ) = Kṛshṇa: XII, 1626.

Hiraṇyeçaya = Mahāpurusha (Mahāpurushastava).

Hlādana(ṃ) = Çiva (1000 names[2]).

Homātman = Kṛshṇa: XII, 1632.

Homya(ṃ) = Çiva (1000 names[1]).

Hotra(ṃ) = Çiva (1000 names[1]).

Hotravāhana[1], a Brahmarshi. § 324 (Dvaitavanapr.): III, 26*a*, 987.

Hotravāhana[2], a Rājarshi (king of the Sṛñjayas?). § 573 (Ambopākhyānap.): V, 176, 6037 (*rājarshiḥ*), 6041 (do.), 6050 (the maternal grandfather of Ambā), (6053), 6058 (consoled Ambā and directed her to Rāma Jāmadagnya), 6059 (*Sṛñjayaḥ*), 6062 (*rājarshiḥ*), (6067), 6080 (*Sṛñjayaḥ*).

Hotṛ = Çiva: XII, 10364 (1000 names[1]), 10412 (do.); XIII, 609.

***hrada**, pl. (*°āḥ*) ("lakes," personif.). § 615*u* (Skanda): IX, 45γ, 2514.

Hrāda, a serpent. § 793 (Mausalap.): XVI, 4η, †120.

Hradapraveçana(ṃ) ("Duryodhana's entering the lake"). § 10 (Parvasaṅgr.): I, 2, 346 (*parva*, i.e. Hradapraveçaparvan).

[Hradapraveçaparvan] ("the section containing Duryodhana's entering the lake," the 81st of the minor parvans of Mhbhr.; cf. Hradapraveçana). § 612: The followers of *Çakuni* attacked the *Pāṇḍavas*; *Arjuna* and *Bhīmasena* came to the rescue of *Sahadeva*; *Arjuna* slew them; *Duryodhana* rallied the remnants of his chariots (many hundreds), etc., and urged them against the *Pāṇḍavas* and *Dhṛshṭadyumna*; they were exterminated in a moment by the *Pāṇḍavas* and the *Sṛñjayas*. Only *Duryodhana* remained alive. Requested by *Dhṛtarāshṭra*, *Sañjaya* recounted the numbers of the remnants of the *Pāṇḍava* army. *Duryodhana* abandoned his slain steeds and fled away on foot without a companion, towards a lake, taking up his mace, recalling the words of *Vidura*. The *Pāṇḍavas* (headed by *Dhṛshṭadyumna*) with *Arjuna* (with *Gāṇḍīva*) baffled the *Kurus*. In *Duryodhana's* army no great chariot-warrior was alive save *Açvatthāman*, etc. (*a*). Urged by *Dhṛshṭadyumna*, *Sātyaki* was about to slay *Sañjaya*; but *Vyāsa* came and caused him to be let off alive. He met with *Duryodhana*, whom he told the state of things, and who asked him to inform *Dhṛtarāshṭra*. Then *Duryodhana*, having charmed the waters, entered the lake. *Sañjaya* then met with *Açvatthāman*, etc. (*a*), and informed them; they fled away, at sight of the *Pāṇḍavas*, to the *Kuru* camp, taking *Sañjaya* up in the chariot of *Kṛpa*. The sun had set a little before. The outposts of the camp wept aloud. The old men proceeded towards the city with the princesses (description); also the camp-guards fled towards the city, and so did also the cowherds, etc., from fear of *Bhīmasena*. *Yuyutsu* reflected (*β*). With the permission of *Yudhishṭhira* he supervised the removal of the ladies. The sun was setting. Having entered *Hāstinapura* with the ladies, he informed *Vidura* (*γ*); urged by *Vidura*, he passed that night in his own abode, while *Vidura* went to the cheerless mansion of *Dhṛtarāshṭra* (IX, 29). Requested by *Dhṛtarāshṭra* (*δ*), *Sañjaya* related: The *Pāṇḍavas* wandered over the field in search of *Duryodhana*; tired, they took rest in their camp with all their soldiers. Then *Açvatthāman*, etc. (*a*) proceeded towards the lake and urged *Duryodhana* to fight with them against *Yudhishṭhira*. *Duryodhana* said that he would rest for that night and fight the next morning. *Açvatthāman* swore to slay the *Pāṇḍavas* and all the *Pāñcālas* in this night. Certain hunters who used every day to procure a basketful of meat for *Bhīmasena* overheard the conversation between *Duryodhana* and *Açvatthāman*, etc. (*a*), and informed *Bhīmasena*. The *Pāṇḍavas* all (*Arjuna*, etc. (*ε*) with *Yudhishṭhira*) started towards the lake (*Dvaipāyana*); hearing the noise caused by them *Açvatthāman*, etc. (*a*), took leave from *Duryodhana* and went away, and stopped under a banyan (IX, 30). *Kṛshṇa* advised *Yudhishṭhira* to slay *Duryodhana* by putting forth his own powers of illusion (*ζ*). *Yudhishṭhira* tauntingly addressed *Duryodhana* for having fled from battle (*η*); *Duryodhana* said that he had entered the lake not from fear, but in order to take rest. *Yudhishṭhira* asked *Duryodhana* to come out immediately and fight his foes. He answered that his kingdom might be taken by his foes, his own desire being to enter the woods and retire from the world (*θ*); *Yudhishṭhira* taunted him for such an answer, refusing to take the kingdom in gift from one who was unable to retain it by might (IX, 31).

Hradodara, a Daitya. § 615*u* (Skanda): IX, 46, 2693 (slain by Skanda).

Hrī ("shame," personif.). § 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmán).—§ 330 (Indradarçana): III, 37, 1488.—§ 615*u* (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).

Hrīmat, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4356 (enumeration).

Hrīnisheva, a Daitya (?). § 673*b* (Bali-Vāsavasaṃv.): XII, 227*a*, 8263 (among the ancient rulers of the earth).

Hṛcchaya = Kāma: I, 878, 880.

Hṛdika, father of Kṛtavarman. § 83 (Ādivaṃçāvatāraṇa): I, 63, 2434.

Hṛdika, pl. (*°āḥ*), the family of Kṛtavarman. § 605 (Karṇap.): VIII, 26, 1058 (*°ānāṃ maharathaḥ*, i.e. Kṛtavarman).

Hṛdikasuta, Hṛdikātmaja = Kṛtavarman, q.v.

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Hṛdya, a Ṛshi. § 266 (Çakrasabhāv.): II, **7**, 295 (in the palace of Indra).
Hṛshīkeça = Kṛshṇa (Vishṇu), q.v.
Hṛshīkeça, pl. (°*āḥ*) a class of beings (cf. the prec.).—§ 616 (Sauptikap.): X, **6**, 224 (hundred thousand of *H.* issued from the being who resisted Açvatthāman).
Hūhū, a Gandharva always mentioned together with Hāhā, q.v.
Hūṃhūṃhūṃkārapāra = Çiva (1000 names[1]).
Hūṃhūṃkārapriya = Çiva (1000 names[1]).
Hūṇa, pl. (*āḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6685 (among the barbarous peoples created from the froth of the mouth of Vasishṭha's cow, C. by error has *Hūnān*).—§ 342 (Indralokābhigamanap.): III, **51**, 1991 (only C., B. has *Muṇḍān*, had been present at the rājasūya of Yudhishṭhira).—§ 574 (Jambūkh.): VI, **9**ξ, 373 (in the north, C. has by error *Hūnāḥ*).—§ 713 (Çukakṛti): XII, **326**, 12229 (*deçān . . . Cīna-H°nishevitān*, opposed to Āryavarta). Cf. Hārahūṇa, pl.
Huṇḍa, pl. (°*āḥ*), a people. § 578 (Bhīshmavadhap.): VI, **50**π, 2081 (only C., B. has *Pauṇḍrāḥ*, in the army of Yudhishṭhira).
Huta = Çiva (1000 names[1–2]).
Hutabhuj[1] = Agni, q.v. Do[2] = Vishṇu (1000 names).
Hutāça = Agni, q.v.
Hutāçana[1] = Agni, q.v.—Do.[2] = Çiva (1000 names[2]).
Hutāçanasahāya = Çiva (1000 names[2]).
Hutāçanasuta = Skanda: IX, 2549.
Hutahavyavaha = Agni, q.v.
Hutavaha = Agni, q.v.

I

Ī = Çiva (1000 names[2]).
Icchā = Çiva (1000 names[1]).
Īça[1] ("the Lord") = Brahmán: I, 2499; VI, †1261 (*B°*); XII, 11094 (*B°*).
Īça[2] (do.) = Çiva: III, 14567; IV, 1770 (?); VII, 4381; XII, 10288; XIII, 588, 610, 726, 783 (?), 820, 822, 931, 941.
Īça[3] (do.) = Vishṇu (Nārāyaṇa, Kṛshṇa): XII, 11120 (*Nārāyaṇe*), 12700, 13249 (*aham Īçaḥ*, says Kṛshṇa), 13285, 13318, 13556 (*Nārāyaṇena*); XVI, 132.
Īça[4] (do.), the Supreme Being, in general: V, †1764.
Īça[5], a Viçvadeva.—§ 749 (Ānuçāsanik.): XIII, **91**η, 4360.
Īça(ḥ) paçūnām = Kṛshṇa: XIII, †7370.
Īçāna[1] ("the Lord") = Brahmán: XII, 11229 (?), 11602 (*Çambhuḥ Prajāpatiḥ*).
Īçāna[2] (do.) = Çiva: III, 8169 (worshipped in Gokarṇa), 8836 (*Çaṅkaraṃ Bhavaṃ*), 9953, 15887 (friend of Kubera); VII, 2863, 2876, 5144 (*Brahme°endra-Varuṇān*), 9453, 9462, 9503, 9504, 9534, 9595; VIII, 628 (*Brahme°āv iva*), 1435 (*Sthāṇuṃ*), 1489, 1531, 1665, 2161 (*Brahme°endra-Varuṇān*), 4361, 4440 (*Brahme°au*), 4456 (*Brahme°ānuçāsanaṃ*); IX, 908; X, 252; XII, 4498 (*Rudrāṇāṃ . . . goptāraṃ*), 10141, 10330, 10390 (1000 names[1]), 13152, 13292; XIII, 658, 728, 828, 908, 924, 956, 998, 1015, 1042, 1103, 1188 (1000 names[2]), 1273, 1305, 1331, 1359, 7497; XIV, 208.
Īçāna[3] (do.) = Vishṇu (Nārāyaṇa, Kṛshṇa): I, 22; XII, 12903 (in the form of Aniruddha), 12982, 13063, 13226, 13480, 13695; XIII, 6957 (1000 names); XIV, 1088 (= *mahān ātmā*).
Īçāna[4] (do.) = the Supreme Being, in general: III, 1139; V, 917, 1751; XII, 11692.
Īçānādhyushita, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 7086.
Īçvara[1] ("the Lord") = Brahmán: VI, 470 (*Prajāpatiḥ*); VII, 2682 (? *viçve devāḥ sahe°āḥ*); XII, 2146.
Īçvara[2] (do.) = Çiva: I, 320, 6430, 6615 (*Gopatiṃ*), 7320, 7321, 7832; II, 1486; III, 1663, 15162; VII, 2907, 9452, 9534, 9606, 9609, 9634; VIII, 1504, 1623; X, 252, 318; XII, 6135 (*Rudraṃ*), 13156 (do.); XIII, 658 (*Īçānaṃ*), 772 (*an°bhaktaḥ*), 827, 838, 940 (created Vishṇu), 960, 1040 (*Purushaṃ*), 1048, 1069, 1123, 1131, 1135, 1188 (1000 names[2]), 1359, 3725, 4140 (as Varuṇa), 4141 (?), 7529, 7530; XIV, 210.
Īçvara[3] (do.) = Indra: I, 2354 (*haṃsarūpena*), 6781; IX, 2436; XII, 8057, †8331, †8332; XVII, 107 (*Devendraṃ*).
Īçvara[4] (do.) = Skanda: IX, 2460 (*Analātmajaṃ*), 2693; XIII, 4211.
Īçvara[5] (do.) = Vishṇu (Nārāyaṇa, Kṛshṇa): II, 1325 (*Hariṃ*); III, 11866, 13509, 15538 (*Keçavaḥ*), 15546 (*Harīḥ*); V, 3503 (*Vishṇuḥ*); XII, 7522 (*Keçavaḥ*), 7604 (*Kṛshṇaṃ*), 7640, 12857 (*Harīḥ*), 12905 (in the form of Aniruddha), 13036, 13117 (*Harīḥ*), †13447, 13460, 13461 (*Nārāyaṇo Virāṭ*), 13603 (*Harīḥ*), 13656 (*Hariṃ*), 13661; XIII, 1357, 6005, 6953 (1000 names), 6958 (do.); XIV, 1600.
Īçvara[6] (do.) = the Supreme Being, in general: III, 1138, 1141, 1142, 1144, 1146, 1148, 1158, 1202, 1222; V, 1373, 3713; VI, 1349, 1390, 1399, 1410, 1515; XII, 4449, (among the names of Chastisement), 8507, 8536, 8555, 10497, 11039 (*an°ḥ*), 11360, 11408, 11604; XIV, 42.
Īçvara[7], a son of Pūru. § 150 (Pūruvaṃç.): I, **94**, 3695 (son of Pūru and Paushṭi).
Īçvara[8], a prince. § 130 (Aṃçāvat.): I, **67**, 2701 (among the kings who were incarnations from the Krodhavaçagana).
Īçvara[9], name of a Rudra. § 108 (Aṃçāvat.): I, **66**, 2567 (enumeration of the eleven sons of Sthāṇu).—§ 191 (Arjuna): I, **123**, 4826 (enumeration of the Rudras present at the birth of Arjuna).—§ 770 (Ānuçāsanik.): XIII, **151***β*, 7091 (enumeration).
Īçvara[10], a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**η, 4362 (enumeration).
Īçvareçvara = Vishṇu (1000 names).
Iḍā ("libation," or "earth"?): III, 10122.
Idhmavāha = Dṛdhasya: III, 8642; XII, 7595 (one of the ṛshis of the south).
Īdya = Çiva (1000 names[2]).
***īhāmṛga**, pl. (°*āḥ*) ("wolves"). § 113 (Aṃçāvat.): I, **66**, 2572 (descendants of Pulaha).
Ījaka, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 360 (only C., B. has *Ījikāḥ*).
Ījika, pl. (°*āḥ*), v. Ījaka, pl.
Ijya = Vishṇu (1000 names).
Ikshulā, a river. § 574 (Jambūkh.): VI, **9**λ, 324 (only B., C. has *Ikshumālavīṃ*).
Ikshumālavī, a river. § 574 (Jambūkh.): VI, **9**λ, 324 (only C., B. has *Ikshulāṃ Kṛmiṃ*).
Ikshumatī, a river in Kurukshetra. § 17 (Uttaṅka): I, **3**, 803 (*Kurukshetre ca vasatām*—sc. Takshaka and Açvasena—*nadīm Īm anu*).

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Ikshvāku[1], an ancient king, the son or great-grandson of Manu Vaivasvata. § 3 (Anukram.): I, **1***γ*, 47 (*Yayātī°-vaṃçaḥ*, descended from Daçajyotis, etc.). § 5 (do.): I, **1***a*, 220 (in Nārada's enumeration of departed kings).—§ 139 (Manu Vaivasvata): I, **75**, 3140 (the fifth son of Manu Vaivasvata).—§ 161 (Mahābhisha): I, **96**, 3843 (*°vaṃçaprabhavaḥ . . . Mahābhishaḥ*).—§ 224 (Kalmāshapāda): I, **176**, 6696 (*°vaṃçajaḥ*, sc. *Kalmāshapādaḥ*).—§ 225 (Vāsishṭha): I, **177**, 6778 (*°kulavṛddhaye*).—§ 273 (Rājasūyārambhap.): II, **14**, 568 (*°vaṃçasya*—i.e. the Solar race—opp. to *Ailasya*, i.e. the Lunar race).—§ 348 (Nalopākhyānap.): III, **66**, 2629 (*°kulajaḥ*, sc. Ṛtuparṇa).—§ 376 (Tīrthayātrāp.): III, **85**, 8270 (*yathā*).—§ 378 (do.): III, **94**, 8506 (*yathā*).—§ 407 (Māndhātrup.): III, **126**, 10427 (*°vaṃçaprabhavo Yuvanāçvaḥ*).—§ 461 (Vāmadevacarita): III, **192**, ††13145 (*Ayodhyāyām I°kulodvahaḥ pārthivaḥ Parikshīn nāma*).—§ 475 (Dhundhumārop.): III, **202**, 13515 (succeeded by Çaçāda in the kingdom of Ayodhyā).—§ 525 (Rāmopākhyānap.): III, **274**, 15877 (*Ajaḥ . . . I°vaṃçajaḥ*).—§ 574 (Jambūkh.): VI, **9***aa*, 314.—§ 576 (Bhagavadgītāp.): VI, **28**, 994 (*imaṃ Vivasvate yogaṃ proktavān ahaṃ avyayaṃ | Vivasvān Manave prāha Manur Ikshvākave 'bravīt*, sc. the contents of Bhagavadgītā, cf. XII, 13598).—§ 656 (Khaḍgotpattik.): XII, **166***δ*, 6193 (obtained the sword from Kshupa, from *I.* it passed over to Purūravas), 6198 (*°vaṃçajaḥ . . . Hariṇāçvaḥ*).—§ 662 (Mokshadh.): XII, **199**, 7198 (*Kāla-Mṛtyu-Yamānān te I°or brāhmaṇasya ca | vivādaḥ*), 7199.—§ 662*b* (Jāpakop.): XII, **199**, 7233 (the tale of *I.* and the brahman who was a jāpaka).—§ 717*b* (Nārāyaṇīya): XII, **349**, VII), 13598 (learnt the [Sātvata, cf. v. 13575 (only B.) and 13580] religion (*dharma*) from Manu, cf. VI, 994).—§ 720*b* (Sudarçanop.): XIII, **2**, 88 (the son of Manu and the father of 100 sons, among whom Daçāçva was the tenth).—§ 746 (Ānuçāsanik.): XIII, **78**, 3732 (*°vaṃçajo rājā Saudāsaḥ*, i.e. Kalmāshapāda).—§ 761 (do.): XIII, **115***δ*, 5668 (among the kings who did not eat meat during the month of Kārttika).—§ 775 (do.): XIII, **166***γ*, 7684 (enumeration).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **4**, 66 (son of Kshupa and grandson of Prasandhi, the son of Manu), 67 (father of 100 sons, among whom Viṃça was the eldest).

Ikshvāku[2], pl. (*°āḥ*) ("the descendants of Ikshvāku," also name of a people). § 223 (Vāsishṭha): I, **174**, 6642 (had Vasishṭha for their purohita).—§ 225 (do.): I, **177**, 6777 (the ancestors of Kalmāshapāda).—§ 273 (Rājasūyārambhap.): II, **14**, 569 (*Ailavaṃçyāç ca ye*—i.e. the Lunar race—*rājan, tathaiveˆavo nṛpāḥ*—i.e. the Solar race—*tāni caikaçataṃ viddhi kulāni*).—§ 382 (Agastyop.): III, **98**, 8608 (*°rājasattamaḥ*, i.e. Trasadasyu).—§ 383 (Paraçurāma): III, **99**, 8664 (the family of Rāma Dāçarathi).—§ 387 (Sagara): III, **106**, 8831 (*°ānāṃ kule jāto Sagaraḥ*).—§ 461 (Vāmadevacarita): III, **192**, †13198 (ruled by Ç'ala and Dala, the sons of Parikshit [of Ayodhyā]), †13204, †13206, †13209 (*°rājyaṃ*).—§ 478 (Dhundhumārop.): III, **204**, 13621 (said of the descendants of Kuvalāçva's sons).—§ 522 (Draupadīharaṇap.): III, **265**, ††15596 (*°rājñaḥ Subalasya* (B. *Subhavasya*) *putraḥ*, a follower of Jayadratha); **271**, 15743 (*Çibin I°mukhyāṃç ca*, followed Jayadratha and was vanquished by Arjuna).

Ikshvāku[3], sg. ("descendant of Ikshvāku or king of the Ikshvākus") = Kuvalāçva; III, 13486 (*K°*), 13490 (*K°*).

Ikshvāku[4], sg. (do.) = Bṛhadaçva: III, 13512 (*B°*).

Ikshvāku[5], sg. (do.) = Haryaçva: V, 3934 (*H°*).

Ikshvākukanyā ("daughter of the king of the Ikshvākus") = Suvarṇā: I, ††3787 (*S°*).

Ikshvākunandana[1] ("son of the king of the Ikshvākus") = Lakshmaṇa, the son of Daçaratha: III, 16507 (*Saumitriḥ*).

Ikshvākunandana[2] (do.) = Rāma, the son of Daçaratha: III, 16472 (*R°*), 16538.

Ikshvākuvara = Mitrasaha (Kalmāshapāda): XIV, 1690.

Ilā, the daughter of Manu Vaivasvata and the mother of Purūravas.—§ 139 (Manu Vaivasvata): I, **75**, 3141 (the eighth child of Manu Vaivasvata).—§ 140 (Purūravas): I, **75**, 3143 (at one time the father and the mother of Purūravas).—§ 156 (Pūruvaṃç.): I, **95**, 3760 (daughter of Manu and mother of Purūravas).—§ 748*b* (Tārakavadhop.): XIII, **86**, 4209 (presented Skanda with a great many of flowers and fruits).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6831 (*Manoç ca vaṃçaja Ilā Sudyumnaç ca bhavishyati*, wife of Budha and mother of Purūravas). Cf. Sudyumna.

Ilāspada, a tirtha. § 364 (Tīrthayātrāp.): III, **83**, 6047 (cf. BR., s.v. *id*).

Ilāvṛta, name of a varsha. § 574 (Jambūkh.): VI, **6**, 233 (in the middle of Jambudvīpa).

Īlina, an ancient king. § 150 (Pūruvaṃç.): I, **94**, 3706 (son of Taṃsu), 3707 (husband of Rathantarī and father of five sons, Dushyanta, etc.).—§ 156 (do.): I, **95**, 3780 (son of Taṃsu and Kālinḍgī), ††3781 (husband of Rathantarī and father of five sons, Dushyanta, etc.).

Ilopahūta = Kṛshṇa (Vishṇu): XII, 13226.

Ilvala, an Asura, the brother of Vātāpi. § 382 (Agastyop.): III, **96**, 8543 (*Daiteyaḥ*, dwelt in the city of Maṇimatī), 8546 (*brahmahā'suraḥ*), 8550, 8552 (*Daiteyaḥ*, killed brahmans by offering them Vātāpi as food); **98**, 8613 (*Dānavaḥ*), 8614; **99**, 8615, 8619, 8620, 8623, 8625, 8627 (did not succeed in killing Agastya, who had totally digested Vātāpi, and gave much wealth to Agastya, etc.).—§ 612 (Hradapraveçap.): IX, **31***ζ*, 1755 (C. has by error *Illalaḥ*, among other Asuras who had been slain by the aid of tricks). Cf. Asura, Daiteya, Daitya, Daityendra, Dānava.

Indra, the chief of the devas, lord of rain, esp. named Çakra. [§ 4 (Anukram.): I, **1**, 112 (*Çakrasya*, father of Arjuna), †161 (*Çakrāt*), †185 (*Çakra-Sūryau*), †191 (*Devarājena*).]—§ 11 (Parvasaṅgr.): I, **2**, [441 (*Purandaraḥ*)], 448 (*°agni*), [476 (*Purandaraḥ*)], 499 (*°vijayaṃ*), 500 (do.), [638 (*Devarājñā*)], 639 (*sendraiḥ suragaṇaiḥ*).—§ 17 (Uttaṅka): I, **3**, ††794, ††830, ††831 (praised, with the çlokas 810 ff., by Uttaṅka, *I.* helped Uttaṅka to recover the ear-rings which had been stolen by Takshaka).—§ 19 (Bhṛgu): I, **4**, 867 (*devaiḥ sendraiḥ*).—§ 28 (Amṛtamanthana): I, **18**, 1123 (placed the mountain Mandara on the back of the tortoise, when the gods intended to churn the ocean), 1136 (*vāriṇā meghajenendro çamayām āsa*), [1151 (*Vajrabhṛtā*, got the elephant Airāvaṇa, who emerged at the churning of the ocean), **19**, 1188 (*Balabhid*)].—§ 33 (Garuḍa): I, **23**, 1250 (Garuḍa is identified with *I.*).—[§ 37 (cf. Kadrū): *I.* (*Çakra*, v. 1285) was praised by Kadrū with the hymn vv. 1285*b*-1295.]—[§ 38 (Kadrū): I, **26**, 1295 (*Harivāhanaḥ*), 1301 (*Vāsave*, caused an immense downpour of rain.]—§ 44 (Garuḍa): I, **30**, 1415 (1422), 1428 (*Vajrī*, fought with Garuḍa).—§ 45 (Vālakhilya, pl.): I, **31**, 1448, 1449, 1453, 1457, 1468 (had formerly disregarded the Vālakhilyas, who cursed him that there should arise another *I.*; Kaçyapa, however, pacified the Vālakhilyas, who consented that the coming Indra—i.e. Garuḍa—should become the Indra only of the winged creatures).—§ 46 (Garuḍa): I, **33**, 1512, 1513 (hurled

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his vajra at Garuḍa, who had robbed the amṛta); [**34**, 1520 (*Purandara*, made friendship with Garuḍa, and recovered the amṛta)].—§ 60 (Sarpasattra): I, **53**, 2056 (protected Takshaka).—§ 61 (do.): I, **55**, [†2098 (*Çakrasya yajñaḥ çatasaṅkhya uktaḥ*)], †2110 (*°tvasamaṃ*).—§ 62 (do.): I, **56**, †2118 (*°sya bhavane*), †2120, 2125 (*°sya bhavane*), 2129 (deserted Takshaka).—§ 68 (Āstīka): I, **58**, 2167 (*°hastāc cyutaḥ*, sc. Takshaka), 2170 (*°hastād visrastaṃ*, sc. Takshaka).—§ 73 (Vasu Uparicara): I, **63**, 2335, 2337 (*°tvaṃ*), (2339) (Vasu obtained from *I.* a chariot (*vimāna*), and the garland Indramāla, and a bamboo pole which he erected in worship of *I.* (from that time kings raise such a pole in order to worship *I.*); *I.* (*īçvaraḥ*, v. 2354) came there in the shape of a swan).—§ 74 (do.): I, **63**, 2361 (*°prītyā*, *°mahaṃ*).—§ 75 (do.): I, **63**, 2366 (*°prāsāde*).—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2444 (father of Arjuna).—§ 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2508 (headed by *I.*, the gods prevailed upon Nārāyaṇa to become incarnate).—§ 85 (Aṃçāvat.): I, **65**, 2509.—[§ 88 (do.): I, **65**, 2523 (*Çakraḥ*, the fourth of the Ādityas).]—[§ 120 (do.): I, **66**, 2600 (*Āditeḥ putrāḥ Çakramukhyāḥ*).]—[§ 130 (do.): I, **67**, 2746 (*Devarājasya*, father of Arjuna).]—§ 131*b* (Karṇa): I, **67**, 2779 (in the shape of a brahman *I.* asked Karṇa for his ear-rings and natural armour and gave him a dart—cf. § 547).—§ 134 (Viçvāmitra): I, **71**, **72** (from fear of the ascetic penances of Viçvāmitra *I.* (*Çakraṃ Surayaṇeçvaraṃ*, v. 2914) despatched the Apsaras Menakā to tempt Viçvāmitra).—§ 139 (Manu Vaivasvata): I, **75**, 3136 (*Ādityān . . . Indrādin*, sons of Kaçyapa and Dākshāyanī, i.e. Aditi).—§ 142 (Nahusha): I, **75**, 3157 (*kārayām āsa cendratvam*, sc. Nahusha).—§ 145 (Kaca): I, **76**, 3229 (*sendrā devāḥ*), †3234 (*api*), †3241.—§ 146 (Devayānī): I [**78** (*I.* (*Çatakratuṃ*, v. 3280) set out to defeat the Asuras; changing himself into a wind he mixed up the clothes of some bathing maidens; from this arose the dispute between Devayānī and Çarmishṭhā)]; **80**, 3341 (*yogakshemakaraḥ . . . I°syeva Bṛhaspatiḥ*).—§ 147 (do.): I, **82**, 3408 (*°sya . . . gṛhe*).—§ 148 (Yayāti): I, **85**, 3504 (*sākshād I°iva āparaḥ*, sc. Yayāti).—§ 149 (do.): I, [**86**–] **88**, (†3564), (†3566), (†3568), †3574 (*°samaprabhāva*) (*I.* (*Çakra*, v. 3537) discoursed with Yayāti, who from pride of his ascetic merits disregarded all others and therefore fell down to earth); [**92**, 3652 (*Çakrāc ca labdho hi varaḥ*, sc. by Yayāti)]; **93**, †3672 (*°pratimaprabhāvaḥ*), †3683 (*°kalpaṃ*).—§ 150 (Pūruvaṃç.): I, **94**, 3701 (*°vikramaḥ*, sc. Satyeyu).—[§ 157 (do.): I, **95**, ††3814 (*Çakrāt*, father of Arjuna).]—§ 175 (Karṇasambhava): I, **111**, 4407 (*brāhmaṇo bhūtvā*, repetition from § 131*b*).—§ 186 (Vyushitāçvop.): I, **121**, 4687 (*devāḥ sendrāḥ*), 4688 (*amādyad I°aḥ somena*, at the sacrifices of Vyushitāçva).—§ 190 (Pāṇḍavotpatti): I, **123**, 4779 (*rājā devānāṃ*, begot Arjuna on Kuntī).—§ 191 (Arjuna): I, **123***a*, 4804 (*sendrāṇāṃ divaukasāṃ*, present at the birth of Arjuna), 4823 (the seventh of the Ādityas).—[§ 192 (Pāṇḍavotpatti): I, **124**, 4846 (*prāpyādhipatyam I°eṇa yajñaiḥ*).—§ 194 (Pāṇḍu): I, **126**, 4921 (*Puruhūtāt*, father of Arjuna).]—[§ 198 (Çaradvat): I, **130** (from fear of the penances of Çaradvat, *I.* (*Devarājaṃ*, v. 5075) sent the Apsaras Janapadī to tempt Çaradvat).]—§ 208 (Astradarçana): I, **135**, 5355 (*sendrāyudhataḍit-sasandhya iva toyadaḥ*), 5401 (*sendrāyudhapurogamaiḥ . . . meghaiḥ*), [5402 (*Harihayaṃ*)]. § 209 (Drupadaçāsana): I, **138**, 5484 (*vyakshobhayetāṃ . . . I°-Vairocanāv iva*).—§ 213 (Jatugṛhap.): I, **151**, 5908 (*Dharmād I°āccа Vātāc ca sushuve yā sutān imān*, sc. Kuntī, cf. § 190).—§ 214 (Hiḍimbavadhap.): I, **153**, 5971 (*vikramaṃ me yathe°sya*); [**156** (the birth of Ghaṭotkaca had been caused by *I.* (*Maghavatā*, v. 6083), in order that Karṇa might use his dart in slaying Ghaṭotkaca and Arjuna be saved)].—[§ 221 (Caitrarathap.): I, **170**, 6500 (*Çakraṃ*, father of Arjuna).]—§ 233 (Svayaṃvarap.): I, **188**, 7035 (*Pārtham I°ketusamaprabhaṃ*, i.e. Arjuna).—§ 238 (Pañcendrop.): I, **197**, [†7304] (the Indra Çibi), †7316 (*°rūpāṃ*, sc. Arjuna) (*I.* (*Vajrī*, v. 7287) was paralysed by Çiva, and together with four Indras of old confined in a cave, then the five Indras became incarnate as the five Pāṇḍavas).—[§ 241 (Vidurāgamanap.): I, **202**, 7432 (*vikramena ca lokān trīn jitavān Pākaçāsanaḥ*)].—§ 244 (Rājyalābhap.): I, **207**, 7593 (*°kalpaiḥ*, sc. the Pāṇḍavas).—[§ 246*b* (Tilottamā): I, **211** (how *I.* (*Mahendrasya*, v. 7705) got 1,000 eyes).]—§ 246 (Sundopasundop.): I, **212**, 7735 (*°e trailokyam ādhāya*, sc. Brahmán).—§ 253 (Haraṇāharaṇap.): I, **221**, 7971 (*lokeshu sendra-Rudreshu*).—§§ 254–8 (Khāṇḍavadahanap.): I, **222–8**, 8088, 8172 (protecting the Khāṇḍava wood, Indra and the other gods fight with Arjuna and Kṛshṇa, who assist Agni).—[§ 260 (do.): I, **234** (*I.* (*Çakrāt*, v. 8469) promises to give Arjuna celestial weapons when he has gratified Çiva, cf. Kairātaparvan foll.).]—[§ 263 (Sabhākriyāp.): II, **3**, 70 (*Sahasrākshaḥ Çacīpatiḥ*, performed sacrifices at Bindusaras).]—§ 265 (Lokapālasabhākhyānap.): II, **6**, 275 (*°sya*, sc. *sabhāṃ*).—§ 266 (Çakrasabhāv.): II, **7**, 302 (*°āgnī*, copious description of the palace of *I.*).—[§ 270 (Brahmasabhāv.): II, **11**, 466 (*Purandaraç ca Devendraḥ*, repairs to the palace of Brahmán).]—§ 271*b* (Hariçcandra): II, **12**, 499.—§ 273 (Rājasūyārambhap.): II, **14**, 585 (*°sakhaḥ*, sc. *Bhīshmaka*).—[§ 277 (Jarāsandhavadhap.): II, **24**, 950 (*Vāsavāt*, Vasu obtained a chariot from *I.*, cf. § 73).]—§ 284 (Sahadeva): II, **31**, 1167 (*°sakhāya*, sc. Bhīshmaka).—§ 289 (Arghāharaṇap.): II, **36**, 1323 (*sendrāḥ surāḥ*, worship Hari).—§ 295 (Dyūtap.): II, **52**, 1842 (*°āyudhanibhān*).—[§ 297 (do.): II, **55**, 1957 (*adrohasamayaṃ kṛtvā cicheda Namuceḥ çiraḥ / Çakraḥ*, cf. § 615*s*).]—§ 299 (do.): II, **67**, †2232 (*°kalpāḥ*); **70**, †2365 (*°kalpaḥ*).—§ 314 (Āraṇyakap.): III, **9**, 327, 328 (*Surabhyāç caiva saṃvādam I°sya ca*), 329, (330), 339 (*I.'s* discourse with Surabhi).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, [479 (Kṛshṇa bestowed the sovereignty of the universe (*sarveçvaratvaṃ*) on Çacīpati, i.e. Indra)], 484 (*Vishṇuḥ . . . I°ād avarajaḥ*).—§ 317 (Arjunābhigamanap.): III, **12**, 566 (*°āçanisamasparçaṃ*).—§ 320 (Saubhavadhop.): III, **15**, 653 (*yathendrabhavanaṃ*); **19**, 770 (*devagaṇāḥ sarve sendrāḥ*); **22**, 865 (*°dayitaṃ . . . vajraṃ*).—§ 323 (Dvaitavanapraveça): III, **25**, 945 (*°pratimāḥ*, sc. the Pāṇḍavas).—§ 327 (Draupadīparitāpav.): III, **34**, †1374 (do.).—§ 329 (Kāmyakavanapraveça): III, **36**, 1444 (Arjuna shall receive celestial weapons from *I.*, etc.).—§ 330 (Indradarçana): III, **37**, 1469 (possessed all celestial weapons, as the gods had invested him with all their might; Arjuna, on his way to heaven, meets Indra (*Çakraḥ*, v. 1505), who tells him first to gratify Çiva).—[§ 334 (Kairātap.): III, **41** (when Arjuna had gratified Çiva, the Lokapālas (among them *I.* (*Çakraḥ*, v. 1677)) appeared; *I.* promised to send his chariot to take Arjuna to heaven).]—§§ 335–9 (Indralokābhigamanap.): III, **42–7**, 1724 (*ratham I°sya*), 1767, 1882 (*°āsane*) (the chariot of *I.* takes Arjuna to heaven, where he enters the palace of *I.* and obtains celestial weapons from *I.*; Lomaça saw Arjuna on the seat of Indra).—§ 345 (Nalopākhyānap.): III, [**54** (Nārada tells *I.* about the svayaṃvara of Damayantī, and the Lokapālas headed by *I.* repaired there)]; **55**, 2138 (Nala is despatched to Damayantī as the messenger of the

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gods); **56**, 2179 (*devāç cendrapurogamāḥ*); [**57** (*I.* (*Çakraḥ, Çacīpatiḥ*, v. 2226) bestowed a boon upon Nala)].—§ 346 (do.): III, **58**, 2242.—§ 356 (Tīrthayātrāp.): III, **80**, 3092 (*°samavīryeṇa*, i.e. Arjuna). — § 377 (Dhaumyatīrthak.): III, **86**, 8282 (*°ād anavaraḥ*, sc. Arjuna; Arjuna has been sent to acquire weapons from *I.*), 8288 (*°āyudholvaṇaḥ*); **87**, 8313 (at Kānyakubja Viçvāmitra drank soma with *I.*); **90**, 8377 (*°gītā . . . gāthā*, i.e. v. 8378), 8386 (*devāḥ sendrāḥ*, practised austerities at Viçākhayūpa).—§ 378 (Tīrthayātrāp.): III, **91**, 8419 (*°ād . . . astrāṇy avāptavān Pārthaḥ*, i.e. Arjuna); **92**, 8439 (*°sya vacanāt*).—§ 382 (Agastyop.): III, **96**, 8544 (*°tulyaṃ*).—§ 384 (do.): III, **100-3**, †8730 (from the bones of Dadhīca Tvashṭṛ formed the vajra with which Indra slew Vṛtra, after the gods had invested him with their energy).—§ 391 (Ṛshyaçṛṅga): III, **113**, †10088 (*yathā*).—[§ 394 (Arjuna Kārtavīrya): III, **115** (Arjuna Kārtavīrya affronted *I.* (*Vāsavaṃ*, v. 10141), who then applied to Vishṇu).]—§ 400 (Tīrthayātrāp.): III, **118**, †10224 (*°sya*, sc. *āyatanaṃ*, visited by Yudhishṭhira), †10234 (*yathā*), †10235 (*°sya . . . niveçanaṃ*).—§ 403 (do.): III, **121**, 10292 (*devaiḥ sahendraiḥ*, performed sacrifices).—[§ 404 (do.): III, **121** (*Kauçikaḥ*, v. 10312, all. to § 405).]—§ 405 (Sukanyop.): III, **124** [-**125**], 10378, (10379), 10382, 10386 (at the sacrifice of Çaryāti Cyavana paralysed *I.*, and created the Asura Mada, who rushed forwards to devour *I.*, who then allowed the Açvins to become partakers of the soma).—§ 406 (Tīrthayātrāp.): III, **125**, 10418 (*prasravaṇaṃ . . . I°sya*, a tīrtha).—§ 407 (Māndhātrup.): III, **126**, 10453 (*sendrā divaukasaḥ*, Māndhātṛ sucked the forefinger of *I.* and obtained the seat beside *I.* (*Çakrasyārdhāsanaṃ*, v. 10460).—§ 409 (Plakshāvataraṇagamana): III, **129**, 10524 (*Prabhāsaṃ . . . I°sya dayitaṃ*).—§ 411 (Çyenakapotīya): III, **130**, 10559; **131**, 10590 (*I.* in the shape of a hawk and Agni in the shape of a pigeon put Uçīnara to the test).—§ 412 (Ashṭāvakrīya): III, **133**, †10622 (*api*); **134**, †10659 (*°āgnī*).—§ 414 (Yavakrītop.): III, **135**, 10708, 10709, (10713), 10721, (10727), (10729), 10732 (alarmed at the penances of Yavakrīta, *I.* in the shape of a brahman made him to desist).—§ 417 (do.): III, **138**, 10818 (*devāḥ sendrapurogamāḥ*).—§ 418 (Tīrthayātrāp.): III, **139**, †10835 (*°sya jāmbunadaparvatāt*, i.e. Meru, Nīl.).—[§ 422*b* (Naraka): III, **142** (for the sake of Indra (*Surarāja°*, v. 10915), Vishṇu slew Naraka, who desired the position of Indra (*Aindraṃ . . . sthānaṃ*, v. 10916).]—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11139 (*lāṅgūlam I°āçanisamaniḥsvanaṃ*); **147**, 11186 (*°āyudham ivocchritaṃ*).—§ 437 (Yakshayuddhap.): III, **160**, 11736 (*°āçanir ivendreṇa visṛshṭā*).—[§ 438 (do.): III, **162**, 11807 (*deçakālāntaraprepsuḥ kṛtvā Çakraḥ parākramaṃ / samprāptas tridive rājyaṃ Vṛtrahā Vasubhiḥ saha*).]—§ 439 (do.): III, **163**, 11845 (*I.* and Kubera reside on the mountain Mandara).—[§ 440 (do.): III, **164** (in the abode of Indra (*Vāsavaṃ*, v. 11898) Arjuna had acquired celestial weapons).]—§ 441 (Nivātakavacayuddhap.): III, **165**[-**166**], †11909 (*°vāhaṃ*), †11915 (*surāḥ . . . sahendrāḥ*) (Arjuna returns on the chariot of *I.*, next day *I.* visited the Pāṇḍavas).—§§ 442-5 (do.): III, **167-73**, 12000 (*stutayaç cendrayuktāḥ*), (12016), (12019), 12102 (*yathendraṃ Tārakāmaye*), 12130 (*°āçanisamasparçaiḥ*, sc. *bāṇaiḥ*), 12139 (at the command of *I.*, Arjuna destroyed the Nivātakavacas and the inhabitants of Hiraṇyapura).—§ 446 (do.): III, **174**, 12278 (gave Arjuna a golden garland, the conch-shell Devadatta, an impenetrable armour and a diadem), 12280 (*°sya bhavane*), 12282 (do.).—§ 448 (Ājagarap.): III, **176**, †12317 (*°sameṇa*, sc. *Arjuneṇa*).—§ 455 (Brāhmaṇamāhātmyak.): III, **185**, 12692 (*yathaivendraḥ Prajāpatiḥ*).—§ 456 (Sarasvatī-Tārkshyasaṃv.): III, **186**, 12745 (*devāḥ sendrāḥ*).—§ 462 (Baka-Çakrasaṃv.): III, **193**, 13216 (*vṛtte Devāsure . . . saṅgrāme . . . trayāṇām api lokānām I°o lokādhipo 'bhavat*), (13236) (discourse with Baka).—§ 466 (Çibi): III, **197**, ††13274 (*Agnīndrau, I.* in the shape of a hawk and Agni in the shape of a pigeon put Çibi to the test), ††13275 (*çyenarūpeṇa*), ††13286 (*devāḥ sendrāḥ*).—§ 474*b* (Dhundhumārop.): III, **201**, 13498 (*°Somāgni-Varuṇaḥ*, worship Vishṇu).—§ 479 (Pativratop.): III, **206**, 13673 (*api*).—§ 491 (Āṅgirasa): III, **220**, 14162 (a fire (?) created by Pāñcajanya from his energy—*balāt*).—§ 493 (do.): III, **221**, 14188 (*°eṇa sahitaṃ yasya havir āgrayaṇaṃ smṛtaṃ | agnir Āgrayaṇo nāma*, name of a fire (?)).—§ 495 (Skandotpatti): III, [**223-**]**224**, (14261), (14263), 14266 (delivers Devasenā from Keçin and takes her to Brahmán, who appoints Skanda as her husband).—[§ 498 (do.): III, **226** (*I.* (*Vāsavaṃ*, v. 14355) did not venture to encounter Skanda).]—§ 499 (Skanda-Çakrasamāgama): III, **227**, 14385 (encounter with Skanda).—§ 501 (Skandop.): III, **229**, 14408 (appellatively ?), 14409 (do.), 14410 (do., *b*: *I.* may officiate for the sun and the moon in places where there is no sun or moon; when required he even acts for fire, air, earth, and water (v. 14412)), 14413 (appellatively ?), 14414 (do.), 14415 (do.), 14417 (do., *°tvaṃ*), 14420 (do.), (14421), 14421 (the gods, headed by Çakra, asked Skanda to become the Indra of the gods; Skanda, however, only accepted the leadership of the army of the gods, and was married to Devasenā).—§ 505 (Skandayuddha): III, **231**, 14540 (*sendraṃ jayat*).—§ 506 (do.): III, **231**, 14545 (*sendracāpe ghane yathā*).—§ 507 (do.): III, **231**, 14600 (*sendrā divaukasaḥ*, in the battle between the gods and the Dānavas, Skanda slew the Asura Mahisha and was praised by *I.*).—§ 509 (Kārttikeyastava): III, **232**, 14643 (Skanda is identified with *I.*).—§ 512 (Ghoshayātrāp.): III, **236**, †14745 (*°kalpaḥ*, sc. Yudhishṭhira); [**244** (at the command of *I.* (*Sureçvarāt*, v. 14971) the Gandharvas made the Dhārtarāshṭras captives), **246** (do. (*Sureçvaraḥ*, v. 15014))].—§ 520 (Mudgala): III, **260**, 15411 (*sahito devaiḥ*, came to the sacrifice of Mudgala).—§ 522 (Draupadīharaṇap.): III, **264**, 15573 (*°pratimāḥ*, sc. the Pāṇḍavas); **269**, †15684 (*°kalpāḥ*, do.); **270**, †15715 (*Pārthāḥ pañca pañcendrakalpāḥ*).—[§ 526 (Rāmopākhyānap.): III, **276** (*I.* (*Çakraṃ*, v. 15934) and other gods became incarnate on earth and begot monkeys and bears).]—§ 538 (Kumbhakarṇaraṇagamana): III, **286**, 16390 (*°-Prahlādayor iva*, sc. *yuddhaṃ*).—[§ 540 (Indrajidyuddha): III, **288** (*I.* (*Vajradharaṃ, Sahasrākshaṃ, Çacīpatiṃ*, v. 16440) had been vanquished by Indrajit).]—§ 541 (Indrajidvadha): III, **289**, 16495 (*sendrāḥ . . . tridaçāḥ*).—§ 542 (Rāvaṇavadha): III, **290**, 16518 (*çūlaṃ I°āçaniprakhyaṃ*).—[§ 543 (Rāmābhisheka): III, **291**, 16548 (*Çakraḥ*).]—§ 544 (Yudhishṭhirāçvāsa): III, **292**, 16604 (*sendrā api surāsurāḥ*).—§ 546 (Kuṇḍalāharaṇap.): III, **301**, 16975 (having ascertained the intention of *I.* to ask Karṇa for his ear-rings and coat of mail, Sūrya advised Karṇa to ask a dart from *I.*).—§ 547 (Karṇa): III, **309**, 17177 (*brāhmaṇo bhatvā*); **310**, (17204) (*I.* in the shape of a brahman obtained the ear-rings and the coat of mail of Karṇa and gave him a dart).—§ 548 (Āraṇeyap.): III, **315**, 17460 (*d: I.* went to the mountain Nishadha (differently B.) and lived there in disguise until he had destroyed his foes).—§ 549*a* (Arjuna): IV, **2**, 146 (*°ād anavaraḥ*, sc. Arjuna).—§ 551 (Kīchakavadhap.): IV, **20**, 622 (*°samāḥ*, sc. the Pāṇḍavas); **23**, 795 (*°eṇeva*

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Dānavaṃ, sc. *pothitaṃ*).—§ 552 (Goharaṇap.): IV, **37**, †1198 (*yathendralakshmīḥ*); **45**, 1405 (*°eṇa vā samaṃ*, sc. Arjuna); **48**, 1518 (*°āçanisamasparçaṃ*); **49**, 1541 (*api*); [**56** (*I.* (*Çakraḥ*, v. 1761) and the gods came to see the encounter)].—§ 552*d* (Arjuna): IV, **61**, 1975 (all. to Nivātakavacayuddhaparvan), 1976 (*aham I°ād dṛḍhāṃ mushtiṃ*, says Arjuna).—§ 552 (Goharaṇap.): IV, **63**, 2030 (*°āyudham ivātataṃ*).—§ 553*b* (Yudhishṭhira): IV, **70**, 2268 (*°syārdhāsanaṃ*).—§ 553 (Vaivāhikap.): IV, **72**, 2369 (*rūpam I°sya*).—§ 555 (Sainyodyogap.): V, **8**, 226 (*Devarājena*).—§ 555 (Indravijaya): V, **9**, 227, 228, 229, 233, 243, (259), (261), 277 (*°çatro*, sc. Vṛtra; *I.* slew Viçvarūpa Triçiras, the son of Tvashṭr, Tvashṭr then created Vṛtra, who attacked Indra); **10**, (290), 299, 316 (*I.* slew Vṛtra with a mass of froth, and then concealed himself in the water, the murder of Vṛtra being equal to the murder of a brahman); **11**, 359 (appellative = Nahusha), 365 (Nahusha then was appointed as Indra, and coveted Çacī, the wife of Indra).—§ 555*d* (Ahalyā): V, **12**, 372, 373 (Ahalyā had been outraged by *I.* while her husband was alive).—§ 555 (Indravijaya): V, **12**, 374, 380.—§ 555*e* (Brahmán): V, **12**, 388 (*sendraḥ devāḥ*).—§ 555 (Indravijaya): V, [**13** (*I.* was liberated from the sin of brahman murder)]; **14**, 440 (*I.* was found out by Çacī); **15**, 456; **16**, (506), †515 (found out by Agni, installed the Lokapālas); **17**, (524) (cursed by the Ṛshis, Nahusha fell down from heaven); **18**, 552, 553, 562 (*°vijayaṃ*, *I.* then again became the king of the gods).—§ 556 (Sañjayayānap.): V, **22**, †657 (*devān sendrān*, all. to Khāṇḍavadahanaparvan), †667 (*Pāṇḍyaḥ . . . samitīndrakalpaḥ*), †676 (*yathā*); **24**, †720 (*°kalpāḥ*, sc. the Pāṇḍavas); **25**, †732 (*api*); **26**, †763 (do.); **29**, †838.—§ 557 (Prajāgarap.): V, **33**, †1092 (*Pāṇḍoḥ putrāḥ pañca pañcendrakalpāḥ*); **34**, 1130.—§ 559 (do.): V, **37**, †1376 (*°kalpa*, sc. Dhṛtarāshṭra).—§ 561 (Yānasandhip.): V, **48***β*, †1817 (*°kalpena*, sc. Yudhishṭhira).—§ 561*b* (Arjuna): V, **48**, †1876 (*Harimān Vajrahastaḥ*, will protect Arjuna).—§ 561 (Yānasandhip.): V, **48**, †1915 (*devān I°pramukhān*).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1930 (worshipped Nara and Nārāyaṇa, who then assisted him in slaying the Daityas and Dānavas, Nara (i.e. Arjuna) slew the Paulomas and Kālakañjas (cf. § 445)), 1933 (had been vanquished by Arjuna, cf. Khāṇḍavadahanaparvan), 1936 (*sendrair api surāsuraiḥ*).—§ 561 (Yānasandhip.): V, **52**, 2096 (*yathendrasya jayaḥ*); **53***θ*, 2108 (*sendrān imāṃl lokān*).—§ 561*f* (Nakula): V, **56**, 2230 (*Vṛtraçatruṃ yathendraṃ*).—§ 561 (Yānasandhip.): V, **57**, 2265 (*api*), 2269 (*sahito devaiḥ*); **59**, 2333 (*°Vishṇusamau*, sc. Arjuna and Kṛshṇa), 2342 (*°vīryopamaḥ Kṛshṇaḥ*); **61**, 2387.—§ 562 (Bhagavadyānap.): V, **72**, 2610 (*sendrān . . . devān*); **74**, 2725 (*°jyeshṭhā iva*); **92**, 3297 (*api*); **95**, 3401 (do.).—[§ 564 (Mātalīyop.): V, **100**, 3570 (*Çakreṇa*), 3573 (*Çakraḥ*, could not vanquish the Nivātakavacas, etc.); **104** (Mātalī took Sumukha to *I.* (*Vasāvaṃ*, v. 3662), who bestowed upon him a long life); **105** (therefore Garuda was incensed with wrath against *I.* (*Vāsavaṃ*, v. 3675), but was humiliated by Vishṇu).]—[§ 565 (Gālavacarita): V, **110**, 3808 (*Çakraḥ*, cut up the foetus of Diti, whence sprang the Maruts).]—§ 567 (Bhagavadyānap.): V, **130**, 4368 (*°o Vairocaniṃ yathā*, sc. *nigṛhṇīma*), [4413 (*Çacīpatiḥ*, had been vanquished by Kṛshṇa, who then brought the Pārijāta down from heaven)]; **131***o*, 4424 (*Marutaḥ sahendreṇa*, seen in the body of Kṛshṇa).—§ 568 (Vidulāputraçāsana): V, **134**, 4562 (*Indro Vṛtravadhenaiva Mahendro samapadyata*); **135**, 4593 (*°salokatāṃ*).—§ 569 (Bhagavadyānap.): V, **141**, 4781 (*°āyudhasavarṇaḥ*, *°āḥ*, C.); **142**, †4816 (*°ketuprakāçāḥ*).—§ 570 (Sainyaniryāṇap.): V, **151**, 5138 (*api*); **153**, 5192 (*devān sendrān api*).—§ 570*c* (Bhīshmaka): V, **158**, 5350 (*°sakhasya*, i.e. Bhīshmaka).—§ 572 (Rathātirathasaṅkhyānap.): V, **166**, 5749 (*parākramaṃ yathendrasya*).—§ 573 (Ambopākhyānap.): V, **178**, 7110 (*devāḥ sendraganāḥ*); **184**, 7271 (*°āçanisamasparçāṃ*).—[§ 574 (Jambūkh.): VI, **6**, 213 (*Çakraḥ, Sureçvaraḥ*, performs sacrifices on Meru).]—[§ 574*f* (Bindusaras): VI, **6**, 240 (*Sahasrākshaḥ*, performed sacrifices at Bindusaras).]—§ 574 (Jambūkh.): VI, **9***aa*, 313 (*varshaṃ . . . Bhārataṃ / priyam I°sya devasya*).—§ 576 (Bhagavadgītāp.): VI, **14**, 555 (*°samakarmāṇaṃ*, sc. Bhīshma).—[§ 577 (Bhīshmavadhap.): VI, **43**, 1537 (*Çatakratuṃ*, came to see the battle).]—§ 578 (do.): VI, **50**, 2073 (*yaṃ Bṛhaspatir I°āya tadā Devāsure'bravīt*, sc. the krauñcāruṇa-vyūha), 2076 (*°āyudhasavarṇābhiḥ patākābhiḥ*).—§ 579 (do.): VI, **54**, 2245 (*yathendrasya . . . mahatyā Daityasenayā*, sc. *yuddhaṃ*).—§ 581 (do.): VI, **62**, 2764 (*°o girīn iva*, sc. *mṛdnan*), 2774 (*°āçanisamasvanāṃ . . . gadāṃ*); **63**, 2798 (*°āçanisamaprabhāṃ . . . gadāṃ*); **64**, 2871 (*°āçanisamasvanaḥ*); **66**, 2990 (*surāsuraiḥ sarvaiḥ sendraiḥ*).—§ 582 (do.): VI, **74**, 3248 (*°āyudhasavarṇaṃ . . . dhanuḥ*).—§ 584 (do.): VI, **83**, 3678 (*yathendrasya raṇāt purā Namucir Daityasattamaḥ*, sc. *prādravat*), 3695 (*yathā Daityacamūṃ . . . I°opendrāv ivāmarau*, sc. *abhidudrāvatuḥ*).—§ 585 (do.): VI, **91**, 4086 (*cāpam I°āçanisamaprabhaṃ*); **92**, 4111 (*bāṇam I°āçaniprabhaṃ*); **94**, 4183 (*cāpam I°āçanisamaprabhaṃ*), 4214 (*dhanuç citram I°āçanisamasvanaṃ*); **95**, 4249 (*vārayasva . . . yathendras Tārakaṃ purā*), 4306 (*cāpam I°āçanisamaprabhaṃ*); **97**, 4440 (*sendrān api surāsurān*).—§ 586 (do.): VI, **107**, 4928 (*sendrān api raṇe devān*), 4960 (*sendrair api surāsuraiḥ*), 4961 (do.).—§ 587 (do.): VI, **119**, 5657 (*°dhvaja ivotsṛshṭaḥ*).—§ 589 (Droṇābhishekap.): VII, **2**, †86 (*yathā*); **6**, 162 (*jahīndro Dānavān iva*).—§ 590 (do.): VII, **12**, 454 (*sendrair devāsuraiḥ*), 456 (Arjuna had obtained weapons from *I.*, etc.), 461 (*sendrair api surāsuraiḥ*); **15**, 610 (*°dhvajāv iva*).—§ 592 (Saṃçaptakavadhap.): VII, **21**, 859 (*°Vairocanāv iva*, sc. *yuyudhāte*), 919 (*Dānavā ivendreṇa vadhyamānāḥ*); **23***o*, 995 (*°āyudhasavarṇaiḥ . . . hayottamaiḥ*), 1003 (*°āçanisamasparçāḥ*, sc. *açvāḥ*), 1027 (*sendrā iva divaukasaḥ*); **25**, 1084 (*yathendrāgnī purā Baliṃ*, sc. *ārchatāṃ*), 1120 (*°m ivāyantam Asurān prati*); **27**, 1198 (*°ād anavaraḥ*, sc. Bhagadatta); **28**, 1249 (*iva*).—§ 592*c* (Vaishṇavāstra): VII, **29**, 1289 (*lokeshu sendra-Rudreshu*).—§ 592 (Saṃçaptakavadhap.): VII, **29**, †1301 (*°vikramaṃ sakhāyaṃ I°sya*, i.e. Bhagadatta); **30**, 1302 (*priyam I°sya satataṃ sakhāyaṃ*, i.e. Bhagadatta), 1310 (*°ṃ Vṛtra-Balā(v)iva*, sc. *nijaghnatuḥ*); **32**, 1439 (*°samadyutiḥ*, sc. Sātyaki).—§ 593 (Abhimanyuvadhap.): VII, **49**, 1938 (*°dhvajāv ivotsṛshṭau*).—§ 594 (do.): VII, **52**, 2037 (*°-Vishṇusamadyutiḥ*, sc. Abhimanyu).—§ 595 (Shoḍaçarāj., v. Marutta): VII, **55**, 2172 (*sendrāmaragaṇāḥ*, came to the sacrifice of Marutta), [2180 (*Çakreṇa*)]; (do., v. Bhagīratha): VII, **60**, 2257 (*sendraiḥ suragaṇaiḥ*); (do., v. Dilīpa): VII, **61**, 2266 (*sendrā devāḥ*); (do., v. Māndhātṛ): VII, **62**, 2277 (Māndhātṛ sucked the fingers of *I.*), 2279; (do., v. Bharata): VII, **68**, 2389 (*sendrair devaiḥ*).—§ 596 (Pratijñāp.): VII, **76**, 2682 (*Marutaç ca sahendreṇa*), 2691 (Arjuna had obtained weapons from *I.*, etc.); **81**, 2910 (*°Vishṇū yathā prītau Jambhasya vadhakāṅkshiṇau*).—§ 597 (do.): VII, **83**, 2972 (*devāḥ . . . sendrāḥ*); **84**, 2991 (*Çaryāter yajñam āyantaṃ yathendraṃ* (so B.) *devam Açvinau*, cf. § 405).—§ 598 (Jayadrathavadhap.): VII, **86**, 3093 (*uchchritendradhvajopamaiḥ*).—§ 599 (do.): VII, **93**, 3406 (*°dhvajākārau*, sc. *bhujau*), 3407 (*°dhvaja ivotsṛshṭaḥ*).—§ 599*c*

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(Vṛtra): VII, **94**, 3458 (*sendrā divaukasaḥ*), 3461 (*devāḥ sahendrāḥ*, C. has by error *mahe°*), [3471 (*Çakra*, Çiva gave to *I.* an armour with mantras, protected by this *I.* proceeded against Vṛtra and slew him, then he gave the mantras and the armour to Aṅgiras)].—§ 599 (Jayadrathavadhap.): VII, **99**, 3676 (*°sya*, sc. *rathaṃ*); **105**, 3932 (*°āyudhasavarṇābhāḥ patākāḥ*); **106**, 4005 (*dhanuç cendradhvajopamaṃ*); **109**, 4109 (*dhanur ghoram I°āçanisamasvanaṃ*); **117**, 4652 (*bāṇān . . . I°āçanisamasvanān*); **118**, †4690 (*Vṛtrendrayor yuddham iva*), †4696 (*naptā Çiner I°samānavīryaḥ*); **120**, 4774 (*vikrāntam I°syeva*); **127**, 5144 (*Brahmeçānendra-Varuṇān avahad yaḥ rathaḥ*, i.e. the chariot of Arjuna), 5162 (*sendrāyudha ivāmbudaḥ*); **128**, 5223 (*°āçanir ivendreṇa*); **134**, 5511 (*vajreṇendra ivāsurān*, sc. *jaghāna*); **146**, 6174 (*sendradhanvāmbudaḥ*), 6253 (*°āçanisamaprakhyaṃ*, sc. *çaraṃ*), 6273 (*°āçanisamasparçaṃ*, sc. *çaraṃ*); [**149**, 6461 (*tvatprasādāt, Hṛshīkeça* (i.e. Kṛshṇa), *Çakraḥ Suragaṇeçvaraḥ | trailokyavijayaṃ çrīmān prāptavān raṇamūrdhani*), 6464 (*tvatprasādasamutthena vikrameṇārisūdana | Sureçatvaṃ gataḥ Çakro hatvā Daityān sahasraçaḥ*)].—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6751 (*°vikramaiḥ*), 6810 (*Rudropendrendravikramaḥ*, sc. Açvatthāman), 6836 (*toyado bhūtvā nīlaḥ sendrāyudho divi*, sc. Ghaṭotkaca), 6842 (*°vikramaiḥ*), 6845 (do.), 6890 (*dhanur ghoraṃ . . . I°āyudhopamaṃ*); **158**, 7008 (*°vīryāḥ*), 7048 (*sendrā api surāsurāḥ*); **160**, 7143 (*°o Daityavadhe yathā*); **162**, 7227 (*yathendraṃ harayo, rājan, purā Daityavadhodyataṃ*); **168**, 7540 (*yathendrabhayavitrastā Dānavās Tārakāmaye*); **170**, 7669 (*yathendraḥ samare, rājan, prāha Vishṇuṃ mahāyaçāḥ*); **174**, 7873 (*°Vairocanāv iva*, sc. *yuyudhāte*); **175**, 7914 (*°Çambarayor iva*, sc. *sannipātaḥ*), 7939 (*Rudropendrendravikramaḥ*, sc. Karṇa), 7965 (*toyado bhūtvā nīlaḥ sendrāyudho divi*, sc. Ghaṭotkaca), 7975 (*°āyudham ivocchritaṃ*); **179**, †8155 (*sendrā devāḥ*), [†8167 (*Çakraḥ*, Karṇa employed the dart, which had been given him by *I.*, against Ghaṭotkaca)].—§ 601 (Droṇavadhap.): VII, **185***c*, 8444.—§ 603 (Nārāyaṇāstramokshap.): VII, **196**, 9050 (*sendrān apy eva lokāṃs trīn*); **197**, 9101 (*sendrān devān*); **200**, †9340 (*°ketuprakāçau bhujau ; °samānavīryaḥ*, sc. Açvatthāman).—[§ 603*d* (Tripura): VII, **202** (*I.* was unable to destroy the three cities of the Asuras, which Çiva then destroyed; *I.* was paralysed by Çiva).]—§ 603 (Nārāyaṇāstramokshap.): VII, **202***a*, 9591 (Çiva is identified with *I.*), 9605 (*sendrādishu deveshu*), 9628.—§ 604 (Karṇap.): VIII, **8***η*, 221 (*iva*); **9**, 292 (*°opamaṃ vīraṃ*, sc. Karṇa).—§ 605 (do.): VIII, **16**, 635 (*jaitreṇa vidhinā hūtaṃ Vāyur I°m ivādhvare*, sc. *avahat*); **17**, †678 (*Dhanadendrakalpau*, sc. Kṛshṇa and Arjuna).—§ 605*c* (Vijaya): VIII, **31**, 1292 (the bow Vijaya had been made by Viçvakarman for the sake of *I.*; *I.* afterwards gave it to Rāma Jāmadagnya), 1295 (*yotsye . . . yathendraḥ samare sarvān Daiteyān*).—§ 606 (Tripurākhyāna): VIII, [**33**, 1426 (*Çakraḥ*, could not destroy the three cities of the Asuras)]; **34**, 1488 (*vidyud-I°dhanurnaddhaṃ ratham*, i.e. the chariot of Çiva).—§ 607 (Karṇap.): VIII, **36**, 1683 (*°āgnī stūyamānāv ivādhvare*); **42**, †1988 (*Pāṇḍavam I°kalpaṃ*, i.e. Arjuna).—§ 608*b* (Arjuna): VIII, **46**, 2161 (*Brahmeçānendra-Varuṇān kramaço yo 'vahat purā*, sc. the chariot of Arjuna).—§ 608 (Karṇap.): VIII, **46**, 2208 (*iva*); **51**, 2487 (*jaghne vajreṇendra ivāçalān*); **53**, 2588 (*yathendraḥ samare Daityāṃs Tārakasya vadhe purā*, sc. *avadhīt*); **64**, 3239 (*jālam athendrayuktaṃ*, so B., C. has by error *jalamahe°*; cf. *Indrajāla°*, v. 3238); **66**, †3356 (*Vṛtre hate 'sau bhagavān ivendraḥ*); **87**, 4391 (*°Vṛtrāv iva kruddhau*), 4406 (*prajihīrshantāv I°-Vṛtrāv iva*) (*χ*[1]), 4418 (sided with Arjuna in the fight between Karṇa and Arjuna), 4458 (*I.* asked Brahman and Īçāna for the victory of Arjuna, and it was granted); **90**, †4657 (*kirīṭam asya I°dattaṃ*, with an arrow Karṇa broke the diadem, which *I.* had given to Arjuna), †4689 (*yathendro Balaṃ*, sc. *bibheda*), 4718 (*°āçanisamān*, sc. *çarān*).—§ 610 (Çalyap.): IX, **4**, 202 (*°ketum ivocchritaṃ*); **5***ν*, 280 (*°sadmasv adhishthitāḥ*).—§ 611 (do.): IX, **12**, 615 (*°dhvajāv iva*); **17**, 916 (*°dhvaja ivocchritaḥ*), 921 (*cāpaṃ . . . I°dhanuḥprabhaṃ*), †954 (*purā kṛte Vṛtravadhe yathendraṃ*); **20**, †1077 (*Jambho yathā Çakrasamāgamād vai nāgendram Airāvaṇam I°vāhyaṃ*, sc. *pratyudyayau*); **24**, 1328 (*°āçanisamasparçāḥ . . . çarāḥ*); **25**, 1339 (*°āçanisamasparçān*, sc. *bāṇān*); **27**, 1495 (*°āçanisamasparçaiḥ*, sc. *bāṇaiḥ*).—§ 612 (Hradapraveçap.): IX, **31***ζ*, 1750 (*kriyābhyupāyair I°eṇa nihatā Daitya-Dānavāḥ*), 1756 (*kriyābhyupāyair I°eṇa tridiçaṃ bhujyate*).—§ 613 (Gadāyuddhap.): IX, **32**, 1851 (*api*).—§ 614 (do.): IX, **34**, 1964 (*Brahmāṇam iva Deveçaṃ I°opendrau*, sc. *pūjayām āsatuḥ*).—§ 615*s* (Baladevatīrthayātrā): In days of yore *Namuci* had entered a ray of the sun from fear of *I.* *I.* then made friends with *Namuci* and entered into an agreement with him, saying: "I shall not slay thee with anything wet or dry, in the night or in the day." One day *I.* beheld a fog and cut off the head of *Namuci* with foam of water. The severed head of *Namuci* thereupon pursued *I.*, saying: "O slayer of a friend, O wretch!" *I.* repaired to *Brahmán*, who caused him to perform a sacrifice and bathe in *Aruṇā* (*t*). Thus *I.* became free from the sin of brahman murder and returned to heaven. The head of *Namuci* also fell into that stream and obtained eternal regions, granting every wish: IX, **43**, 2434.—§ 615*u* (Skanda): IX, [**44**, 2480 (*Çakraḥ*, came to see the new-born Skanda)]; **45***η*, 2506 (*°Vishṇū*, came to the investiture of Skanda), [2538 (*Vāsavaḥ*, gave two companions to Skanda); **46**, 2662 (*Pākaçāsanaḥ*, gave Skanda a dart and a banner)].—[§ 615*y* (Badarapācana): IX, **48** (in the tīrtha Badarapācana *Çrutāvatī* gratified *I.* by persevering in boiling five badara-fruits, and became the wife of *I.*).]—§ 615*bb* (Indratīrtha): IX, **49**, [2833 (*Çakraḥ*, at Indratīrtha *I.* performed 100 sacrifices, therefore he came to be called Çatakratu)].—[§ 615*gg* (Sārasvata): IX, **51** (from fear of the austerities of *Dadhīca*, *I.* despatched the Apsaras *Alambushā* to tempt *Dadhīca*, thus Sārasvata was born, afterwards *Dadhīca* gave his bones, of which the vajra of *I.* was made).]—§ 615*kk* (Kurukshetrakathana): IX, **53**, 3012 (sanctified *Kurukshetra*).—§ 615 (Baladevatīrthayātrā): IX, **54**, 3049 (*°o 'gnir Aryamā caiva yatra prāk prītim āpnuvan*).—§ 615 (Gadāyuddhap.): IX, **57**, 3177 (*°Prahrādayor iva*, sc. *yuddhaṃ*), 3186 (*°āçanim ivodyatāṃ*), 3202 (*°āçanisamāṃ*, sc. *gadāṃ*); **61**, 3395 (*iva*).—§ 616 (Sauptikap.): X, **6**, 231 (*°ketunibhāṃ gadāṃ*).—§ 617 (Aishīkap.): X, **10***β*, †565 (*°opamān*); **17**, 766 (*api*).—§ 618 (Jalapradānikap.): XI, **2***δ*, 60 (*°syātithayaḥ*, sc. the fallen warriors).—§ 622 (Rājadh.): XII, **11**, 307 (in the shape of a golden bird *I.* discoursed with some ṛshis).—§ 623 (do.): XII, **15**, 438 (*°o Vṛtravadhena Mahendraḥ samapadyata*), [439 (*Çakraḥ*, among the gods who are slaughterers)].—§ 626 (do.): XII, **20**, †611 (*yajñair I°o vividhai ratnavadbhir devān sarvān atyagād bhāritejāḥ | tenendratvaṃ prāpya bibhrājate 'sau*); **21**, 615 (*°eṇa samaye pṛshṭo yad uvāca Bṛhaspatiḥ*).—§ 627 (do.): XII, **22**, 646 (*°o vai Brahmaṇaḥ sutaḥ kshatriyaḥ karmaṇā 'bhavat*), 647 (*°tvaṃ samāpsde devanaṃ*, sc. Indra), 648 (*yathā*).—§ 632*b* (Shoḍaçarāj., cf. § 595, v. Marutta): XII, **29**, 911 (*sendrāḥ . . . devāḥ*); (do., v. Paurava): XII, **29**,

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928 (*amādyad I°o somena*); (do., v. Çibi): XII, **29**, 936 (°*vikramāt*, sc. Çaibya); (do., v. Bhagīratha): XII, **29**, 956 (drank soma); (do., v. Māndhātṛ): XII, **29**, 977 (*Çatakratuḥ*, Māndhātṛ sucked the finger of Indra), 978, 979, 980 (°*samaṃ*, sc. Māndhātṛ); (do., v. Rantideva): XII, **29**, [1013 (*Çatakratuḥ*, granted a boon to Rantideva)].—§ 634 (Suvarṇasthīvisambhavop.): XII, **31**, 1106 (*I.* caused Suvarṇasthīvin to be killed by a tiger).—§ 635 (Rājadh.): XII, **33**, 1205 (*yathā*); **37**, 1351 (*devān sarvān I°purogamān*); **38**, 1403 (*yathendras tridivaṃ*, sc. *pālaya*).—§ 637 (do.): XII, **47***o*, 1618 (*ati-Vāyv-I°karmāṇaṃ*, sc. *Govindaṃ*).—[§ 638*b* (Rāmopākhyāna): XII, **49**, 1720 (*Pākaçāsanaḥ*, incarnate as Gādhi).]—[§ 640 (Rājadh.): XII, **58***β*, 2093 (*Sahasrākṣo Mahendraḥ*, among the authors of rājaçāstras).]—[§ 641 (do.): XII, **59**, 2204 (*Purandaraḥ*, abridged the Vaiçālāksha çāstra and called it Bāhudantaka).]—§ 641*f* (Pṛthu Vainya): XII, **59**, 2219 (*rūpeṇendra ivāparaḥ*, sc. Pṛthu Vainya), [2239 (*Çakraḥ*, bestowed wealth on Pṛthu Vainya)].—§ 641 (Rājadh.): XII, **64**, (†2402), (†2407); **65**, (†2417), (2433), (2440) (discourse between *I.* and Māndhātṛ); **67**, 2498 (°*m eva pravṛṇute yad rājānam iti çrutiḥ | yathaivendras tathā rājā sampūjyaḥ*), 2505; **71**, 2748 (°*ṃ tarpaya somena*); **72**, 2773 (°*o rājā*); [**84** (discourse between *I.* and Bṛhaspati)]; [**90**, 3386 (*tasmād*, i.e. from Bali, *apākramya sā 'gacchat Pākaçāsanaṃ*, sc. Çrī, cf. § 671*b*)]; **96**, 3575 (*anena*—sc. *vṛttena*—*I°vishayaṃ vijigīshanti pārthivāḥ*); **97**, 3589 (*prāpnoti I°salokatāṃ*), 3601 (*devā I°purogamāḥ*), 3611 (*prāpnotīndrasya sālokyaṃ*); **98**, 3614 (*Ambarīshasya saṃvādam I°sya ca*), (3623), (3626) (discourse between *I.* and Ambarīsha); **102**, 3758 (°*dhanāṃshi*); **103**, 3795 (*Bṛhaspateç ca saṃvādam I°sya ca*), (3797), (3838) (discourse between *I.* and Bṛhaspati); **121**, 4446 (*prītāç ca devatā nityam I°e parivadanty api | annaṃ dadāti Çakraç cāpy anugṛhṇann imāḥ prajāḥ*); **122**, [4495 (*devānām īçvaraṃ cakre devaṃ Daçaçatekshaṇaṃ*, sc. Vishṇu)], 4505 (°*Marīcibhyāṃ*), 4511; **124**, 4571 (Prahlāda deprived *I.* of his sovereignty; disguised as a brahman *I.* then was instructed by Prahlāda about his behaviour, whereafter Prahlāda lost his sovereignty).—§ 649 (Āpaddh.): XII, **141**, 5414 (*devān I°ādīn*).—§ 651 (Kapotalubdhakasaṃv.): XII, **149**, 5587 (°*vat*).—§ 654 (Āpaddh.): XII, **155***a*, 5831.—[§ 656 (Khaḍgotpattik.): XII, **166**, 6186, 6187 (the ṛshis gave the sword to *I.* (Vāsava), from him (Mahendra) it passed over to the Lokapālas).]—§ 658*b* (Kṛtaghnop.): XII, **173**, 6436 (told Virūpāksha how Rājadharman had been cursed, and restored Gautama to life).—§ 659 (Mokshadh.): XII, **180**, 6693 (°*-Kāçyapasaṃvādam*), 6696 (*çṛgālarūpeṇa*), 6713 (°*tāṃ*), 6714 (°*tvaṃ*), 6743 (*devānāṃ devaṃ . . . Çacīpatiṃ . . . Harivāhanaṃ*) (discourse between *I.* in the shape of a jackal and Kāçyapa).—[§ 662*b* (Japakop.): XII, **200**, 7338 (*Tridaçeçvaraḥ*).]—[§ 664 (Mokshadh.): XII, **207**, 7553 (*Vāsavaṃ sarvadevānām adhyaksham akarot prabhuḥ*, sc. Kṛshṇa).]—§ 665 (do.): XII, **208***β*, 7582 (the eleventh of the Ādityas).—§ 667 (do.): XII, **214**, 7786 (*tribhyaṃ I°daivatyaṃ tasmād indriyam ucyate*, sc. *çukraṃ*).—§ 670 (do.): XII, **222**, 8023 (*Prahrādasya ca saṃvādam I°sya*, discourse between Indra and Prahlāda).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **[223-]225**, 8185 (discourse between *I.* and Bali).—[§ 672*b* (Çakra-Namucisaṃv.): XII, **226** (discourse between *I.* and Namuci).]—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227**, 8224 (*Surendraṃ*), 8279, 8283, 8284, 8286 (discourse between *I.* and Bali).—[§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, (discourse between *I.* and Çrī).]—[§ 682 (Mokshadh.): XII, **267**, 9527 (*Trilokeçaḥ Purandaraḥ*), 9530 (*Tridaçeçvaraḥ*, had violated the wife of Gautama, i.e. Ahalyā).]—§ 693*b* (Vṛtravadha): XII, **282**, 10104; **283**, 10186 (*I.'s* encounter with Vṛtra, whom he slew, how *I.* was liberated from the sin of brahman murder).—§ 695*b* (Dakshayajñavināça): XII, **285***a*, 10280, †10298 (*sendrā devāḥ*).—§ 701*b* (Bhava-Bhārgavasamāgama): XII, **290**, 10666.—§ 707 (Mokshadh.): XII, **314**, 11610 (the adhidaivata of the hands); **318**, 11706 (°*tvaṃ*, when the soul escapes through the navel it becomes *I.*, likewise when escaping through the arms).—[§ 712 (Çukotpatti): XII, **325**, 12206 (*Deveçvaraḥ Çakraḥ*, gave a kamaṇḍalu to Çuka).]—[§ 717*c* (Uparicara): XII, **336**, 12717 (*Devarāṭ*, shared with Vasu Uparicara his own seat and bed).]—§ 717*b* (Nārāyaṇīya): XII, [**340** (Nārāyaṇa prophesies that Bali will deprive *I.* (*Çakraṃ*, v. 12944) of his kingdom, but that Vishṇu will restore it to him)]; **343**, II), ††13205 (cursed by Gautama on account of his violating Ahalyā, *I.* came to wear a green beard; cursed by Kauçika to lose his testicles, *I.* obtained those of a ram), [III), ††13206 (*Purandarasya*, Cyavana paralysed his arms, cf. § 405)], VII), ††13211, ††13212, ††13213, ††13214, ††13216, ††13217, ††13218 (how Indra slew Viçvarūpa and Vṛtra, Nahusha's becoming king of the gods and falling down again to the earth, *I.'s* regaining the sovereignty, cf. § 555 (somewhat different)).—[§ 718*b* (Uñchavṛttyup.): XII, **353-66** (Nārada told the Uñchavṛttyupākhyāna to *I.*).]—§ 720*b* (Sudarçanop.): XIII, **2**, 95 (°*vapushaḥ*, sc. *Durjayasya*).—[§ 722 (Ānuçāsanik.): XIII, **5** (discourse between *I.* and a parrot).]—§ 728*b* (Bhaṅgāsvanop.): XIII, **12**, 531 (*agnistutam I°dvishṭaṃ*), 532, 534, 558, 559, 566, 567, 568, 569, 572, 575 (discourse between *I.* and Bhaṅgāsvana).—§ 730 (Ānuçāsanik.): XIII, **14**, 610 (*devāḥ sendrāḥ*).—[§ 730*c* (Mandāra): XIII, **14**, 664 (*Çakraṃ*, Mandāra fought with *I.* during 1,000 years).]—§ 730 (Ānuçāsanik.): XIII, **14**, [681 (*Maghavatā*, disregarded the Vālakhilyas, cf. § 45).]—§ 730*g* (Upamanyu): XIII, **14**, [763 (Çiva assumed the form of Çakra, i.e. Indra)], (λ), 806 (*yajñendrabalarakshaḥsu*, so C., but B. reads *Yakshendra*°), 809 (Civa in the shape of *I.*), (ν), 820 (*Brahmendra-Mahendra-Vishnusahitā devāḥ*, so C., but B. has *Hutāça* instead of *Mahendra*), 849 (°*āyudhasavarṇābhaṃ dhanuḥ*).—§ 730 (Ānuçāsanik.): XIII, **14**, 976 (°*āyudhapinaddhāṅkaṃ*); **16***ηη*, 1045 (°*āgni-Marutāṃ . . . gatiḥ*, i.e. Çiva), 1058 (*Skandendrau*, identified with Çiva); **17**, 1282 (°*kalpena*, sc. Taṇḍin), [1288 (Brahman communicated the 1000 names of Çiva to Çakra, i.e. Indra, who again communicated them to Mṛtyu)]; [**18**, 1313, (*Çakrasya*, had cursed Asita Devala)].—§ 734 (do.): XIII, **26**, 1826 (*devaiḥ sendraiḥ*), †1841 (do.).—[§ 735*b* (Indra-Mataṅgasaṃv.): XIII, **27-9** (discourse between Indra and Mataṅga).]—§ 736*b* (Vītahavyop.): XIII, **30**, 1997 (*rūpeṇendra ivāparaḥ*, sc. Gṛtsamada).—§ 738 (Ānuçāsanik.): XIII, **32**, 2073 (*sendrās trayo lokāḥ*).—[§ 739 (do.): XIII, **34**, 2137 (*bhagasahasreṇa Mahendraḥ paricihnitaḥ | teshām eva prabhāvena Sahasranayano hy asau ‖ Çatakratur samabhavat*, cf. v. 2328, s.v. Gautama).]—[§ 740 (do.): XIII, **36** (discourse between *I.* and Çambara).]—[§ 743*b* (Vipulop.): XIII, **40-3** (how Vipula protected Ruci, the wife of Devaçarman, against *I.*).]—§ 746 (Ānuçāsanik.): XIII, **60**, 3060; **62**, 3153 (*Bṛhaspateç ca saṃvādam I°sya*, discourse between *I.* and Bṛhaspati); [**72-]74**, (3606), 3616 (discourse between *I.* and Brahmán); **82***ν*, 3857; **83**, 3884 (*Pitāmahasya saṃvādam I°sya ca*), 3890 (discourse between *I.* and Brahman about kine).—§ 747*b* (Suvarṇotpatti): XIII,

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85, 4174 (*sendreshu lokeshu*), 4180 (*devaiḥ . . . sendraiḥ*).—[§ 748*b* (Tārakavadhop.): XIII, **86***a*, 4201 (*Vāsavaḥ*, came to see Skanda), 4210 (*Surendraḥ*, gave lions, etc., to Skanda), 4215 (*Surendraḥ*, Skanda restored the sovereignty of the gods to *I.*).]—[§ 750*b* (Bisastainyop.): XIII, **93** (in the shape of Çunaḥsakha *I.* put the seven ṛshis, etc., to the test).]—§ 751*b* (Çapathavidhi): XIII, **94**, (4593) (do.).—§ 755*b* (Nahushop.): XIII, **99**, 4752 (*Indro 'ham*, sc. Nahusha), 4765 (*karishye 'nindraṃ*, sc. *Nahushaṃ*), 4766; **100**, 4772 (*anindratvaṃ*; Nahusha became *I.*, but cursed to become a serpent he fell down to the earth, cf. also § 555 (somewhat different)).—[§ 757*b* (Hastikūṭa): XIII, **102** (discourse between Gautama and *I.* in the shape of Dhṛtarāshṭra).]—§ 757*k* (Indraloka): XIII, **102**, 4880 (°*sya lokāḥ*).—§ 758 (Ānuçāsanik.): XIII, **103**, †4945 (°*eṇa guhyaṃ nihitaṃ vai guhāyāṃ*, i.c. the vow of fast, Nīl.).—§ 759 (do.): XIII, **107**, 5224 (°*kanyādhirūḍhañ ca vimānaṃ labhate naraḥ*).—§ 766 (do.): XIII, [**125**, (5967) (*Çakraḥ*)]; **126**, (6013).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **141**, 6394 (*pūrveṇa vadanenāham I°tvam anuçāsmi ha*, says Çiva), 6397 (°*eṇa ca purā vajraṃ kshiptaṃ çrīkāṅkshiṇā mama | dagdhvā kaṇṭhan tu tad yātaṃ tena Çrīkaṇṭhatā mama*, says Çiva).—§ 768 (Ānuçāsanik.): XIII, **148**, 6893 (*sendrā devās trayastriṃçat*).—§ 770 (do.): XIII, **151***g*, 7093 (the eleventh of the Ādityas), [7111 (*Mahendrasya sapta guravaḥ*, i.c. the seven ṛshis of the east)].—[§ 772*e* (Gautama): XIII, **154**, 7218 (*Purandaraḥ*; coveting Ahalyā *I.* was cursed by Gautama, but not hurt).]—§ 772*l* (Vasishṭha): XIII, **156**, 7289 (*sendrāḥ . . . tridivaukasaḥ*, protected by Vasishṭha).—§ 772*n* (Cyavana): XIII, **157**, (7307), (7311), 7314, 7316 (Cyavana paralysed the arm of *I.* and created Mada. *I.* then allowed the Açvins to become partakers of the soma, cf. § 405).—§ 772*p* (Kapa, pl.): XIII, **158**, 7327 (*sendrā divaukasaḥ*), 7330 (do., when the gods had entered the mouth of Mada, Cyavana took away from them the earth).—§ 773*d* (Çiva): XIII, **161**, [7490 (*Çakrasya*, Çiva paralysed the arm of *I.*, cf. § 603*d*)], 7496 (Çiva identified with *I.*).—§ 778*e* (Avikshit): XIV, **4**, 80 (°*ād anavaraḥ*, sc. Avikshit), 82 (°*samaḥ*, sc. Avikshit).—§ 778*b* (Samvartta-Maruttīya): XIV, **5**, 98 (*Vāsavo 'py Asurān sarvān nirjitya ca nipātya ca | I°tvaṃ prāpya lokeshu tato vavre purohitaṃ*, sc. Bṛhaspati), 110 (°*tvaṃ prāptavān eko*, says Indra); **7**, 178; **9**, (†219), (†221), (†223), (†226), 230, (†242), (†247); **10**, (†256), †273, †274, †277, (†279), †283 (*I.'s* relations to Bṛhaspati, Saṃvarta, and Marutta).—§ 779*b* (Vṛtra): XIV, **11**, 298 (°*sya saha Vṛtreṇa yuddhaṃ, I.'s* encounter with Vṛtra).—§ 782*b* (Brāhmaṇagītā): XIV, **21**, 631.—§ 782*g* (Guruçishyasaṃv.): XIV, **35**, 976; [**42**, 1129 (*Çakraḥ*, the adhidaivata of the hands)]; **43***η*, 1176 (*Marutāṃ rājā*).—[§ 784*b* (Uttaṅka): XIV, **55** (in the shape of a Caṇḍāla *I.* offered Uttaṅka *amṛta* in the form of his urine)]; **56** (in the shape of a brahman *I.* assisted Uttaṅka).—[§ 786 (Anugītāp.): XIV, **91** (the dispute of the ṛshis at the sacrifice of *I.*).]—§ 786*e* (Agastya): XIV, **92**, 2867, 2868 (Agastya caused *I.* to pour down rain).—§ 787 (Açramavāsap.): XV, **17**, 477 (°*samāḥ*, sc. the Pāṇḍavas).—[§ 793 (Mausalap.): XVI, **4** (received Kṛshṇa in heaven).]—§ 794 (Mahāprasthānikap.): XVII, **3**, (†82), (†85) (put Yudhishṭhira to the test).—§ 795 (Svargārohaṇap.): XVIII, **2***ĉ*, 36 (°*saṅkāçaṃ*, sc. Arjuna) (*I.* put Yudhishṭhira to the test); **4**, 135 (*Devarāṭ*).

Cf. also the following synonyms :—

Aditinandana: XIII, 986 (°*au*, i.c. Indra and Vishṇu).

Akhaṇḍala, q.v.

Amaraçreshṭha: I, 1136; III, 1725 (*Çatakratuḥ*); XIII, 3905.

Amarādhipa: III, 6076 (to be worshipped in *Amarāṇāṃ hrada(ḥ)*); VIII, †1212 (°*sainyasaprabhaṃ*); XII, 3825, 8131, 10134.

Amararāja: I, †3569 (°*jushṭān . . . lokān*), †3575 (°*kalpa*); VII, 1125 (*yādṛk purā vṛttaṃ Çambara-°yoḥ*, sc. *yuddhaṃ*), 3571 (*yathā pūrvam abhūd yuddhaṃ Çambara-°yoḥ*); VIII, †1740 (*Tridivam ivā °rakshitaṃ*), †3857 (°*tejasā*), 4397 (*sadṛçau yuddhe Çambara-°yoḥ*); IX, 784 (*yādṛço vai purā vṛttaḥ Çambara-°yoḥ*), 2832.

Amareça: VI, †784 (*iva*).

Amareçvara: I, 8226, 8306; VII, 3005; VIII, †820 (*iva*); XII, 3845.

Amarendra: I, †2121.

Amarottama: I, 1287.

Asurārdana, Asurasūdana, q.v.

Balabhid, Balahan, Balahantṛ, Balajit (cf. Additions), **Balanāçana, Balanisūdana, Balasūdana**, q.v.

Bala - Vṛtraghna, Bala - Vṛtrahan, Bala - Vṛtranisūdana, Bala-Vṛtrasūdana, q.v.

Bhūtabhavyeça, q.v.

Çacīpati ("the husband of Çacī"): I, 1286, 7103, 8159, 8240; II, 70 (*Sahasrākshaḥ*); III, 479, 1884, 2226, 10387, 10693, †13297 (*Vajrahastaḥ*), 14624, 16440 (*Sahasrākshaṃ*, C. has by error *S°*); V, 256, 422, 538, 3574 (*Devarājaḥ*), 4413, 5503 (°*samaṃ*, sc. *Droṇaṃ*), 5548 (do.); VII, 9019 (°*ir ivāsurān*), 9087 (*Çakrasya*); IX, 1914; XII, 1200, 6743, 8066, 8109, 8118, 8132, 8142, 8289, 8413, 12945, ††13214, 13770; XIII, 283, 2318, 3573, 3575, 3913, 5972 (*Deveça*), 5980, 6155 (*Vāsavaṃ*), 7637; XIV, 1615; XV, 567 (*Çakraṃ*).

Çakra: I, 112 (father of Arjuna), †161, †185 (°*Sūryau*), 222 (°*pratimatejasaḥ*), 531 (°*samaḥ*, sc. *Bhagadattaḥ*), 1285 (praised in the hymn vv. 1285*b*-95), 1426, 1441, 1442, 1446, 1466, (1519), 1523, (1530), 1532, 1539, 2058 (*bhavane . . . Ç°sya*), †2098 (°*sya yajñaḥ çatasaṅkhyaḥ*), †2108 (*Vajrapāṇir yathā*), 2218 (*yathā Ç°o Bṛhaspateḥ*, sc. *āsanaṃ kalpayām āsa*), 2245 (*yathā*), 2336 (*devāḥ Ç°purogāḥ*), 2351, 2359, 2360 (°*otsavena*), 2504 (°*ādayaḥ*), 2510, 2523 (one of the Ādityas), 2600 (*Aditeḥ putrāḥ Ç°mukhyāḥ*), 2780, 2914, 2937, 2946 (°*saṃsadaṃ*), 3121 (*yathā Ç°o Marutpatiḥ*), 3315, 3432 (°*Vishnū ivāparau*), 3537, 3553, (3554), †3567, †3572, †3574 (*Balahā*), †3652, 3694 (°*pratimatejasaḥ*), ††3814 (father of Arjuna), †3976 (°*pratimatejasā*, i.c. Çāntanu), 4108, (4785), 4791 (begot Arjuna), 4794, 4801, 6500 (among the fathers of the Pāṇḍavas), 6586 (°*dheajam ivocchritaṃ*, C. has by error *S°*), 6786 (*açobhata . . . C°eneva amarāvatī*), 7059 (°*pratimaṃ*, i.c. Arjuna), †7277, †7288, †7291, †7293, †7309 (°*syāṃçaḥ Pāṇḍavaḥ Savyasācī*, i.c. Arjuna), †7314 (°*prakhyān*), 8090, 8187 (°*āyudhasamau*), 8261, 8272, 8274, 8276, 8281, 8469; II, 29 (*iva*), 46 (*prayayau . . . yathā Ç°a Amarāvatīm*), 103 (*yathā*), 263 (°*sya salokatāṃ*), 283 (°*sya sabhā*), 291, 483 (°*sya sabhāyāṃ*), 485, 505 (°*sya saṃsadi*), 897 (*pratyudyayau . . . Ç°ṃ Bala ivāsurāḥ*), 939 (°*Vishṇu . . . Tārakamaye*), 911, 1005 (°*ād anavaraḥ*, i.c. Bhagadatta), 1257 (°*syeva Tripishṭape*), 1684 (*yathā*), 1751 (do.), 1957 (slew Namuci), 2458 (°*sya nitiṃ*), 2572 (°*eṇāpi samaḥ*); III, 3 (°*pratimatejasaḥ*), 208, 209 (obtained a hymn to Sūrya from Brahmán and communicated it to Nārada, C. has by error *S°*), 338 (discourse with Surabhi), 514

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(*Brahma-Çaṅkara-Ç°ādyair devavṛndaiḥ*), †939 (*iva*), †955 (*°sya samaprabhāvaḥ*), 1269, 1469, 1470, 1505, 1515, 1526 (*Sureçvaraṃ*), 1606 (*°āçanisamair mushṭibhiḥ*), 1638 (*°ābhisheke*), 1677, 1726, 1755 (*°sya purīṃ tām Amarāvatīṃ*), 1762 (*°sya dayitāṃ purīṃ*), 1775 (*°āsane*), 1777 (*°āsanaṃ*), 1788, 1791, 1793, 1800, 1813, 1847, 1849 (*°tulyaṃ*, sc. Arjuna), 1870, 1875, 1881, 1882 (*°āsanaṃ*), 1884 (*Vṛtranisūdanaḥ, Çacīpatiḥ*), 2123, 2125, 2140, 2141, 2145, 2157, 2226 (*Çacīpatiḥ*), 2240 (*Bala-Vṛtrahā*), 2241, 3043 (*°m ivāpsarāḥ*, sc. *upatishṭhati*), 8282, 8289, 8408 (*iva*), 8411 (*°sya bhavanaṃ*), 8412, 8712, 8723, 8724, 8725, †8728 (*°vajrābhihataḥ*, sc. Vṛtra), †8729, 8762, 9980 (*devāḥ Ç°purogamāḥ*), 9995, 10141, 10383, 10402, 10404, 10425 (*°samadyuteḥ*, sc. Māndhātṛ), 10434 (*°samaṃ*), 10448, 10451, 10452, 10454 (*pradeçinīṃ Ç°dattāṃ*, given to Māndhātṛ to suck), 10457, 10460 (*°syārdhāsanaṃ*), 10516 (*spardhamānasya Ç°eṇa*, sc. *Yayāteḥ*), 10714, 10723, 10724, 10881 (*°ād anavaraḥ*, sc. Arjuna), 10918, 10923, 11052 (*°sadanaprakhyaṃ*, sc. the hermitage of Nara and Nārāyaṇa), 11139 (*°dhvajam ivocchritaṃ*), †11390 (*°vat*), 11684 (*°tulyabalopamaṃ*), 11807 (*Vṛtrahā*), 11824 (*°sadmani*), †11912 (*°ripupramāthī*, i.e. Arjuna), †11914, 11933, 11935, 11939, 12015, 12022, 12032, 12036 (*°sya bhavanaṃ . . . Amarāvatīṃ*), 12046, 12050 (*°sya bhavane*), 12076, 12193, 12265, 12279, 12281, 12413 (Nahusha fell from the seat of Ç.), 12703 (a king is like to Ç.), 12923 (*°ādīn . . . devagaṇān*, seen by Mārkaṇḍeya in the stomach of Nārāyaṇa), 12954 (*°ç cāhaṃ Surādhipaḥ*, says Nārāyaṇa), 13215 (*Baka-Ç°-samāgamaṃ*), 14019 (*trayastriṃçad yathā devāḥ sarve Ç°-purogamāḥ*), 14251, 14272, 14356, 14357, 14358, 14373, 14381, (14414), 14415, (14416), 14421, 14460, 14464, 14532, 14547 (*Airāvataṃ samāsthāya*), 14561, 14585, 14586, 14996 (*Daiteyā iva Ç°eṇa*, sc. *dahyamānāḥ*), 15035 (*iva*), 15275 (*yathā*), †15591 (*°sya . . . sadanāt*), 15757, 15846 (Vishṇu gave the earth to Ç.), 15934, 15939 (*°prabhṛtayaḥ . . . surasattamāḥ*), 15954 (*°ād anavaraṃ*, sc. Daçaratha), 16150 (*°pratimatejasā*, sc. Sugrīva), 16482 (*°Prahlādayor iva*, sc. *yuddhaṃ*), 16510, 16524 (*deva-Gandharvāḥ Ç°purogamāḥ*), 16548, 16571 (*devaiḥ Ç°purogamaiḥ*), 16577 (*devāḥ . . . Ç°purogamāḥ*), 16923, 16944, 16975, 16992, 17191, 17193, (17195), 17211, †17216, 17288 (*°pratimagauravān*, sc. the brothers of Yudhishṭhira), 17464 (*°sya vajraṃ*); IV, 50 (*Tridaçānāṃ yathā Ç°ḥ*), 187 (*vipulau bāhū* — sc. Durgā's — *Ç°dhvajasamucchrayau*), 1348 (held Gāṇḍīva eighty-five years), 1384 (gave a diadem to Arjuna), 1412 (*°sya*—sc. *sārathiḥ—Mātaliḥ*), 1433, 1537 (Arjuna had learnt the use of [celestial] weapons from Ç.), 1724, 1761 (came to see the fight), 1935, 1982 (Arjuna had learnt the use of [celestial] weapons from Ç.), 2274 (*°-Vaiçravaṇopamaḥ*, sc. Yudhishṭhira), 2280 (*iva*); V, 233, 240, 247, 251, 255, 262, (263), 272, 275, 279, 281, 284, 287, 297, 302, 303, 304, 306, 309, 312, 317, 321, 323, 328, 335, 345, 358 (*°sya mahishi*, i.e. Çacī), 366, 389 (*°sya mahishīṃ*, i.e. Çacī), 398, 405, 409, 411 (*Suragaṇeçvaraḥ*), 414, 417, 423, 431, 444, 471, 474, 475, 492, 497, 498, 501, †507, †508, †512, †513, †515, †516, 517, 519, 527, 538, 544, 546, 555, 559, †677 (*°samo Dhanañjayaḥ*, i.e. Arjuna), †821 (*devaḥ*), †1375 (*devāḥ sa-Ç°āḥ*), 1800 (*viviçuḥ . . . surāḥ Ç°sado yathā*), †1888 (*devāḥ saha Ç°eṇa*), †1913 (had given weapons to Arjuna), 1926, 1928, 1929, 2021 (*°pratimatejasaḥ*, i.e. Bhīmasena), 2195, 2220 (*Bhaumanaḥ saha Ç°eṇa*), 3152 (*°samaḥ*, sc. Bhīmasena), 3338 (*iva*), 3570, 3573, 3643 (*°sya dayitaḥ suhṛt*, sc. *Mātaliḥ*), 3644 (*°syāyaṃ* — i.e. Mātali — *sakhā caiva mantrī sārathir eva ca*), 3656 (*°sya sakhā*, i.e. Mātali), 3665 (*Devarājaṃ*), 3671, 3674, 3708 (will side with the Pāṇḍavas), 3767 (*yatra*—i.e. in the east—*Ç°o 'bhyashicyata*), 3791 (*atra*—i.e. in the south—*vṛttena Vṛtro 'pi Ç°çatrutvam īyivān*), 3808 (*atra*—i.e. in the west—*devīṃ Ditiṃ suptām ātmaprasavadhāriṇīṃ vigarbhām akaroc Ch°o yatra jāto Marudgaṇaḥ*), 4042 (*Balanisūdanaḥ*), 4151 (*°samān*, sc. the Pāṇḍavas), 4537 (*iva*), 4830 (*saptamāc cāpi divasād amāvāsyā bhavishyati | saṅgrāmo yujyatāṃ tasyāṃ, tām āhuḥ Ç°daivatāṃ*), 5291 (*iva*), 5381, 7602 (*°samadyute*, i.e. Yudhishṭhira); VI, 102 (*ulkāḥ . . . Ç°āçanisamaprabhāḥ*), 213 (performed sacrifices on Meru), 244 (only C., B. has *satraṃ*), 506 (*iva*), 522 (do.), 643 (*°sya . . . salokatāṃ*), 775 (*°ādibhiḥ suraiḥ*), 780 (*iva*), †784 (*°a ivāmareçaḥ*), 1648 (*°āçanisamasvanaṃ*), 1711 (*Balaṃ Ç°a ivāhave*), 1967 (*°cāpasamaprabhaṃ*, sc. the bow of Çveta), 2011 (*°cāpopamaṃ*, sc. the bow of Çaṅkha), 2202 (*°āçanisamasparçaṃ*), 2672 (*°pratimānakalpaṃ Indrātmajaṃ*, i.e. Arjuna), 3124 (*iva*), 3221 (*°samaḥ*, sc. Abhimanyu), 3365 (*devāḥ Ç°purogamāḥ*), 3549 (*yathā Ç°as Trivishṭape*), 4212 (*yathā Ç°ḥ . . . purā vivyādha Dānavaṃ | Vipracittiṃ*), 4299 (*mahāçanir yathā bhrashtā Ç°muktā*), 4429 (*iva*), 4583 (*yathā Devāsure yuddhe Ç°-Çambarayoḥ purā*, sc. *samāgamaḥ*), 4605 (*Mayaṃ Çakra ivāhave*), 4626 (*°āçanisamadyutiṃ*), 4703 (*°samāḥ*), 4986 (*yathovāca purā Ç°ṃ mahābuddhir Bṛhaspatiḥ*), 5028 (*°āçanisamasparçān*), 5029 (*°cāpopamaṃ*, sc. the bow of Bhīshma), 5123 (*Maya-Ç°au yathā purā*), 5412 (*yathā Ç°o Vajrapāṇir dārayan parvatān uttamān*), 5546 (*yathā*), 5787 (*iva*); VII, 174 (*°mukhāḥ surāḥ*), 282 (*iva*), 293 (do.), 404, 542 (*yathā Devāsure yuddhe Bala-C°au*), 605 (*°āçaniravopamaḥ*), 758 (*yathā Ç°rathaḥ*), 782 (*°āçanihatā drumavanta ivācalāḥ*), 788 (*°syātithitāṃ gatāḥ*, C. has by error *Çakta°*), 811 (*iva*), 1035 (v. Draupadeya, pl.), 1223, 1494 (*°opamāḥ*), 1543 (*Airāvatagataṃ*), 1694 (v. Draupadeya, pl.), 1804 (*iva*), 1964 (*°sadmagataḥ*, sc. Abhimanyu), †1981 (*°samaṃ*, sc. Abhimanyu), 2030 (*°opamaḥ*, sc. Hari, the son of Akampana), 2135 (*°pratimavikramāḥ*), 2180, 2616 (father of Arjuna), 2866 (*°Sūryaguṇodayaṃ*, sc. Çiva), 3460 (*°ādīṃç ca surottamān*), 3471, 3561 (*°Jambhau yathā purā*), 3779 (*devagaṇaiḥ saha*), 3936 (*°dhvajasamaprabhaṃ*, sc. the standard of Açvatthāman), 4096 (*Prahlādaṃ samare jitvā yathā Çakraṃ Marudgaṇāḥ*), 4098 (*°Çambarayor iva*, sc. *yuddhaṃ*), 4340 (*°tulyaparākramaiḥ*, sc. *Çakaiḥ*), †4692 (*°pratimaḥ . . . Sātyakiḥ*), †4697 (*bhallena Ç°āçanisannibhena*), 4925 (*trailokyakāṅkshiṇor āsīc Ch°-Prahlādayor iva*, sc. *yuddhaṃ*), 4973 (*°tulyabalaḥ*, sc. Sātyaki), 5008 (*yathā Vṛtravadhe devāḥ purā Ç°ṃ maharshayaḥ*, sc. *parivavruḥ*), 5065 (*iva*), 5192, 5608 (*°-Vairocanī yathā*, sc. *yuyudhāte*), 5732 (*°cāpam ivāparaṃ*), 5886 (*purā Devāsure yuddhe Ç°sya Balinā yathā*), 6153 (*°āçanisphoṭasamaṃ*, sc. *ninādaṃ*), 6416 (*balaṃ . . . Rudra-Ç°āntakopamaṃ*), 6461 (*tvatprasādāt, Hṛshīkeça, Ç°ḥ Suragaṇeçvaraḥ | trailokyavijayaṃ çrīmān prāptavān*), 6464 (*Sureçatvaṃ gataḥ Ç°o hatvā Daityān sahasraçaḥ*), 6856 (*°-Prahlādayor iva*, sc. *yuddhaṃ*), 6973 (*°opamāḥ*), 6977 (*Amoghāṃ . . . çaktiṃ Ç°vinirmitāṃ*, i.e. the dart of Karṇa), 7022 (*Amoghā datteyaṃ çaktiḥ Ç°eṇa*, = do.), 7032 (*°tulyabalaḥ*), 7061 (*iva*), 7073 (*°ṃ Daityā yathā purā*, sc. *ayodhayanta*), 7075 (*yathā Devāsure yuddhe Ç°sya saha Dānavaiḥ*), 7088 (*°aṃ Daityacamūm iva*, sc. *āyāntaṃ*), 7426 (*°-Prahrādayor iva*, sc. *yuddhaṃ*), 7731 (*iva*), 7843 (*°-Prahrādayor iva*, sc. *yuddhaṃ*), †8167 (*yāṃ vai prādāt Sūryaputrāya*—i.e. Karṇa—*Ç°ḥ kuṇḍalābhyāṃ nimāya* (C. *nināya*), sc. *çaktiṃ*, i.e. Amoghā), †8172 (*°çaktyā*, = do.), †8177 (*yathā Ç°o Vṛtravadhe Marudbhiḥ*, sc. *pūjyamānaḥ*), 8196, 8197, 8208 (*°dattayā*, sc. *çaktyā*, i.e. Amoghā), 8221 (*°muktā ivāçaniḥ*),

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8240 (°*dattā*, sc. *çaktiḥ*, i.e. Amoghā), 8250 (°*dattayā*, sc. *çaktyā*, = do.), 8302 (*Pārthe vā Ç°kalpe*, i.e. Arjuna), 8694 (*yathā kruddho raṇe Ç°o Dānavānāṃ kshayaṃ purā*), 8744 (*gajaḥ Ç°gajopamaḥ*), 9087 (*iva*), 9243 (*yathā*), 9372 (°*cāpam ivāparaṃ*), 9576 (°*sya vajreṇa*), 9578, 9582 (°*ādīṃç ca surottamān*), 9590; VIII, †199 (°*samānavīryaḥ Çalyaḥ*), 299 (°*çaktyā*, i.e. Amoghā), 516 (*yathā Devāsure yuddhe Jambha-Ç°au*), 769 (°*a ivāsurān*, sc. *chittvā*), 960 (*yathaiva cāsito meghaḥ Ç°cāpena* — i.e. by the rainbow — *çobhitaḥ*), 1103 (*Jishnuḥ Ç°tulyaparākramaḥ*), 1268 (°*Vishṇusamaṃ*, sc. *vīryaṃ*), 1288 (°*çaktivināśkṛtaṃ*, sc. Karṇa), 1294 (Vijaya, the bow of Karṇa, had been given by Ç. to Rāma Jāmadagnya), 1352 (*devatānāṃ . . . sa-Ç°āṇāṃ*), 1426 (*Marudvṛtaḥ*), 1436 (*devāḥ Ç°purogamāḥ*), 1668 (°*sya sārathye . . . Mātalivat*), 2703 (*dhanushī çreshṭhe Ç°cāpanibhe*), 2904 (°*tulyaparākramaḥ*, sc. *Draṇiḥ*), 2983 (*niruddhāḥ . . . jihīrshavo 'mṛtaṃ Daityāḥ Ç°āgnibhyām ivāsakṛt*), 2987, 3009 (°*eṇeva yathā Daityān hanyamānān*), 3011 (*yathā*), 3065 (°*syātitīkṣṇaṃ gatvā*, sc. the Saṃçaptakas), 3304 (*hate mahāsure Jambhe Ç°-Vishṇū yathā Guruḥ*, sc. *abhyanandat*), 3332 (°*tulyabalaḥ*, sc. Karṇa), †3392 (*çauryeṇa Ç°sya*), 3611 (°*tulyaparākramāḥ*), 3645 (°*tulyaparākramau*), 3687 (*iva*), 3691 (*prayaccha medinīṃ rājñe Ç°āyaiva Harir yathā*), 3756 (°*eṇeva yathāçaniṃ*), †3842 (*iva*), †4199 (°*cāpapratimena dhanvanā*), †4206 (*iva*), †4210 (*Çambara-Ç°yor yathā*, sc. *yuddhaṃ*), †4334 (*viddhveva Ç°ṃ Namuciḥ*), 4429, 4442, 4463 (°*Çambarayor iva*, sc. *yuddhaṃ*), †4569 (°*o Namucer ivāreḥ*), †4646 (*Lokapālāḥ sa-Ç°āḥ*), †4697 (*dhanuç ca tac Ch°çarāsanopamaṃ*), 4777 (°*āçaniprakhyaruciḥ*, sc. *sāyakaḥ*); IX, 17 (°*tulyabalāḥ*), 433 (*yathā Ç°dhvajaiḥ*), 746 (°*āçanir ivotsṛshṭaḥ*), 795 (*yathā pūrvaṃ Ç°syāsurasaṃkshaye*), 1016 (°*eṇevāsure bale*, sc. *hate*), †1077 (*Jambho yathā Ç°samāgamād vai nāgendram Airāvaṇam Indravāhyaṃ*, sc. *pratyudyayau*), 1161 (*Baliṃ Ç°a ivāhave*, sc. *yodhayan*), 1849, 1925 (°*o Vṛtram ivāhvayan*), 2432, 2437, 2440, 2480, 2657 (°*vīryopamāḥ*), 2733 (*yathā . . . Surarāṭ*), 2770, 2771, 2930, 2950, 2951, 2955, 3011, 3014, 3016, 3017, 3019, 3021, 3023, 3028 (*Surādhipaḥ*), 3034, 3084, 3128 (*Vṛtra-Ç°au yathāhave*), 3156 (*yuddhāya Ç°o Vṛtram ivāhvayan*), 3250 (*Virocanas tu Ç°eṇa māyayā nirjitaḥ*), 3261, 3402, 3645 (°*vispardhinaḥ*); X, 155 (*yathā Ç°ḥ sādayitvā mahāsurān*), 2571 (Çiva is identified with Ç.); XI, 646 (°*sya Balinā yathā*, sc. *yuddhaṃ*); XII, 305, 330 (*tridivaṃ . . . Ç°sya*), 360 (°*o Devapatir yathā*), †369 (°*o yathā Daityabalāni*, sc. *nihatya*), 439, †613, †614, 892 (°*opama*), 912 (*Devarājaṃ Purandaraṃ*), 967 (*devāḥ . . . Ç°çreshṭhāḥ*), 1013, 1116, 1199 (*Marudgaṇair vṛtaḥ*), 1356 (Bhīshma had obtained weapons from Ç.), 1807 (*iva*), 1850, 2196 (*devān . . . Ç°purogamān*), 2237, 2239, 3183 (*Bṛhaspateç ca saṃvādaṃ Ç°sya ca*), (3184), 3185, 3186, 3190, 3193, 3610 (°*syaiti salokatāṃ*), 3615, 3663, 3817, †4397, 4446, 4474 (*sakhā Ç° sya . . . Māndhātā*), 4569, 4598, 4610, 4790 (°*syaiti salokatāṃ*), 7626 (*devāḥ Ç°purogamāḥ*), 8028, 8048, 8050, 8052, (8053), 8054, 8056, (8067), 8068, (8071), 8088, (8089), 8092, 8093, 8112, 8113, 8120, 8121, 8122, 8132, 8143, 8144, 8147, (8150), (8152), 8155, (8156), 8157, (8158), 8162, (8163), (8165), (8167), 8169, (8170), 8171, (8172), 8173, (8174), 8175, (8176), (8181), 8191, 8222, 8233, 8238, 8240, 8245, 8251, 8276, 8289, 8293, 8294, 8299, 8335 (*Çriyā Ç°sya saṃvādaṃ*), (8351), (8360), †8427 (°*pramukhaiç ca daivataiḥ*), 8741 (°*balaḥ*), 10101, 10102, 10107, 10109, 10110, 10119, 10121, 10123, 10132, (10137), 10141, 10142, 10148, 10150, 10158, 10161, 10163, 10170, 10173, 10199, 10204, 10206 (°*kathāṃ*), 10207, 10227 (*devāḥ sarve Ç°purogamāḥ*), 10230 (*devāḥ Ç°purogamāḥ*), 10267, 11117, 12202 (°*purogāç ca Lokapālāḥ*), 12205 (*Deveçvaraḥ*), 12944, 12946 (Vishṇu will bestow the sovereignty on Ç.), 12951 (°*tulyaparākramāḥ*), 13016, ††13216, ††13217, 13767, 13878 (°*pratispardhī*, sc. Rāvaṇa); XIII, 272, 274, 282, 293 (°*salokatāṃ*), 330, 529, 534, 571, 574, 577, 579, 664 (attacked by Mandara), 694 (adored Çiva), 763 (Çiva assumed the form of Ç.), 768, 770, 772, 777 (783), 793, 801, 803, 817, 818, 828 (Çiva then assumed his own form), 861 (°*tulyaparākramaḥ*, sc. Māndhātṛ), 873 (°*ādyā devatāḥ*), 876, 880 (Çiva is identified with Ç.), 916 (°*o 'si Marutāṃ*, sc. Çiva), 998 (*sa-Prajāpati-Ç°āntaṃ jagat*), 1288 (learnt the 1000 names of Çiva), 1300 (*Cāruçirshaḥ . . . Ç°sya dayitaḥ sakhā*), 1313 (*çāpāc Ch°sya*), 1314 (*Gṛtsamadaḥ . . . Ç°sya dayitaḥ sakhā*), 1361 (°*tvaṃ*), 1369, 1758 (*parākrame Ç°samaṃ*, sc. Bhīshma), 1897, 1914, (1916), (1920), 1930, (1937), 1955 (Divodāsa built Vārāṇasī at the injunction of Ç.), 1957 (°*syevāmarāvatīṃ*), 1998 (Gṛtsamada was meant to be Ç.), 2165 (°*Çambarasaṃvādaṃ*), (2167), 2183, 2273, 2274 (*māyāṃ Ç°sya*), 2284, 2291, 2315, 2326, 2328, 2332, 2334, 2338, 3170, 3172, 3186, 3187, 3235 (*varshati*), 3337 (*vasati . . . Ç°eṇa saha*), 3362 (°*eṇa saha modate*), †3520 (°*yajñaº*), (3547), 3555, 3563, 3571, 3576, †3581, †3595, 3614, 3661 (*yathā*), 3885 (*Tribhuvaneçvaraḥ*), 3893 (*Balanisūdanaṃ*), 3900, 3922, 4010 (*devāḥ Ç°purogamāḥ*), (4590), 4662 (*prācyāṃ Ç°āya*, sc. *balikarma prayojayet*), 4805, 4807, 4848, †4868 (*varshati*), †4901, 4927 (°*tulyaprabhāvāṇāṃ*), 5964, (5967), 5982, 5984, 7153, 7157 (only C., read *Çukra*° with B.), 7158 (°-*Vasubhiḥ*), 7285, 7320, 7321, †7366 (Kṛshṇa identified with Ç.), †7381 (paralysed by Kṛshṇa), 7490, 7528 (°*ādishu deveshu*), 7637 (*Çacīpatiḥ*); XIV, 107, 119, 166, 177, 179, †232, †238, †244, (†245), †246, †255, †267, 268, †281, †283, †286 (*Harimān*), 310, 312, †749 (*gataḥ Sarvalokāmaratvaṃ*), 1129, 1502 (°*gṛhopamaṃ*), 1576 (Kṛshṇa identified with Ç.), 1766 (°*sadmapratikāçaḥ*), 2163 (*sadṛçaṃ rūpaṃ Ç°cāpasya*), 2388, 2496 (°*samakarmāṇaṃ*, sc. Arjuna), 2649 (°*tejasaḥ*, sc. Yudhishṭhira), 2817, 2821, 2825, 2827 (°*yajñe*), 2828; XV, 567 (°*sadaḥ . . . Ç°ṃ Çacīpatiṃ*), 569; XVII, 65 (°*tejasi*, sc. Arjuna), 73, (77), (†80), †88, 95; XVIII, 34, 81 (*devāḥ Ç°purogamāḥ*), 87, 89 (*Surapatiḥ*), 240 (°*sya bhavane*), 256 (°*eṇa saha modate*).

Çambarahan ("the slayer of Çambara"): III, 14773 (*yathā*); VIII, †4701 (*yathā Ç°ā purā Baliṃ*, sc. *avidhyat*; C. has *S*°).

Çambara-Pākahan ("the slayer of Çambara and Pāka"): XII, 8339 (*Sahasranayanaç cāpi Vajrī*).

Çatakratu ("performer of a hundred sacrifices"): I, 1421, 1423, 1450, 1465, 1515, 1521, 2470 (*Sahasrākshaḥ . . . varsheṇāpālayat prajāḥ*), 3280, 4042 (*sākshād api Ç°ḥ*), 6464 (*gurur mānyaḥ Ç°oḥ*, i.e. Bṛhaspati), 8166, 8225 (*Sahasrākshaṃ Deveçaṃ*), 8278, 8298, 8299; II, 288, 305 (*Devarājaṃ*), 310 (°*oḥ*, sc. *sabhā*), 689 (°*r ivāparaḥ*), 872 (*Asurān parājitya jagat pāti Ç°ḥ*), 2375 (*api*); III, 1725 (*Amaraçreshṭhaḥ*), 1770 (*Devarājaḥ*), 3062 (*iva*), 4024 (*iva*), 8699, 10395, 10396, 11778 (*yathā*), 11901 (Arjuna obtained celestial weapons from Ç.), 11940, 11943, 13219 (*Devarājaḥ*), 13222, 13243, 13417 (*āsanena Ç°ḥ*, sc. *tṛptaḥ*), 14253, 14269, 14280, 14283 (*devāḥ Ç°purogamāḥ*), 14445, 14882, 15093 (*iva*), †15710 (*karma . . . Ç°or vā Daityasenāsu saṃkhye*), 16495 (*sākshād api Ç°ḥ*), 16988; IV, 1406 (*devaṃ vāpi Ç°ṃ*), 1625; V, 280, 438, 442, 493, 498, 547, 551, 3523 (*çāsanād vā Ç°oḥ*), 4089, 4443 (*iva*), 4535 (do.); VI, 528 (°*parākramaṃ*,

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sc. Bhīshma), 1537 (came to see the battle), 1574 (*api sākshāt Ç°ḥ*), 4422 (*iva*); VII, 93 (*°m ivācintyaṃ purā Vṛtreṇa nirjitaṃ*), 2522, 2667 (*sākshād api Ç°ḥ*), 5275 (do.), †6444 (*°au cāpi devasattame*), 9076 (*api*); VIII, 385 (*iva*), 1228 (*iva*), 1293 (*yena*—i.e. with the bow (*Vijaya*) of Karṇa—*Daityagaṇān, rājan, jitavān vai Ç°ḥ*), 1698 (*api . . . sākshāt Ç°oḥ*), 2144 (*iva*), †4085 (*°ṃ Vṛtranijaghnushaṃ yathā*), †4948 (*yathā purā Vṛtravadhe Ç°ḥ*); IX, 752 (*°or yathā pūrvaṃ mahatyā Daityasenayā*, sc. *vimardaḥ*), 2430 (*Devarājaḥ*), 2739 (*yathā*), 2833 (origin of the name), 3013, 3015; X, 692 (*sākshād api Ç°uḥ*); XII, 139 (*māyayā ca Ç°oḥ*), 977, 1198 (*kratum āhṛtya çatakṛtvaḥ*), 1812 (*iva*), 2523 (*iva*), 3625, 4574, 5478, 8123, 8148, 8180, 8187 (*°oç ca saṃvādaṃ Namuceç ca*), 8219 (*Devarāje*), 8225, 8268 (*sarvaiḥ kratuçatair ishṭaṃ, na tvam ekaḥ*—sc. *Çakra*—*Ç°ḥ*), 8301, †8330, 10118, 10129, 10205 (*yathā*), 12104 (*salokatāṃ . . . Ç°oḥ*); XIII, 55, 555 (*Devarājaḥ*), 986 (*°ç ca bhagavān Vishṇuç cāditinandanau*), 1022, 1052, 1105, 1316 (*°or acintyasya sattre varshasahasrike*), 1927, 2138, 2279, †2824 (*puri Ç°or api*), 3101 (*iva*), 3156, 3546, 3554, 3569, 3585, 3604, 3615, 3901, †4552 (*Vṛtrahaṇaṃ*), 4766, 4802, †4897 (*Vṛtrahaṇaṃ*), (†4898), (†4900), (†4902), 5970, 5976 (*Devarājaḥ*), †6042 (*yathā . . . Ç°or Vajradharasya yajñe*), 7792 (*sākshād api Ç°ḥ*); XIV, 100 (*iva*), 300, 303, 305, 307, 309, 312, 563 (*sākshād api Ç°oḥ*), †1535 (*yāthā nihatyārigaṇān Ç°r divaṃ*, sc. *yayau*), 1769 (*iva*), 2195 (*Vṛtreṇeva Ç°oḥ*, sc. *yuddhaṃ*), 2826; XVIII, 79 (*Devarājaḥ*).

Çatamanyu: VIII, †3497 (*°vikramaḥ*).

Daçaçatāksha ("having thousand eyes"): VII, †8409; XIII, 277.

Daçaçatanayana (do.): VIII, †4647.

Daçaçatekshaṇa (do.): XII, 4495.

Daityanibarhaṇa: XVII, 108.

Daityāsuranibarhaṇa: XII, 10119.

Dānavaçatru, Dānavaghna, Dānavāri, Dānavasūdana, q.v.

Devaçreshṭha, Devadeva, q.v.

Devādhipa ("the king of the gods"): V, 297; IX, †1092 (*vajreṇa D°coditena*).

Devaganeçvara, q.v.

Devapati ("the lord of the gods"): III, 2073 (*yathā*), †10264 (*jahi . . . Vṛtraṃ yathā D°r Mahendraḥ*), 12068 (*ajayad D°r Baliṃ Vairocaniṃ purā*); IV, 727 (*Vṛtraṃ D°r yathā*, sc. *jaghāna*); VII, 3475 (slew Vṛtra); XII, 360 (*Çakro D°r yathā*), 3796; XIII, 7717 (*yathā*).

Devarāj ("the king of the gods"): III, 3065 (*°ād iva Nandane*), 8272 (*iva*), 10383, 13224, 15027; V, 324, 547, 2487 (*muñcan D°ād açanīm iva*); VI, 4901 (*Vajrapāṇiḥ*); X, 148 (*api*); XII, 12717, ††13217; XIII, †32 (*Vṛtraṃ hatvā*), 4588 (*Sahasrākshaḥ*); XVIII, 135 (*I°*).

Devarāja (do.): I, †150, †197 (*°ena dattām divyāṃ çaktim*), 1448, 1450 (*Çatakratuḥ*), 1451, 1455, 2704 (*°samadyutiḥ*), 2746 (father of Arjuna), 2826 (*°pratimaṃ*), 2934, 3185 (*°samadyutiḥ*), †3567, 3888 (*°samadyutiḥ*), 3904 (*°samadyuteḥ*), 3979 (*°sadṛçaḥ*), 4001 (*°sama yudhi*), 4272 (*°samaprabhaṃ*), 4560 (*°parākramaḥ*), 4787, 5075, †7290, †7291, †7297, 8163, 8229, 8245, 8308, 8309; II, 280, 290, 305 (*Çatakratuṃ*), 1760, 1793; III, 1518, 1706, 1714 (*°ratham*), 1770 (*Çatakratuṃ*), 1880, 1971 (*°samadyutī*), 2117 (*°sya bhavanaṃ*), 2127, 2480 (*samadyutiḥ*), 2797 (*Mātalir ayaṃ D°sya sārathiḥ*), 8181 (at Jātismarahrada *D.* went to heaven after having performed 100 sacrifices), 8445 (read *yaṃ* instead of *'yaṃ*), 10346 (*°sutām iva*), 10369, 10397, †10658, 10718, 10719, 10827, 11920, 11922 (*Purandaraḥ*), 11923, 11925, 11927, 11928, 11929 (*Purandaraḥ*), 11937, 11941, 12005, 12024, 12030, 12046 (*Sahasrākshaṃ*), 12061, 12069, 12087, 12122 (*astraṃ . . . dayitaṃ D°sya*), 12149, 12174 (*vajraṃ . . . D°sya dayitaṃ bhīmam astraṃ*), 12189, 12264 (*°sya bhavanaṃ*), 12268, 12274, 12428 (*api*), 13214 (*Baka-Dālbhyau . . . sakhāyau D°sya*), 13219 (*Çatakratuḥ*), 15016, 16972, 16993 (*çaktir D°sya*, i.e. Amoghā), 17178; IV, 1432, 1766 (*vimānaṃ D°sya*), 1769 (*vimānan* (B. *°ne*) *D°sya*), 2074, 2080; V, 226, 246, 248, 261 (*I°*), 341, 362 (*°sya dayitāṃ*, sc. Çacī), 450, 475, 479, 500, 520, 547 (*Çatakratuḥ*), 551 (do.), †1814 (*yathā*), 3574 (*sahaputraḥ Çacīpatiḥ*), 3617 (*°sya purī varyā 'marāvatī*), 3665 (*Çakraṃ*), 3673, 3679, 4053; VI, 705 (*iva*), †2653 (*iva*), 3985 (*°niveçane*); VII, 1501 (*°opamaḥ*), 2669, 3951 (*yathā . . . D°camū*), 6171 (*°pratimaṃ*), †6296 (*devaçatrūn iva D°ḥ Kirīṭamālī*), 7809 (*iva*); VIII, 104 (*°sya . . . sakhā*, sc. Bhagadatta), 763, 1035 (*yathā Daityacamūṃ . . . D°o mamarda ha*), †1965; IX, 2430 (*Çatakratuḥ*), 2764; XI, 767; XII, 141, †613 (*Çakraṃ . . . Purandaraṃ*), 1102 (*°samadyutiṃ*), 1103, 1104 (*°samadyutiḥ*), 1117 (*°samadyutiṃ*), 1121 (*°sya māyayā*), 1405 (*°gṛhopamaṃ*), 1564 (*api*), 1866 (*°samīpataḥ*), 3622, 6435, 8124, 8128, 8143, 8219 (*Çatakratau*), 13769 (*°ālayaṃ*), 13939; XIII, 94 (*°a ivāparaḥ*, 276, 555 (*Çatakratuḥ*), 768 (Çiva disguised as Indra), 877 (*Kauçikaḥ*), 2284, 2288, 2322, 2819 (*°vat*), 5976 (*Çatakratuḥ*); XIV, 106, 121, 125, 168, 217, †220, †231, †235, †275, †276, 280, 286, 1514 (*iva*), 2422 (*api*), 2813 (*Sahasrākshaḥ*), 2814 (*sadṛço D°ena*), 2880 (*Purandaraḥ*); XVII, 103 (do.); XVIII, 39, 79 (*Çatakratuḥ*), 116 (*°ena Mahendreṇa*).

Devarājan (do.): I, 638; V, 365 (*I°*); VIII, †4546 (*astraṃ dayitaṃ D° jñaḥ*); XIV, 113, †232.

Deveça, q.v.

Devendra ("chief of the gods"): I, 1423, 1525, 4790, 4791 (father of Arjuna), 8263; II, 466 (*Purandaraḥ*), 484, 1919 (*Mahendraṃ iva*); III, 333, 1452 (*yathā*), 1776, 8437 (*Dadhīca iva D°ṃ*, sc. *rakshasva*), 10206, 10715, 10924, 11996, 12265, 13225, 13247, 14260, 14281, 14356; IV, 1265 (*iva*); V, 253, 276, 280, 336, 337, 494, 521, 548; VI, †745 (*°seneva*), 5793; VII, 4213 (*api*), 6853 (*Asurān iva D°ḥ*, sc. *jahi*), 7673 (*iva*); VIII, 268 (*°eṇa ivācalaḥ*, sc. *nihataḥ*), †3863 (*Jambhaṃ jighānsuṃ . . . D°m iva*); IX, 2439, 2442; XII, 1112, 2529 (*iva*), 3813, 4570, 8166, 8279, 8281, 8413, 10115, 10117, 10119, 10159, 10162, 10198, 13938 (*°sya niveçane*); XIII, 554, 577, 767 (Çiva in the shape of Indra), 818 (do.), 830 (do.), 2286, 2313, 2895 (*°tvaṃ*), 3158, 3188, 3190, 3913 (*Çacīpate*); XIV, 117, †225, †246, 1614, 1616, 2537 (*iva*); XVII, 107; XVIII, 110.

Goçabdātmaja, q.v.

Hari: VIII, †4700 (*Namuciṃ yathā H°ḥ*, sc. *vidhya*).

Hariçmaçru ("having a yellow beard"): XII, ††13205 (*°tāṃ*, origin of the name).

Harihaya ("having bay horses"): I, 2685 (*°opamaḥ*), 5402, 7101, 7351 (*yathendrāṇī H°e*), 8098 (*°opamaḥ*).

Harimat (do.): V, †1876 (*I°*); XIV, †286 (*Devarājaḥ*).

Harivāhana (do.): I, 1296, 8227; III, 1870, 12053; XII, 6743; XIII, 1889; XIV, 108.

Īçvara, q.v.

Jagadīçvara, q.v.

Kāçyapa, q.v.

Kauçika, q.v.

Kirītin, q.v.

Kuçikottama, q.v.

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Lokatrayeça ("the lord of the three worlds"): I, 811 (*Purandarāya*).

Lokeçvareçvara: XII, 1720.

Maghavat (rarely *Maghavan*): I, 2358, 2360, 3281, 6083 (Ghaṭotkaca was created by *M.*, that Karṇa might use his dart Amoghā in slaying him), †7302 (among those who procreated the five Indras as the Pāṇḍavas), 7503 (*api*), 8037 (*iva*); III, 1809 (*rakshitā caiva tridivaṃ M°ān iva*), 2118 (°*vā* (nom. from the stem Maghavan)), 2119, 2123, 2137, 10380, 10457, 10719, 11744 (*Dānavān M°ān iva*, sc. *nihatya*), 11833 (*sākshān M°tā sṛshṭaḥ . . . Dhanañjayaḥ*, i.e. Arjuna), 12010 (*Deveçaḥ*), 12072 (*jitavān Çambaraṃ yudhi*), 12075 (*pureva M°ān*, sc. *vijetā*), 12277, 12563 (°*ān iva Paulomyā sahitaḥ*), 13239, 14424 (anointed Skanda), 16510 (*Maghonaḥ*, from the stem Maghavan), 16957; IV, 1788 (*sṛshṭo M°tā vajraḥ prapatann iva parvate*), 1895; V, 271, 295, †822 (*rājyaṃ M°ān prāpa mukhyaṃ*), 5924 (°*ān iva Dānavaiḥ*, sc. *yotsyati*); VI, 1733 (*vyadarata . . . M°ān* (so B., C. has °*vā*, from the stem Maghavan) *iva Dānavān*), 3622 (*ajeyaṃ . . . M°tāpi ca*); VII, 219 (°*ān samabhikruddhaḥ sahasā Dānaveshv iva*, sc. *bāṇavarshaṃ sumahad asṛjat*), 321 (*varshāṇi M°ān iva*, sc. *visṛjan*), 3855 (*na çaktaṃ bhettuṃ . . . svayaṃ M°tāpi*), 5175 (°*antam ivāmarāḥ*, sc. *pṛshṭhato 'nuyayuḥ*), 7728 (*vyadhamat . . . senām Āsurīṃ M°ān iva*), 9557 (*na çakyas tāni M°ān bhettuṃ* (so B., C. has °*vā netuṃ*—from the stem Maghavan)); VIII, 2125 (*vyadhamat . . . senām Āsurīṃ M°ān iva*), 2242 (*jaghāna . . . senām Āsurīṃ M°ān iva*), 3793 (*hatvā . . . Çambaraṃ* (C. *S°*) *M°ān iva*), †4280 (*purā jighāṃsur M°eva* (from the stem Maghavan) *Jambhaṃ*), 4438 (°*vā*, from the stem Maghavan); IX, 355 (*jahi . . . M°ān iva Çambaraṃ*), 551 (*iva*), 828 (*vavarsha . . . varsheṇa M°ān iva*), 3297 (*vavarsha M°ān*); X, 132 (*sūdayishyāmi . . . M°ān iva Dānavān*), 534, 596 (*jahi . . . Çambaraṃ M°ān iva*), 599 (*Paulomīṃ M°ān iva*, sc. *uddhṛtavān kṛcchāt*); XI, 610 (*iva*); XII, 918 (*vavṛshe M°vā*, from the stem Maghavan), 920 (°*vā*, from the stem Maghavan), 1522 (*iva*), 5437 (*provāca M°vā* (from the stem Maghavan) *svayaṃ*), 8065, 8102, 8115, 8349, 8420 (*Lakshmīsahitaṃ*), 10152 (*Vṛtraṃ hatvā M°ān Dānavāriḥ*), 12035; XIII, 681 (disregarded the Vālakhilyas), 790 (Çiva in the shape of Indra), 803 (do.), 3154 (°*vā*, from the stem Maghavan), (3155) (do.), †4589 (do.), †4898 (do.), 7483 (*nāçakat tāni M°ā* (from the stem Maghavan) *bhettuṃ* (B. *jetuṃ*); XIV, †222, †225.

Mahendra ("the great Indra"): I, 434 (°*lokagamanaṃ*), 2274 (*Çacīva M°eṇa*, sc. *yuyuje*), 2355, 2358, 2857 (*pādapaiḥ . . . M°dhvajasannibhaiḥ*), 3072, 3397 (°*purasannibhaṃ*), 4345 (do.), 5481 (*abhidudrāva M°ṃ Çambaro yathā*), 6485 (°*sya vajraṃ*), †7078 (°*karmā*, sc. Arjuna), 7705 (how he got 1,000 eyes), 8094; II, 507 (°*sya . . . salokatāṃ*), 1005 (°*sya sakhā*, sc. Bhagadatta), 1919 (°*ṃ iva Devendraṃ divi saptarshayo yathā*, sc. *abhijagmuḥ*); III, 171 (*devāḥ . . . sa-M°āḥ*), 1441, 1508, 1651 (*api*), 1812 (°*-Varuṇopamaḥ*), †1816, 1839, 1848, 1910, 2139 (*lokapālā M°ādyāḥ*), 2170 (°*ṃ sarvadevānāṃ*), 8692 (°*pramukhān surān*), †8727, 8754 (*tridaçāḥ . . . sa-M°āḥ*), †10264 (*jahi . . . Vṛtraṃ yathā Devapatir M°ḥ*), 10312, 10452, †10656 (*pravaraḥ surāṇāṃ*), 11818 (father of Jishṇu, i.e. Arjuna), 11846, †11903 (°*vāhaṃ*), †11906 (°*vāhāt*), 12002 (°*ānucarāḥ*), 12133 (°*āstrapracoditāḥ*), 12195, 12691 (*prajāpatiḥ*), 14863 (°*a iva Vajrabhṛt*), †15640 (°*kalpān*), †15693 (°*opamavikramāṇāṃ*), 16570 (°*a iva Paulomyā . . . sameyivān*), 16672 (°*a iva vīraḥ*), 16924, 17139; IV, †298 (*sutaṃ M°sya*, i.e. Arjuna), 1518 (°*samatejasaṃ . . . Pārthaṃ*), 2304 (*Vishṇu-M°kalpau*), 2368 (*sutām iva M°sya*); V, 332, 353, 418, 499 (*Danavān hatvā*), 502, †512, †513, 518 (*Pākaçāsanaḥ*), 687 (°*kalpaṃ*, sc. Yudhishṭhira), 1900 (*devair M°pramukhaiḥ*), 1918, 2059 (°*a iva vajreṇa Dānavān*), 2198 (had asked Karṇa for his ear-rings for the sake of Çacī), 2378 (°*opendravikramaṃ*, sc. *Arjunaṃ*), †2419 (had given the dart Amoghā to Karṇa), 3158 (°*samavikramaḥ*, i.e. Arjuna), 3361 (°*sadanaprakhyāṃ . . . sabhāṃ*), 3528 (°*sadṛçīṃ*, sc. *pūjāṃ*); 3553 (*pravarshati*), 4562 (*Indro Vṛtravadhenaiva M°ḥ samapadyata*), 5190 (°*m iva cādityair abhiguptaṃ*), 5316 (*iva*), 5739 (*hanishyati . . . M°o Dānavān iva*), 5930 (*iva*); VI, 502 (°*sadṛçaḥ çaurye*, sc. Bhīshma), 620 (°*ketavaḥ çubhrā M°sadaneshv iva*), 682 (do.), 768 (°*ādīn divaukasaḥ*), †788 (°*pratimānakalpaṃ*), 2543 (°*samavīryeṇa*), 3348 (*yathā Devāsure yuddhe M°ḥ*), †3381 (*Daityeshu yadvat samare M°ḥ*), 3539 (°*samavikramāḥ*), †3778 (°*pratimaprabhāvaḥ*), 4442 (*jahi . . . M°a iva Dānavān*), 4602 (°*pratimaṃ Kārshṇiṃ*), 4828 (°*samavīryeṇa*), 4916 (*iva*), 5183 (*yathā Vṛtra-M°yoḥ*, sc. *yuddhaṃ*); VII, 92 (°*eṇaiva Mainākam asahyaṃ bhuvi pātitaṃ*), 346 (*Yama-Vaiçravaṇāditya-M°-Varuṇopamaṃ*, sc. *Uttamaujas*), 403 (°*bhavanād vīraḥ Pārijātam upānayat*, sc. Kṛshṇa), 492 (*iva*), 1998 (°*çatravaḥ . . . Hiraṇyapuravāsinaḥ*), 2475 (°*pratimaujasāṃ*), 3971 (*bāṇān M°āçanisannibhān*), 3973 (°*a iva Çambaraṃ*, sc. *abhyadravat*), 4973 (°*o Dānaveshv iva*), 5548 (*iva*), 5798 (*jayājayau M°sya loke dṛshṭau*), 6028 (°*ābhaḥ . . . Purūravāḥ*), †6151 (°*cāpapratimaṃ . . . Gāṇḍīvaṃ*), 6671 (°*āçaninisvanaḥ*); VIII, 143 (°*eṇa yathā Vṛtraḥ*, sc. *hataḥ*), 212 (*yathā*), 228 (*çatror api M°sya*), 240 (*vṛsho M°o deveshu*), 242 (*varo M°o devānāṃ*), 377 (*jahi . . . M°o Dānavān iva*), 726 (°*a iva Dānavān*, sc. *nijaghnivān*), †813 (°*vajra-*), 1057 (°*o Namuciṃ yathā*, sc. *trasayām āsa*), 1653 (*jahi . . . M°o Dānavān iva*), †1717 (°*ād api Vajrapāṇeḥ*), †1720 (°*-Vishṇupratimau*), †3238 (*varāstraṃ . . . M°sṛshṭaṃ*), †4214 (*çaraṃ . . . M°vajrāçanipātaduḥsahaṃ*), †4318 (°*vajraprahataḥ . . . yathā . . . gairikaparvataḥ*), †4501 (*samīyatur M°-Jambhāv iva*), †4530 (°*-Vṛtrāv iva samprajaghnatuḥ*), †4550 (°*çastrābhimukhān . . . ishusaṅghān*), †4551 (°*karmā*, i.e. Arjuna (?)), †4665 (°*vajraḥ çikharottamaṃ yathā*), †4787 (°*vajrānaladaṇḍasannibhaṃ*), †4798 (*çiro jahāra Vṛtrasya vajreṇa yathā M°ḥ*), †4950 (°*vāhapratimena, °vīryapratimānapaurushau*); IX, 209 (°*sadṛçaprabhaṃ*), 320 (*jahi . . . M°o Dānavaṃ iva*), †878 (°*vajrāçanitulyanihsvanaḥ*), †885 (*yathā M°o Namuciṃ*, sc. *vivyādha*), †915 (°*vāhapratimaḥ*), †1070 (°*vajrapratimaiḥ*), †1072 (*yathā M°sya gajaṃ*), 2538; X, 172 (*api*), †564 (*nihatya çatrūn sarvān*); XII, 438 (*Indro Vṛtravadhenaiva M°ḥ samapadyata*), 2093 (*Sahasrākshaḥ*), 2105, 2520 (*anuyāsyanti M°m iva devatāḥ*), 2526 (*iva*), 2931 (do.), †4195 (°*pratimaprabhāva*), 4568 (*Prāhrādena hṛtaṃ rājyaṃ M°sya*), 6187, 8069, 10018, 13769; XIII, 820 (*Brahmendra-M°-Vishṇusahitā devāḥ*, so C., but B. has *-Hutāça*, instead of *M°*), 887 (Çiva is identified with *M.*), 1340 (°*sya dayitaḥ*, sc. Vyāsa), 1934, 1939, 2137 (*tathā bhagasahasreṇa M°ḥ paricihnitaḥ | teshām eva prabhāvena Sahasranayano hy asau*), 2183 (°*teṣṃ*), 4596, 5768 (*yathā*), 7111 (°*guravaḥ sapta prāçīṃ vai diçam āçritāḥ*, sc. Yavakrīta, etc.), 7126 (°*samavikramaṃ*), 7381 (Kṛshṇa is identified with *M.*); XIV, †234, †249, †262 (*devaçreshṭhaṃ*), †263, 1830 (°*pratimāḥ*), 2169 (°*vajrapratimaiḥ . . . çaraiḥ*), 2251 (°*a iva Vajrabhṛt*), 2633 (°*anugatā devāḥ*), 2673 (*çuçubhe M°as tridaçair iva*); XV, 546 (°*sadane*), 547 (°*sadanaṃ*), 564 (°*sya salokatāṃ*), †663 (*Vishṇu-M°kalpau*); XVII, †83; XVIII, 72 (*iva*), 116 (*Devarājena*), 161 (*Pāṇḍur M°sadanaṃ yayau*), 175 (*bhavanāñ ca M°sya*).

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Marutpati ("lord of the Maruts"): I, 3121 (*yathā Çakro M°ḥ*), 6631 (*yathā Çacyā M°ḥ*, sc. *sahitaḥ*), 8474 (*saha devaiḥ*); II, 2110 (*Marudbhiḥ sahito, rājan, api sākshād M°ḥ*); IV, 2204 (*Marudgaṇaiḥ parivṛtaḥ sākshād api M°ḥ*); VIII, †3398 (*ahanishyat . . . M°r Vṛtram ivāttavajraḥ*); X, 473 (*api*); XII, 1798 (°*samāḥ*), ††13217 (*Indraṃ*).

Marutvat ("attended by the Maruts"): III, 12003; VIII, †3869 (*yathā M°ān Balabhedane purā*).

Mukuṭin ("wearing a diadem"): XIII, 2276.

Namucighna ("the slayer of Namuci"): I, 1286.

Namucihan (do.): I, 8231.

Pākaçāsana ("punisher of Pāka"): I, 7432 (*lokāṃs trīn jitavān*), 8277, 8279, 8329; III, 340 (*pravavarsha*), 1727, 1771 (*Deveçaṃ*), 9998 (*nāvarshat*), 10314, 10711, 10730, 12854 (*yathartuvarshī bhagavān na tathā P°ḥ*), 14251, 14259, 15017, 16932, 17190; V, 257, 414, 518 (*Mahendraḥ*), 2357 (*samayavarshīva gagane P°ḥ*), 5806 (friend of Bhagadatta); VII, 6459 (*jeshyāmahe . . . yathā . . . Dānavān P°ḥ*); IX, 2662, 2766, 2779, 2931; XII, 957 (*Surasattamaḥ*), 1198 (*Çatakratuḥ*), 1720 (*Lokeçvareçvaraḥ*, incarnate as Gādhi), 3386, 4576, 8149, 8300 (*Sahasrākshaḥ*), 8416, 10125; XIII, 271, 289, 2264 (*Vṛtrahā*), 2275, 2285, 2290, 2292, 7306; XIV, 116, 2394 (*vavṛshe*).

***Parjanya**: I, ††829, 2808 (*kālavarshī*), 4338 (*yathartuvarshī*), 4824 (one of the Ādityas, but Indra is already mentioned; is not to be read *jaghanyajaḥ*, as in v. 2523); II, 1205 (*nikāmavarshī*), 1624 (*iva*); III, 10012 (*pravarshet P°ḥ*), 10016 (do.), 13079 (*akālavarshī*), 13100 (*kālavarshī*), 13217, 13473 (C. has by error *Pary°*), 14192 (°*sahitaḥ . . . Agnir Vaiçvānaraḥ*), 14559; IV, 43 (*varshatāṃ varaḥ*), 931 (*samyagvarshī*), 1898 (°*a iva vṛshṭimān*), 2031 (*yathā varshati P°e*); V, 1131 (°*nāthāḥ paçavaḥ*), 2398 (*nikāmavarshī*), 2997 (*prāvarshat*); VI, 2804 (°*a iva vṛshṭimān*), 5659 (*abhyavarshat*); VII, 320 (*iva*), 2188 (*yasmai* — i.e. Suhotra — *vavarsha P°o hiraṇyaṃ*), 2190 (*kāmān varshati P°ḥ*), 3153 °*a iva vṛshṭimān*), 9595 (Çiva identified with *P.*, C. has by error *Pary°*); X, 709 (*nābhivarshati*); XII, 946 (*kālavarshī*), 1365 (°*m iva nāthamānā upāsate*), 3403 (*kālavarshī*), 3595 (*iva*); XIII, 55 (different from Indra?), 2013, 6257 (*avarshati P°e*), 6871 (*vavṛshe*); XIV, 2859 (*na ca varshati P°ḥ*), 2882 (*nikāmavarshī*).

Purandara ("destroyer of fortresses"): I, 441, 476, 811, 1287, 1445, 1518 (*Sahasrākshaḥ*), 1520, 2054 (°*niveçanaṃ*), 2055, 2127, 2128, 2215 (*iva*), 2915, 3280, 3992 (*yathā devaṃ P°ṃ*), 4007 (*purīṃ . . . P°puropamāṃ*), 4417 (°*m ivāparaṃ*), 4456 (*iva*), 5378 (*babhau yathā Dānavasaṃkshaye purā P°ḥ*), 7999 (°*gṛhopamaṃ*), 8067 (°*puropamaṃ*), 8307, 8467; II, 466 (*Devendraḥ*); III, 274 (*iva*), 988 (*iva*), 1471 (*devaṃ*), 1473, 1789 (°*niveçanaṃ*), 1792, 1879, 8693, †8713, 8721 (*Sahasrākshaḥ*), 8722 (*devaḥ*), 10291, 10381, 10403, 10891, 11922 (*Devarājaḥ*), 11925, 11929 (*Devarājaḥ*), 12072 (*yathā devaṃ P°ṃ*), 12188 (°*purāt*), 12267 (*Sahasrākshaḥ*), †12729 (*lokaṃ . . . P°sya*), 14179 (? name of a fire), 14244, 14248, 14582 (*devaḥ*), 14618, 16935, 16973, 16990 (*Deveçaṃ*), 17088 (*vibudhāḥ sarve P°mukhāḥ*); IV, 235; V, 184, 440 (*devaḥ*), 1993 (had been vanquished by Arjuna, all. to Khāṇḍavadahanaparvan), 2351 (*api sākshāt P°ḥ*), 3237 (°*gṛhopamaṃ*), 3667, 3669, 4179 (*api sākshāt P°ḥ*), 7024 (*jahi . . . yathā Vṛtraṃ P°ḥ*); VI, 3721 (*vadhakāṅkshī Vṛtrasyeva P°ḥ*), 4247 (°*samaḥ*, sc. Bhagadatta), 4265 (*iva*), 5138 (*avārayat . . . yathā Vṛtraṃ P°ḥ*); VII, 3436 (*api . . . Vajrahastaḥ P°ḥ*), 3814 (*jahy enaṃ . . . yathā Vṛtraṃ P°ḥ*), 3861, 5476 (*visṛjya . . . P°a iṣūṇāṃ*), 5545 (*ajayat . . . P°a ivāsuraṃ*), 6500 (*sākshād api P°ḥ*), 6633 (*Vṛtrahatyai yathā devāḥ parivavruḥ P°ṃ*), 6934 (*vicakhāna . . . P°a ivāçaniṃ*), 6974, 7089 (*pratyudyayau . . . yathā Vṛtraṃ P°ḥ*), 8971 (°*samaḥ*), 9288 (*api*), 9581; VIII, 293 (all. to Kuṇḍalāharaṇaparvan), †708 (*iva*), 1262 (°*samaṃ*), 1427, 1641 (*Vajrahastaṃ*), †1726 (*Vishṇu-P°opamaṃ*), 3061 (°*same*), †3592 (*jahi . . . P°o Vṛtram iva*), 4465 (°*dhanuḥprakhyā*), †4659, 4721 (*vyasṛjat . . . varshāṇīva P°ḥ*); IX, 1942 (*api*), 3488 (*sākshād api Vajrī P°ḥ*); XII, 912 (*Çakraṃ Devarājaṃ*), 1719 (*Sahasrākshaḥ*), 2204, 3386, 3799, 3804, 3829, †3846, 6440, 8087, 8113, 8164, 8185, 8188, 8233, 8260, 9527 (*Trilokeçaḥ*), 10052, ††13206 (all. to Sukanyopākhyāna); XIII, 788 (Çiva in the shape of Indra), 799 (do.), 1892, 1931, 1936, 2265, 2270, 2322, 2324, 2327, †2957 (*lokaṃ . . . P°sya*), 3162, 3169, 3179, 3193, 3911, 4541, †6044 (*lokān . . . P°sya*), 7218 (*çaptaç ca bhagavān Gautamena P°ḥ | Ahalyāṃ kāmayānaḥ*); XIV, 172 (*Brhaspati-P°au*), †250, †261, 1180 (*devatānāṃ*, sc. *rājā*), 1613 (*Vajrapāṇiḥ*), 2247 (*vavarsha . . . varshān iva P°ḥ*), 2822, 2880 (*Devarājaḥ*); XV, 545 (°*sya saṃsthānaṃ*); XVII, 76, 103 (*Devarājaḥ*); XVIII, 256 (°*pure*).

Puruhūta ("invoked by many"): I, †3592 (*purīṃ P°sya*), 4921 (father of Arjuna); II, 1419 (*iva*); III, 8414; VI, 2076 (*çāsanāt P°sya nirmito Viçvakarmaṇā*, sc. the standard of Arjuna); XII, 10193; XIII, 1050 (°*namaskṛta*, sc. Çiva), 1357 (°*m iveçvaraḥ*, sc. *abravīt*); XIV, †227, †277; XVI, †132.

Pūshānuja ("the younger brother of Pūshan"): VIII, 798 (only B., C. has by error *Pūshātmajaḥ*).

Pushkarekshaṇa ("lotus-eyed"): XIII, 3922.

Sahasradṛç ("thousand-eyed"): III, 670 (*yathā*), 1781, 13088 (*akālavarshī*); IX, 548 (*iva*); XIV, 2444 (do.).

Sahasrāksha (do): I, 1286, 1291, 1478 (*devaḥ*), 1518 (*Purandaraḥ*), 1529, 2470 (*Çatakratuḥ*), 6621 (*na vavarsha*), 6630 (*pravavarsha*), 8244; II, 70 (*Çacīpatiḥ*), 1527 (°*samaṃ*), 1625 (*iva*); III, 1506, 1509, 1777, 8721 (*Purandaraḥ*), 8770, 10011 (*na vavarsha*), 11899 (°*niveçane*), 11901 (*Çatakratuṃ*), 11922, 11932, 12046 (*Devarājaṃ*), 12052, 12267 (*Purandaraḥ*), 16440 (*Çacīpatiṃ*), 16991, 17295 (°*ād anavaraḥ*, sc. Arjuna); IV, 47 (°*sya veçmani*), 1651 (*devāt*); V, 4645 (°*samaḥ*); VI, 240; VII, 117 (*iva*), 2955 (do.), 5133 (do.), 6008 (°*samaṃ*); IX, 1436 (*pīḍayāṃ āsa . . . S°a ivāsurān*), 2820 (*devaḥ*), 3017; XII, 1718 (°*samaḥ*), 1719 (*Purandaraḥ*), 2093 (*Mahendraḥ*), 3447, 5333 (*na vavarsha*), 8186, 8300 (*Pākaçāsanaḥ*); XIII, 204 (°*samadyutiḥ*), 288, 2323, 3165, 3182, 3558, 3601, 3918, 3924, †4588 (*Devarāṭ*); XIV, 2813 (*Devarājaḥ*), 2825, 2857 (*na vavarsha*); XVII, 74.

Sahasralocana (do.): XII, †8421.

Sahasranayana (do): XII, 8339 (*Vajrī*), 13880 (°*opamaḥ*); XIII, 799 (Çiva in the shape of Indra), 2137 (how Indra got 1,000 eyes).

Sahasranetra (do.): I, 7706 (how Indra got 1,000 eyes); III, 954 (°*pratimaḥ*); IV, †238 (do.); VII, †4688 (°*pratimaprabhāvaṃ*); VIII, †4260 (*Vṛtraṃ nihatyeva S°ḥ*), †4789 (°*āçanitulyavīryaṃ*), †4817 (°*pratima-*); IX, 882 (°*pratimaprabhāvaḥ*); XIII, 6045 (°*sya . . . lokaṃ*); XVII, 81.

Sarvadānavasūdana: X, 156.

Sarvadeveça: I, 1285.

Sarvalokāmara: XIV, 749.

Suraçreshṭha, q.v.

Surādhipa ("the king of the gods"): III, 333, 8282, 11938, 12954 (*Çakraḥ*, Nārāyaṇa is identified with Indra);

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IX, 3028 (*Çakraḥ*); XII, 8093, †8330, 10121, 10122; XIII, 3898; XIV, 111.

Suragaṇeçvara ("the lord of the gaṇas of gods"): I, 2914 (*Çakraṃ*); III, 10731; V, 411 (*Çakraḥ*); VII, 6461 (do.).

Surāṇāṃ pati(ḥ) ("the lord of the gods"): VIII, 1485 (*Surāmbupretavittānāṃ patīn*, i.e. Indra, Varuṇa, Yama, and Kubera).

Surapati (do.): I, 4409 (all. to Kuṇḍalāharaṇaparvan), 8473; V, 3535 (*°eḥ sakhe*, i.e. Mātali), 3662 (*Vāsavaṃ*); VI, 3666 (*yathā S°ḥ krudhdhas trasayām āsa Dānavān*); VII, 3862; VIII, 1213 (*°samavikramaḥ*), 1428, 1741 (*°vīrya-sama-*): XVIII, 89 (*Çakraḥ*).

Surapuṅgava: III, 12018.

Surarāj ("the king of the gods"): VI, 2101 (*iva*); IX, 2733 (*Çakraḥ*).

Surarāja (do.): III, 10915, †11910 (*°tulyaṃ*), †12321 (*°kalpau*, sc. *Yamau*); VI, †3785 (*°kalpaḥ*); VII, †4699 (do.).

Surārihan: I, 6629 (*yathā*); V, 272.

Surarshabha, Surasattama, Sureça, Sureçvara, q.v.

Surendra ("chief of the gods"): I, 2934; III, 10012 *pravarshaṇe S°sya*), 10142; IV, †2123 (*°kalpaṃ*); VII, †7203; XII, 136 (all. to Kuṇḍalāharaṇaparvan), 4611, 8224 (*I°*), 13773; XIII, 731 (*Brahma-Vishṇu-S°āṇāṃ*, sc. *vapuḥ*), 2289, 2295, 3156, 3166, 4048 (*°dvirada*, i.e. Airāvata), 4210, 4215, †4899 (*°nāgaṃ*, i.e. Airāvata), †4901, 6005; XIV, †278, †280.

Surottama: I, 1290; XII, 3817, 3825.

Trailokyapati ("king of the three worlds"): XII, 8057.

Trailokyarāja (do.): V, 3682.

Tribhuvaneçvara (do.): IX, 2771 (*Çakraḥ*), 2790; XIII, 3885 (*Çakraḥ*).

Tridaçādhipa ("the king of the gods"): III, 331, 1510, 8726; V, †2419 (*Mahendraḥ*); VIII, †4612 (*°opamaṃ*); XII, 3844; XIII, 580, 2315, 3354 (a sentence of his is quoted).

Tridaçādhipati (do.): VIII, †4647; IX, 2767.

Tridaçeça, Tridaçeçvara (do.): q.v.

Tridaçendra (do.): V, 1041; IX, 2662; XII, 10165; XIII, 4181, 4541.

Tridiveçvara (do.): I, 1529; III, †11191; VI, 776 (?); IX, 2444.

Trilokarāja (do.): V, 3512.

Trilokeça (do.), q.v.

Vajrabhṛt ("carrying the thunderbolt"): I, 1151, 2133, 7457 (*api V°ā svayaṃ*), 8089; III, 837 (*api V°ā svayaṃ*), 10922, 14863 (*Mahendra iva V°t*), 15264 (*paçya . . . Aditiṃ V°d yathā*); IV, 1177 (*vitrāsayitvā . . . Dānavān iva V°t*), 1615 (*api V°tā guptaṃ*), 1777; V, 5431 (*iva*); VI, 535 (*nighnan . . . Dānavān iva V°t*), 811 (*api V°taḥ svayaṃ*), 2074 (*tathoktaḥ . . . Jishṇur V°teva ha*), 2884 (*api V°ā svayaṃ*), 5623 (*api*); VII, 476 (*svayaṃ*); VIII, 290 (do.), 4983 (*hato V°tā Vṛtraḥ*); IX, 1746 (*svayaṃ*); XIV, 2251 (*Mahendra iva V°t*).

Vajradhara (do.): I, 8167 (pl.); II, 118 (*kampayām āsa . . . yathāsurān Kālakeyān devo V°ḥ*); III, 1780, †10092 (*yathā Çaci V°sya*), 10293, 10884 (*api*), 11502 (*abhidudrāva Balir V°ṃ yathā*), 11905 (*Dhanañjayo V°prabhāvaḥ*, i.e. Arjuna), 14381, 16410; V, 630 (*api V°ḥ sākshāt*); VI, 672 (*yathā*), 3664 (*yathā V°ḥ paraṃ saṅgrāme Tārakāmaye*), 4960, 4985 (*api V°ḥ svayaṃ*); VII, 3603 (*yathā*), †4698 (*yathā purā V°ḥ . . . Balasya saṅkhye*), †5826 (*nadan yathā V°s tapānte*), 9051 (*°sya vināśaḥ*); VIII, †4081 (*yathā V°ḥ purā Baleḥ*), †4674 (*svayaṃ*); IX, 1071 (*yathā purā V°sya Daityāḥ*), 2821; XII, †8422; XIII, 6042 (*yathā purā Brahmapure . . . Çatakrator V°sya yajñe*); XV, 548 (*°opamaḥ*).

Vajradhārin (do.): VI, 4493 (*yathā*).

Vajradhṛk (do.): XII, 8096; XIII, 2276.

Vajrahasta (do.): III, †13297 (*Çacīpatiḥ*); V, †1814 (*yathā . . . Devarājasya*), †1876 (*I°*), †1877 (*Mahendrāt*); VI, 5027 (*samavartanta V°m ivāsurāḥ*); VII, 3436 (*api . . . V°ḥ Purandaraḥ*), 5091, 9038 (*nihate V°ena yathā Vṛtre*); VIII, 254 (*mohayitvā . . . V°a ivāsurān*), 562 (*vyadrāvayat . . . camūṃ V°a ivāsurīṃ*), 1641 (*Purandaraṃ*), 2358 (*nyahanat . . . senāṃ V°a ivasurīṃ*); XIII, 881 (Çiva in the shape of Indra).

Vajrapāṇi (do.): I, †2108 (*Çakraḥ sākshād V°r yathā*), 2823 (*°ṃ menire*), 5771 (*iva*), †7296, †7303; III, 10464 (*mishato V°naḥ*), 11942, †12329 (*sākshād api V°ḥ*), 13427 (*nihanyur . . . V°r ivāsurān*), 16605 (*nihato Vṛtraḥ . . . V°nā*), 16969; IV, 1167 (*jitvā . . . V°r ivāsurān*), 1551 (*iva*), 1981 (*saṅkālayishyāmi V°r ivāsurān*); VI, 701 (*vyūhaṃ . . . Vajrākhyaṃ vihitaṃ V°nā*), 2039, 3474 (*yathā Devāsure yuddhe V°r mahāsurān*), 3631 (*nyahanat . . . sainyaṃ V°r ivāsuraṃ*), 3828 (*ayodhayata . . . V°r ivāsurān*), 4901 (*Devarāt*), 5412 (*yathā Çakro V°r*); VII, 103 (*°er ivāsurāḥ*); VIII, 1689 (*°r ivāparaḥ*), †1717 (*Mahendrāt*); IX, †1337 (*jaghāna Daityān iva V°ḥ*); X, 141 (*api svayaṃ*), 157 (do.); XIII, 763 (Çiva in the shape of Indra); XIV, 1613 (*Purandaraḥ*), 1720, 1724.

Vajrāyudha (do.): V, 5384 (*api svayaṃ*); VI, 2772 (*iva*).

Vajrin (do.): I, 1428 (*I°*), †7176 (*iva*), †7287, 7569 (*iva*), 8202, 8241; II, 296 (*içānaṃ sarvalokasya*), †2164 (*yathā*), 2319; III, 8714 (*Balabhid*), 10453, 14250, 15176 (all. to Kuṇḍalāharaṇaparvan, v. Karṇa), 16608 (*°aḥ senāṃ*), 16986, 16987, 17421 (*Tridaçeçvaraḥ*); IV, 821 (*dravataḥ . . . V°ī Dānavān iva*), 1489 (*api*); V, 414, 2772 (*Balabhit svayaṃ*); VII, 2555 (*api*), 9592; VIII, 621 (*trailokyavijaye yadvad Daityānāṃ saha V°ṇā*, sc. *yuddhaṃ*), 653 (*°vajra-pramathitā yathaivādricayāḥ*), 657 (*nirbibheda . . . V°iva parvataṃ*), 716 (*trailyokyavijaye yādṛg Daityānāṃ saha V°ṇā*, sc. *yuddhaṃ*), 3053 (*°vajranihatāniva çikharāṇi*), 3284, 3375 (*saṅkhye Vṛtreṇa V°īva*); IX, 3488 (*sākshād api V°ī Purandaraḥ*); XII, 8122, 8223, 8238, 8339 (*Çambara-Pākahā*), 10157; XIII, 2276, 4904; XIV, †266, 1826.

Varada, q.v.

Vāsava: I, 1301 (*varshati*), 1482 (*vibudhāḥ . . . sa-V°āḥ*), 2710 (*niyogāt V°sya ha*), 2788 (do.), 3565, †3570, (*°tulyarūpaḥ*), 3702 (*iva*), 3932 (*°vikrama*), 4784, 4787, 5022 (*°opamaṃ*), 7779 (*Marudbhir iva V°ḥ*, sc. *vṛtaḥ*), 8228, 8301, 8305; II, 280 (*Devarājaṃ*), 914 (*Vṛtra-V°yor iva*, sc. *saṃyuge*), 950, 1529 (*°pratimaḥ*), 1880 (*Citrarathaḥ . . . V°anugaḥ*); III, 336, 568 (*Vṛtra-V°yor iva*, sc. *yuddhaṃ*), 681 (*Vṛtra-V°yoḥ . . . yathā*, sc. *yuddhaṃ*), 702 (*Bali-V°yor iva*, sc. *yuddhaṃ*), 1427 (*api devaiḥ sa-Vāsavaiḥ*), 1608 (*Vṛtra-V°yor iva*, sc. *yuddhaṃ*), 1777 (*daitya iva V°ḥ*), 1890, 1880, 8254 (*°opamā*), 8545 (*°sammitaṃ*), 9991 (*varshayām āsa V°ṃ*, sc. Ṛshyaçṛṅga), 10141, 10313, 10557, 11487 (*iva*), 11523 (*Marudbhir iva V°ḥ*, sc. *stuyamānaḥ*), 11682 (all. to Khāṇḍava-dahanaparvan), 11898, 12047, 13411 (*devāḥ sarve sa-V°āḥ*), 14249, 14252, 14255, 14355, 14375, 14460, 14782 (*Marudbhir iva V°aḥ*, sc. *vṛtaḥ*), 16444 (had been vanquished by Indrajit), 16997, 17197, 17198, 17199, †17215; IV, 356 (*Vṛtra-V°yor*

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iva, sc. *saṃyuge*), 1296 (°*pratimaḥ*), 1498 (*varshati*), 1553 (*yudhyāmahe . . . Dānavā iva V°ṃ*), 1674 (°*tulyavīryaḥ*), 1767 (*devāḥ . . . saha-V°āḥ*), 1868 (*Vṛtra-V°yor iva*, sc. *yuddhaṃ*), 1884 (*Bali-V°yor iva*, sc. *yuddhaṃ*), 1903 (*Vṛtra-V°yor iva*, sc. *sannipātaḥ*), 2046 (*Bali-V°yor iva*, sc. *yuddhaṃ*), 2073 (*devāḥ sa-V°āḥ*); V, 284 (*yuddhaṃ Vṛtra-V°yoḥ*), 308, 333, 412, 420, 530, 532, †659 (°*enāpi sākshāt*), 2012 (*iva*), 2171 (*api*), 2927 (*iva*), 3162 (do.), 3277 (*Marudbhir iva V°ḥ*), 3557 (*Daiteyā nivasanti sma V°ena hṛtaçriyaḥ*), 3644, 3646, 3651 (°*sya Çacīm iva*), 3662, 3675, 3680, 3682, 3688, 3826 (*devaiḥ sa-V°aiḥ*), 3967 (*reme . . . yathā Çacyāñ ca V°aḥ*), 4400 (*devair api sa-V°aiḥ*), 4940 (*Vasavo V°ṃ yathā*), 5115 *Vāsavīr V°samaḥ*, i.e. Arjuna), 5289 (*iva*), 5332 (*Marudbhir iva V°ḥ*, sc. *abhiguptaḥ*), 5807 (*Airāvatagato rājā devānām iva V°ḥ*), 7072 (*bhayād V°syāpi*); VI, 417, 434 (*varshati*), 508 (°*opamaḥ*), 1226 (*devānām asmi V°ḥ*, says Kṛshṇa), 1913 (*ayudhyetāṃ . . . yathā vā Vṛtra-V°au*), 2197 (*devair api sa-V°aiḥ*), 2503 (*do.*), 3367 (*nighnantaṃ . . . Dānavān iva V°ṃ*), 3538 (*devair api sa-V°aiḥ*), 3930 (*do.*), 4029 (*vyavatishṭhetāṃ yathā vai Vṛtra-V°au*), 4338 (*Vasavo V°ṃ yathā*, sc. *parivārya*), 4427 (*iva*), 4460 (*api*), 4541 (*savajra iva V°ḥ*), 4549 (*Mayaṃ jitveva V°ḥ*), 4580 (*yuddhaṃ Vṛtra-V°yor iva*), 5115 (*api*), 5220 (*devair api sa-V°aiḥ*), 5411 (*yathā Devāsure yuddhe Bali-V°yor abhūt*); VII, 158 (*iva*), 159 (*Marutām iva V°ḥ*), 189 (*devān sa-V°ān*), 215 (°*eneva Dānavāḥ*, sc. *vadhyamānāḥ*), 1222 (*iva*), 1236 (do.), 1337 (do.), 1739, 2276, 2298 (*dvitīya iva V°ḥ*), 2707 (*devāḥ sa-V°āḥ*), 2992 (*Mātalir V°m iva* (B. °*syeva*) *Vṛtraṃ hantuṃ prayāsyataḥ*), 3101 (*devāḥ sa-V°āḥ*), 3135 (*savajra iva V°ḥ*), 3389 (*varshati V°e*), 3650 (*devāḥ sa-V°āḥ*), 4131 (*Balaṃ hatveva V°ḥ*), 4351 (*iva*), 4649 (*Bali-V°yor iva*, sc. *samprahāraḥ*), 4728 (*hanishyāmi Dānavān iva V°ḥ*), 5463 (*devair api sa-V°aiḥ*), 6396 (*api*), 6560 (*devair api sa-V°aiḥ*), 6976 (*iva*), 7021 (*devair api sa-V°aiḥ*), 7022 (*çaktyā V°dattayā*, i.e. *Amoghā*), 7139 (only B., *devāḥ sa-V°āḥ*), 7197 (°*syeva saṃyuge*), 7485 (*yādṛçaṃ . . . Bali-V°yoḥ purā*, sc. *yuddhaṃ*), 7641 (*Bali-V°yor iva*, sc. *samāgamaḥ*), 7656 (*iva*), 7908 (°*āçaninirghoshaṃ . . . kārmukaṃ*), 7971 (*Marudbhir iva V°ṃ*, sc. *vṛtaṃ*), †8164 (*çaktyā . . . dattayā V°ena*), 8194, 8199 (°*ena . . . prāptā*, sc. *çaktiḥ*), 8283 (*iva*), 8295 (*devair api sa-V°aiḥ*), 8483 (*na . . . çaṃsire jetuṃ Dānavā V°ṃ yathā*), 8703 (*devair api sa-V°aiḥ*), 8899 (°*syeva nirjayaṃ*), 9051, 9558 (*devāḥ sa-V°āḥ*); VIII, 65 (*Vishṇu-V°yor iva*), 315 (*devair api sa-V°aiḥ*), 565 (*Vṛtra-V°yor iva*, sc. *samāgamaḥ*), 1316 (*devā api sa-V°āḥ*), †1737 (*Yama-Varuṇa-Kubera-V°ā vā*), 1998 (*savajrād vā'pi V°āt*), 2016 (*devatāḥ . . . sa-V°āḥ*), 2799 (*Dānavān iva V°aḥ*, sc. *pramamātha*), 3303 (*Açvināv iva V°ṃ*, sc. *abhyupagatau*), 3314 (*devair api sa-V°aiḥ*), †3389 (°*vikramaḥ*), 3625 (*devair api sa-V°aiḥ*), 3642 (°*opamaḥ*), 3675 (*Vṛtraḥ prāpyeva V°ṃ*), 4019 (°*āçanitulyasya*), 4431 (*Sūryasya . . . vivādo V°sya ca*), †4498 (*surāsurāḥ Çambara-V°āv iva*, sc. *parivārya*), †4831 (*Kubera-Vaivasvata-V°ānāṃ tulyaprabhāvāḥ*), †4951 (*samānayānāv iva Vishṇu-V°au*), †4961 (*sadasyahātāv iva Vishṇu-V°au*); IX, 358 (*jahi . . . V°o Namuciṃ yathā*), 594 (*savajraṃ iva V°ṃ*), 815 (*api*), †1071 (*Airāvaṇasthasya camūvimarde* (C. *camūr vi*°) *Daityāḥ purā V°syeva*), 1425 (*yādṛçaṃ samare pūrvaṃ Jambha-V°yoḥ*), 2433, 2434, 2436 (slew Namuci), 2531 (*devāḥ sarve sa-V°āḥ*), 2538, 2677 (*sarve devāḥ sa-V°āḥ*), 2746 (*devāḥ sarve sa-V°āḥ*), 2748 (*devāḥ sarve . . . sa-V°āḥ*), 2847 (*sarve devāḥ sa-V°āḥ*), 3105 (*sadṛçakarmāṇau Yama-V°yoḥ*), 3198 (*Vṛtra-V°yor iva*, sc. *yuddhaṃ*), 3212 (do.); X, 147 (*api*), 653 (*açobhetāṃ . . . abhitaḥ sthitau . . . Açvināv iva V°ṃ*); XI, 564 (°*yoshitaḥ*, only C.); XII, 39 (*api*), 1128 (°*ānumate*), 1831 (°*opamaḥ*), 1923 (*Brahmāṇam iva V°ḥ*, sc. *abhyājagāma*), 3458 (*vṛttaṃ . . . V°sya*), 3617, 3621, 3796 (*Devapatiḥ*), 3805, 5415 (*pravavarsha sa V°ḥ*), 6186, 6441, 7553 (°*ṃ sarvadevānām adhyaksham akarot prabhuḥ*, i.e. Kṛshṇa), 8059 (°*sya ca saṃvādaṃ Baleḥ*), 8060, 8068, 8083, 8116, 8129, 8142, 8149, 8151, 8155, 8162, 8218 (*Bali-V°saṃvādaṃ*), 8258, 8282, 8286, †8332, 8418 (*Vṛtrahantā*), †8424 (*vavarsha*), 10124, 10130, 10136, 10200, 10201, 10209, 10809 (*abhishicya rājye tu devānāṃ V°ṃ | saptarshayaḥ*), 12175, 12614 (*vavarsha*); XIII, 97 (*pravarshati*), 173, 264 (°*sya ca saṃvādaṃ çukasya ca*), 273, 328 (*dvitīya iva V°ḥ*), 571, 577, [1177 (= Çiva, 1000 names [2])], 1517 (*devāḥ sa-V°āḥ*), 1805 (*devaiḥ sa-V°aiḥ*), 1919, 1938, 2089 (*iva*), 2112 (do.), 2330, 3164, 3195, 3559, 3895, 3899, 3901, 3919, 3920, 4201, 4539, 4808 (*abhishiktaḥ . . . devarājye*), 4845 (*Gautamasya munes tāta saṃvādaṃ V°sya ca*), 5214 (*yajñaṃ . . . V°priyaṃ*), 5936, 5969, 5981, 6093 (*açvamedhacaturbhāgaṃ phalaṃ sṛjati*), 6155 (*Çacīpatiṃ*), 6351 (*Viçvedevāḥ sa-V°āḥ*), 7284, 7285, 7319 (*sarve devāḥ sa-V°āḥ*); XIV, 98 (*Indratvaṃ prāpya*), 105 (°*tulyaḥ*), 106 (*api*), 161, 165, 169, †243, †258, †263, †264, †270 (*varshatu*), 1541 (*vavarsha*), 1619, 1768 (*kṛtvā nasukaraṃ karma Dānaveshv iva V°ḥ*), 1780 (*iva*), 2384 (*devaiḥ sa-V°aiḥ*), 2862 (*na varshishyati*), 2863 (do.), 2864 (do.); XV, 478 (°*opamaḥ*), 480 (do.); XVI, †129.

Vibudhaçreshṭha ("best of the gods"): XIII, 3159.

Vibudhādhipa ("the king of the gods"): III, 12018; IX, 2780; XII, 8146.

Vibudhādhipati (do.): I, 5532 (*nītiṃ V°eḥ*); III, 11948.

Vibudheçvara (do.): III, 11899; XII, 1200.

Viçvabhuj ("all-enjoying"): VI, 776 (*Tridaçeçvaraḥ*).

Vṛshākapi ("man-ape"): XII, 8331.

Vṛtraçatru ("the enemy of Vṛtra"): III, 1778; V, †2230 (*I*°).

Vṛtrahan ("the slayer of Vṛtra"): I, †2104 (°*aḥ kratuṃ yathā*), 4163 (*vikramaṃ V°ā jahyāt*), 8227; III, 596 (*api*), 1349 (*Marudbhir iva V°ā*, sc. *parivṛtaḥ*), 1512, 1781, 8271 (*yathā*), 11807 (*samprāptas tridive rājyaṃ V°ā Vasubhiḥ saha*), 15093 (*Maruto V°ā yathā*, sc. *pālaya*); V, 2399 (*Marudbhiḥ saha*); VI, 2753 (°*ā Dānaveshv iva*), 3193 (*avadhīt . . . senām Āsurīm iva V°ā*), 3903 (*vivyādha . . . Namuciṃ V°ā yathā*); VII, 4646 (*hitvā V°evāsurīṃ camūṃ*), 8942 (*api*); VIII, 4363 (*jahi . . . Namuciṃ V°ā yathā*); IX, 655 (*hatavikrānto Jambho V°nā yathā*); XII, 10157; XIII, 2264 (*Pākaçāsanaḥ*), 3157, †4552 (*Çatakratuṃ*), †4897 (do.).

Vṛtrahantṛ (do.): III, †12316 (*bhavanād V°uḥ*); XII, 8418 (*Vāsavaḥ*).

Vṛtranis(h)ūdana (do.): I, 2350; III, 1884 (*Çakraḥ*); V, 431 (*Çakraṃ*), 546 (*Çakraḥ*); VI, †2588 (*cakāra sāhāyyaṃ . . . Vishṇur yathā V°sya*).

Indra, pl. (°*āḥ*). § 11 (Parvasaṅgr.): I, **2**, 392 (*pañcendrāṇāṃ upākhyānaṃ*, i.e. Pañcendropākhyāna). — § 238 (Pañcendrop.): I, **197**, (†7302) (*pūrvendrāḥ*), †7310 (five incarnate as the Pāṇḍavas), †7316 (*pūrvendrān*). — § 671*b* (Bali-Vāsavasaṃv.): XII, **223**, 8142 (*bahūnīndrasahasrāṇi samatītāni*), 8146 (°*sahasreshu*).—§ 673*b* (do.): XII, **227**, 8251 (*çataiḥ*), 8253 (*bahūnīndrasahasrāṇi daivatānāṃ yuge yuge*) — § 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, †7370.

Indra [2] = Skanda: III, 14643.

Indra [3] = Sūrya: III, 148.

Indra [4] = Çiva (1000 names [1]).

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Indrābha, son of the elder Dhṛtarāshṭra. § 154 (Pūruvaṃç.): I, **94,** 3748 (seventh son of Dhṛtarāshṭra).

Indradamana, a prince, a descendant of Atri. § 677 (Mokshadh.): XII, **235,** 8592 (*Átreyaḥ,* attained to infinite worlds by giving wealth). Cf. Átreya.

[Indradarçana(ṃ)] ("seeing Indra," cf. Arjunābhigamanap.). § 330: After some time *Yudhishṭhira* taught *Arjuna* in private the [Pratismṛti] science (*upanishad,* i.e. *rahasyavidyā,* Nīl.; *bráhman*) that would reveal the whole universe to him, and told him to practise severe austerities; *Bhīshma,* etc. (*a*), know the fourfold (*catushpāda*) *Dhanurveda,* the *Brāhma* weapon, etc.; all celestial weapons are in the possession of *Indra,* imparted to him by the celestials from fear of *Vṛtra.* Then *Arjuna* took up the *Gāṇḍíva,* etc., blessed by brahmans, *Siddhas,* and invisible spirits (*bhūtāni*), and by *Kṛshṇā* (she said: "Let no one amongst us be ever again born in the order of *kshatriyas,* but as brahmans; it is my great grief that in the assembly *Duryodhana* called me a 'cow' (i.e. 'to be enjoyed by many men,' Nīl.); but the grief of parting with thee is far greater"), who wished him success from *Dhātṛ, Vidhātṛ, Hrī, Çrī, Kīrti, Dhṛti, Pushṭi, Umā, Lakshmī, Sarasvatī,* the *Vasus, Rudras, Ādityas,* the hosts (*gaṇān*) of the *Maruts,* the *Viçvedevas,* and the *Sādhyas,* and wished him safety from the spirits (*bhūtebhyaḥ*) of the sky, earth, and heaven, and all other enemies; and having walked round (*pradakshiṇaṃ kṛtvā*) his brothers and *Dhaumya,* he set out towards the north. All creatures left the path of *Arjuna,* who was urged by the desire of beholding *Indra* (? *yuktasyaindreṇa yogena*). He passed over many mountains, and reached *Himavat* in one day by means of his *yoga*; then he passed over *Gandhamādana,* etc., and reached *Indrakīla,* walking night and day untiringly. Here he was addressed by a voice in the skies, and beheld *Indra* in the guise of a brahman, who told him to throw away his bow as of no use there, as this was the abode only of peaceful brahmans, and advised him to wish for heavenly bliss (*lokāḥ*); but *Arjuna* only asked for the celestial weapons, which *Indra* said he should obtain when he had seen *Çiva* (*Tryaksha, Çūladhara, Bhūteça, Parameshṭhin*). Then *Indra* disappeared, and *Arjuna* remained, devoted to *yoga* (III, **37**).

Indradyumna[1], a rājarshi. § 267 (Yamasabhāv.): II, **8,** 332 (in the palace of Yama).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12,** 491 (the same?, had been slain by Kṛshṇa).—§ 468 (Indradyumnop.): III, **199,** ††13332 (*rājarshiḥ*), ††13336, ††13337, ††13338, ††13339, ††13342, ††13348 (having fallen from heaven, *I.* regained it).—§ 469 (Mārkaṇḍeyas.): III, **200,** 13349 (all. to § 468).—§ 474 (do.): III, **201,** 13482 (do.).

Indradyumna[2], a brahman. § 324 (Dvaitavanapr.): III, **26***a,* 985 (among the brahmans who worshipped Yudhishṭhira).

Indradyumna[3], a lake. § 468 (Indradyumnop.): III, **199,** ††13337 (*°ṃ nāma saraḥ,* there king Indradyumna had performed sacrifices, and the lake had been excavated by the cows, which were given away to the brahmans). Cf. next.

Indradyumnasaras, a lake. § 184 (Pāṇḍu): I, **119,** 4639 (in the north, visited by Pāṇḍu). Cf. the prec.

[Indradyumnopākhyāna(ṃ)] ("history of Indradyumna"). § 468 (Mārk.): The *Pāṇḍavas* asked *Mārkaṇḍeya* "Is there anybody that is older than thou?" He related: "The *rājarshi Indradyumna,* who had fallen from heaven, complained that his fame must have passed away, and asked me if I recognized him; as I did not, he became a horse and carried me to the *Himavat* to the owl *Prāvārakarṇa,* who was older than I; the owl we took to the lake *Indradyumna* to the crane *Nāḍījaṅgha,* who was older than the owl; the crane indicated us the tortoise *Akūpāra* in the same lake. *Akūpāra* knew *Indradyumna,* and said that *Indradyumna* had planted the *yūpa* 1,000 times, and that this lake had been excavated by the feet of the cows given away by him to the brahmans. Then a chariot came from heaven, and a celestial voice called *Indradyumna* back to heaven (vv. 13343–5, three *çlokas* are cited; v. 13343: 'The report of a virtuous deed reaches heaven and earth; as long as that report is heard, so long is the doer said to be in heaven'). He first brought me and the owl to our respective places, and then went away in that chariot." The *Pāṇḍavas* praised *Mārkaṇḍeya* for having caused *Indradyumna* to regain his sphere; he said that *Kṛshṇa* also had raised the *rājarshi Nṛga* from hell and caused him to regain heaven (III, **199**).

Indrajāla, a celestial weapon. § 512 (Ghoshayātrāp.): III, **245,** 14995 (*Sthūlā* (B. °ṇā-) *karṇendrajālañ ca,* employed by Arjuna).—§ 571 (Ulūkadūtāgamanap.): V, **160,** 5461 (?, "conjuror's tricks," PCR.), 5525 (?, do.); **161,** 5570 (?, do.).—§ 580 (Bhīshmavadhap.): VI, **59**[13], 2633 (*nihatendrajālāḥ*). — § 608 (Karṇap.): VIII, **60***aaa,* 2998 (*Sthūṇākarṇendrajālena*); **64,** 3238. — § 785 (Anugītāp.): XIV, **77,** 2251 (*°pratimaṃ bāṇajālaṃ*). Cf. Aindra.

[Indrajidvadha(ḥ)] ("the slaughter of Indrajit"). § 541: Indrajit tied Rāma and Lakshmaṇa in a network of those arrows of his which he had obtained as boons. Sugrīva and the monkeys Susheṇa, etc. (*a*), surrounded them. Vibhīshaṇa came and roused them with the Prajñāstra; Sugrīva extracted the arrows and applied the medicine *viçalyā*; from the mountain Çveta a Guhyaka of Kubera's brought water, by rubbing one's eyes with which all invisible creatures became visible. Rāma, Lakshmaṇa, Sugrīva, etc. (*β*), rubbed their eyes. Having informed Rāvaṇa, Indrajit returned without having completed his daily sacrifice; receiving a hint from Vibhīshaṇa, Lakshmaṇa killed Indrajit. Rāvaṇa would kill Sītā, but was dissuaded by Avindhya (III, **289**).

[Indrajidyuddha(ṃ)] ("the encounter with Indrajit"). § 540: Rāvaṇa sent Indrajit (who had vanquished Indra and received celestial weapons as boons) to fight Rāma, Lakshmaṇa, and Sugrīva. He first fought with Lakshmaṇa, then with Aṅgada, then he became invisible, but continued to fight (III, **288**).

Indrajit, a Rākshasa, son of Rāvaṇa. § 537 (Rāma-Rāvaṇayuddha): III, **285***β,* 16371 (fought with Lakshmaṇa), 16376.—§ 540 (Indrajidyuddha): III, **288,** 16439 (son of Rāvaṇa, had formerly vanquished Indra), 16452 (fought with Lakshmaṇa and Aṅgada), 16455, 16456.—§ 541 (Indrajidvadha): III, **289,** 16466, 16479, 16483 (is slain by Lakshmaṇa). Cf. Rāvaṇātmaja, Rāvaṇi.

Indrakarman = Vishṇu (1000 names).

Indrakīla, a mountain. § 269 (Vaiçravaṇasabhāv.): II, **10,** 413 (among the mountains present in the palace of Kubera).—§ 330 (Indradarçana): III, **37,** 1497 (on his way to Indra's world Arjuna passed Himavat and Gandhamādana and then came to *I.*).—§ 331 (Kairātap.): III, **39,** 1562 (*°samaprabhaḥ*).

Indraloka ("the world of Indra"). § 238 (Pañcendrop.): I, **197,** †7301 (*āgantāraḥ punar eva °ṃ,* sc. the five Indras).—§ 246 (Sundopasundop.): I, **210,** 7658 (conquered by Sunda and Upasunda).—§ 345 (Nalopākhyānap.): III, **54,** 2116 (on their wanderings Nārada and Parvata came to *I.*).—§ 512

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(Ghoshayātrāp.): III, **239**, 14832 (*ushito hi mahābāhur I°e Dhanañjayaḥ*).—§ 585*b* (Irāvat): VI, **90**, 3981 (Arjuna dwelt for some time in *I.*).—§ 608 (Karṇap.): VIII, **79**, †4054 (in *I.* Arjuna slew the Daityas, etc., all. to Nivātakavacayuddhaparvan).—§ 641 (Rājadh.): XII, **77**, 2916 (*prāpnoti °tāṃ*).—§ 677 (Mokshadh.): XII, **244**, 8871 (*atithis tv I°sya*, sc. *prabhuḥ*).—§ 746 (Ānuçāsanik.): XIII, **79***κ*, 3768.—[§ 757*k* (Hastikūṭa): Gautama said: "Next [to Varuṇaloka] are Indra's regions (*lokāḥ*), free from passion and sorrow, difficult of access, and coveted by men." Dhṛtarāshṭra said: "He who lives for 100 years, who is a hero, who studies the Vedas and performs sacrifices with devotion, goes to Çakraloka": XII, **102**, †4880 (*Indrasya lokāḥ*), †4881 (*Çakralokaṃ*).]—§ 759 (Ānuçāsanik.): XIII, **107**, 5219, 5238 (*Marutāṃ lokaṃ*). Cf. Çakraloka.

Indralokābhigamana ("Arjuna's journey to the world of Indra"). § 10 (Parvasaṅgr.): I, **2**, 321 (*parva*, i.e. Indralokābhigamanaparvan).

[Indralokābhigamanaparvan] ("the section relating to Arjuna's journey to the world of Indra," the 34th of the minor parvans of Mhbhr.). § 335: After the *Lokapālas* had gone away, *Arjuna* began to think of the chariot of *Indra*, which, guided by *Mātali*, came down full of swords, missiles, maces, thunderbolts, etc. (description), and great *Nāgas* with fiery mouths, and drawn by 10,000 horses of golden hue, and with the flagstaff *Vaijayanta* (described). *Mātali*, descending, invited him to ascend the chariot, as *Indra* waited to behold him, surrounded by gods, *ṛshis*, *Gandharvas*, and *Apsarases*. As that chariot cannot be obtained even by hundreds of *rājasūyas* and horse-sacrifices, and as even gods and *Dānavas* are not competent to ride in it, and as he that has no ascetic merit is not competent even to see or touch it, *Arjuna* first let *Mātali* ascend it and control the horses. Then he purified himself in the *Gaṅgā*, repeated his prayers (*japyaṃ*), gratified the *Pitṛs*, and bade farewell to the *Mandara* mountain (*b*). Then he ascended, in the chariot, through the sky and beheld thousands of *vimānas* of extraordinary beauty; there was no sun or moon or fire, but they blazed in light of their own, generated by virtue and ascetic merit; and the stars, which from earth look small in consequence of their distance, but are very large, were seen by him in their places; and *rājarshis* who had attained *siddhi* (*siddhāḥ*), and heroes fallen in battle, and those that had obtained heaven by *tapas*; and *Gandharvas*, and *Guhyakas*, and *ṛshis*, and *Apsarases*. *Mātali* explained to him that the stars were virtuous persons (*sukṛtinaḥ*) stationed in their respective places (*dhishṇyeshu*). At the gates he beheld *Airāvata* with four tusks equal to *Kailāsa*. Continuing along the path of the *Siddhas*, he passed through the regions (*lokān*) of [virtuous] kings, and thus passing through *Svargaloka* he beheld *Amarāvatī* (*b*), the city of *Indra* (III, **42**).—§ 336: When *Arjuna* had entered the city, praised by *Apsarases*, *Gandharvas*, *Siddhas*, great *ṛshis*, and gods, he, at the request of *Indra*, went to the large starry way (*nakshatramārga*) named *Suravīthī*, where he met with the *Sādhyas*, *Viçvas*, *Maruts*, *Açvins*, *Ādityas*, *Vasus*, *Rudras*, *Brahmarshis*, *Rājarshis* with *Dilīpa* at their head, *Tumburu*, *Nārada*, *Hahā*, and *Hūhū*. Then he beheld *Indra*, eulogized by *Gandharvas* headed by *Viçvāvasu*, etc., and was seated on *Indra's* own seat; and *Gandharvas*, headed by *Tumburu*, sang to them, and thousands of *Apsarases* (enumeration of seventeen) (*a*) danced there (III, **43**).—§ 337: The gods and *Gandharvas* offered him *arghya*, etc., and caused him to enter the palace of *Indra*. There he received *Indra's* weapons, the thunderbolt (*vajra*) and lightning (*açanīḥ*). At the request of *Indra* he dwelt there for five years, and learned the dance and music of the *Gandharvas* from *Citrasena*, whom *Indra* gave him as a friend, but he was longing for his brothers and *Kuntī* and thirsting for revenge (III, **44**).—§ 338: In the beginning, seeing that the eyes of *Arjuna* were fixed upon *Urvaçī*, *Indra* despatched *Citrasena* to *Urvaçī*, who gladly consented to choose *Arjuna* (*b*) for her lover (III, **45**). *Urvaçī* related to *Arjuna* that as he had looked on her only in a solemn assembly of celestials held on account of his coming, where the *Rudras*, *Ādityas*, *Açvins*, *Vasus*, *Maharshis*, *Rājarshis*, *Siddhas*, *Cāraṇas*, *Yakshas*, and *Mahoragas* (i.e. great serpents) were present, and the *Gandharvas* played the *vīṇās*, and the *Apsarases* danced, *Indra* had caused *Citrasena* to send her to him, and that she was herself in love with him. *Arjuna* declared that he regarded her as the wife of his *guru*, and that he had been gazing at her because she was the mother of the *Paurava* race. She replied that the sons and grandsons of *Pūru's* race, that had come thither in consequence of ascetic merit, did all sport with the *Apsarases* without incurring any sin. But *Arjuna* swore that he regarded her as his mother. She then cursed him, saying that he should have to pass his time among females as a dancer and destitute of manhood, and then went away. *Indra* told him that this would come to pass in the thirteenth year of their exile, when they would live unknown to all, but having passed one year thus he would regain his manhood. The desire of the man that listens to this history of *Arjuna* never runs after lustful ends, etc. (III, **46**).—§ 339: One day the *brahmarshi Lomaça* in the course of his wanderings went to the abode of *Indra*. As *Lomaça* within himself wondered how *Arjuna*, being a *kshatriya*, had attained the seat of *Çakra*, who was worshipped by the gods themselves, *Çakra*, knowing his thoughts, explained to him who *Arjuna* (*b*) really was; that moreover the *Asuras*, the sons of *Danu*, named the *Nivātakavacas*, who dwell in *Pātāla*, proud of a boon they had acquired, were planning the destruction of the gods, and could not be slain by others than either *Kṛshṇa* (*c*) or *Arjuna*; but *Madhusūdana* (i.e. Kṛshṇa) should not be urged when the task was insignificant, lest his energy should consume the whole universe; therefore *Arjuna* should slay them. At the request of *Indra*, seconded by *Arjuna*, *Lomaça* went to the *Kāmyaka* wood to *Yudhishṭhira* in order to bring him news about *Arjuna* and recommend him to visit the *tīrthas*, and follow him and protect him from the *Rākshasas* (*d*) (III, **47**).—§ 340: As *Dhṛtarāshṭra* learnt from *Dvaipāyana* of *Arjuna's* arrival and stay at *Indra's* abode, he expressed his anxiety to *Sañjaya* (III, **48**). Conversation of *Sañjaya* and *Dhṛtarāshṭra* about *Arjuna's* encounter with *Çiva* in the guise of a *Kirāta*, etc. (III, **49**).—§ 341: During the five years of *Arjuna's* absence the *Pāṇḍavas* fed themselves and 10,000 *snātaka* brahmans, some with and some without fire, by killing deer, *Yudhishṭhira* going towards the east, *Bhīma* towards the south, and the twins towards the west and north (III, **50**).—§ 342: Having heard of the way of life of the *Pāṇḍavas*, *Dhṛtarāshṭra* expressed his anxiety before *Sañjaya*, fearing *Bhīma* with his iron (*çaikya*) mace, etc. *Sañjaya* commemorated how *Kṛshṇa*, *Dhṛshṭadyumna*, *Virāṭa*, *Dhṛshṭaketu*, and the *Kaikeyas* had visited the *Pāṇḍavas* in the *Kāmyaka* wood, whose conversations *Sañjaya* had learnt through spies and formerly told *Dhṛtarāshṭra*. *Sañjaya* further related that *Kṛshṇa* had consented to become the

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charioteer of *Arjuna* (enumeration of kings seen by *Kṛshṇa* at the *rājasūya*) and to assist the *Pāṇḍavas* in the battle, together with *Rāma*, *Akrūra*, *Gada*, *Çāmba*, *Pradyumna*, *Āhuka*, *Dhṛshṭadyumna*, and the son of *Çiçupāla*, and *Yuyudhāna*, and the *Kaikeya* and *Pāñcāla* princes and the *Matsya* king, and *Kṛshṇa* had declared that *Yudhishṭhira* should, along with his brothers living at *Hāstinapura*, rule the earth (III, **51**).

Indramālā ("the garland of Indra"). § 73 (Vasu Uparicara): I, **63**, 2349 (given by Indra to Vasu as his emblem).

Indramārga, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7052 (only C., B. has *Rudramārga*).—§ 733*c* (Pushkara): XIII, **25**, 1696.—§ 733*g* (Saptagaṅga): XIII, **25**, 1703.

[Indra-Mataṅga-saṃvāda(ḥ)] ("the conversation between Indra and Mataṅga"). § 735*b* (Ānuçāsanik.): *Bhīshma* said: Once a brahman obtained a son named *Mataṅga*, who, though procreated by a person of a different order, had, however, the rites of infancy and youth performed according to the ordinances laid down for brahmans. His father, desiring to perform a sacrifice, ordered him to collect the articles, and he set out riding in a car drawn by a young ass, that bore away the car to its mother; *Mataṅga* repeatedly struck the animal with his goad on its nose; but the old she-ass consoled it, saying, "A *Cāṇḍāla* it is that is driving thee; there is no severity in a brahman." Asked by *Mataṅga*, the she-ass revealed to him that his father was a *Çūdra* following the profession of a barber, who begat him upon a brahman woman excited with desire; "thou art, therefore, a *Cāṇḍāla* by birth." *Mataṅga* returned home, told his father what he had heard, retired to the forest, and began to undergo the austerest penances in order to acquire the status of a brahman, so that he scorched the very deities. *Indra* came and offered him boons, but the status of a brahman, he said, could not be won by penances (XIII, **27**). *Mataṅga* then stood for 100 years on one foot. *Indra* came once more and said: "From the order of brute life one attains to the state of humanity; if born as a human being, one is sure to take birth as a *Pukkaça* or a *Cāṇḍāla*; after 1,000 years one attains to the status of a *Çūdra*; then after 30,000 years that of a *Vaiçya*; after a period that is sixty times longer, that of a *kshatriya*; after a period that is sixty times longer than this, to that of a fallen *brahman*; after a period 200 times as long, to that of a brahman living by the profession of arms; after a period 300 times as long, to that of a brahman reciting the *Gāyatrī* and sacred *mantras*; after a period 400 times as long, to that of a brahman conversant with the entire *Vedas* and the scriptures" (XIII, **28**). *Mataṅga* then practised austerer penances, standing on one foot for 1,000 years in *yoga*-meditation. *Indra* once more came and said the same. *Mataṅga* then repaired to *Gayā*, and there passed 300 years on one foot in *yoga*, and was reduced to only skin and bones, and dropped down on the ground from sheer exhaustion. *Indra* came quickly; now *Mataṅga* accepted the boons that he should be celebrated as *chandodeva*, and obtain the worship of all women, and his fame should become unrivalled in the three worlds (XII, **29**).

Indrāṇī = Çacī, q.v.

Indrānuja = Kṛshṇa (Vishṇu), q.v.

Indraparvata, a mountain. § 280 (Bhīmasena): II, **30**, 1089 (near *I.* Bhīmasena vanquished seven Kirāta kings).

Indraprabhava ("son of Indra") = Arjuna: III, 14745.

Indraprastha, the capital of the Pāṇḍavas. § 4 (Anukram.): I, **1**, †149.—§ 244 (Rājyalābhap.): I, **207**, 7580 (*Tripishṭapasaṅkāçaṃ*, description).—§ 245 (do.): I, **208**, 7596.—§ 252 (Subhadrāharaṇap.): I, **219**, 7930.—§ 253 (Haraṇāharaṇap.): I, **221**, 7987.—§ 254 (Khāṇḍavadahanap.): I, **222**, 8050.—§ 272 (Rājasūyārambhap.): II, **13**, 554, 555.—§ 277 (Jarāsandhavadhap.): II, **24**, 968.—§ 285 (Nakula): II, **32**, 1201.—§ 301 (Dyūtap.): II, **73**, 2451 (*purottamaṃ*).—§ 342 (Indralokābhigamanap.): III, **51**, 1987.—§ 510 (Draupadī-Satyabhāmasaṃv.): III, **233**, 14698 (°*nivāsinaḥ*).—§ 512 (Ghoshayātrāp.): III, **237**, 14776.—§ 551 (Kīcakavadhap.): IV, **18**, 538, 548.—§ 552 (Goharaṇap.): IV, **50**, 1565.—§ 556 (Sañjayayānap.): V, **26**, †766.—§ 561 (Yānasandhip.): V, **55**, 2146.—§ 562 (Bhagavadyānap.): V, **95**, 3440.—§ 588 (Bhīshmavadhap.): VI, **121**, †5813.—§ 641 (Rājadh.): XII, **124**, 4553.—§ 781 (Açvamedhikap.): XIV, **15**, 376.—§ 793 (Mausalap.): XVI, **7**, 181, 248 (Vajra [the son of Aniruddha] was installed as king of the Yādavas in *I.*).

Cf. also the following synonyms:—

Çakraprastha: I, 8023; II, 1057; XVI, 186, 187 (there the rest of the Yādavas settled, ruled by Vajra); XVII, 9.

Çakrapurī: V, †915.

Çatakratuprastha: III, †913.

Khāṇḍavaprastha: I, 394, 2262, 2263, 2264 (*nagaraṃ*), 7568, 7569, 7571, 7593 (°*vāsinaḥ*), 7600, 7748, 7976, 7993, 7995; II, 21, 993 (°*madhyasthaḥ*, sc. Yudhishṭhira), 1184, 1783, 2448; III, †15606; IV, 1189 (? = the Khāṇḍava forest?); V, 4175 (do.).

Indrasena[1], a son of the elder Parikshit. § 154 (Pūruvaṃç.): I, **94**, 3744 (fifth son of Parikshit).

Indrasena[2], the charioteer of Yudhishṭhira. § 272 (Rājasūyārambhap.): II, **13**, 554 (sent by Yudhishṭhira to fetch Kṛshṇa).—§ 286 (Rājasūyikap.): II, **33**, 1234.—§ 378 (Tīrthayātrāp.): III, **93**, 8485 (°*ādibhir bhṛtyaiḥ*).—§ 419 (Gandhamādanapr.): III, **140**, 10867 (°*mukhāṃç cāpi bhṛtyān*, left by the Pāṇḍavas in the capital of king Subāhu).—§ 449 (Ājagarap.): III, **177**, †12352 (B. *sahendrasenaiḥ paricārakaiḥ*, C. has by error *ma*°, the Pāṇḍavas came back to the capital of Subāhu).—§ 512 (Ghoshayātrāp.): III, **243**, 14913 (°*ādibhiḥ sūtaiḥ*).—§ 518 (Mṛgasvapnodbhavap.): III, **258**, 15367 (°*ādibhiç caiva preshyaiḥ*).—§ 522 (Draupadīharaṇap.): III, **269**, †15676, †15682 (*sārathiṃ*); **271**, 15730.—§ 549 (Pāṇḍavapraveçap.): IV, **4**, 85 (°*mukhāḥ*, shall take the chariots of the Pāṇḍavas to Dvārakā), 140 (°*ādayaḥ*).—§ 553 (Vaivāhikap.): IV, **72**, 2358 (°*ādayaḥ*, came to Upaplavya).—§ 620 (Çrāddhap.): XI, **26***a*, 780 (°*mukhāṃç caiva bhṛtyān*), 782 (°*ādayaḥ*).

Indrasena[3], the son of Nala and Damayantī. § 345 (Nalopākhyānap.): III, **57**, 2237.—§ 346 (do.): III, **60**, 2294.—§ 352 (do.): III, **72**, 2841 (°*sya jananī*, i.e. Damayantī).

Indrasena[4], a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **156***a*, 6851.

Indrasenā[1], the daughter of Nala and Damayantī. § 345 (Nalopākhyānap.): III, **57**, 2237.—§ 346 (do.): III, **60**, 2294.—§ 353 (do.): III, **75**, 2945 (*saha bhrātrā*).

Indrasenā[2], the daughter of Nārāyaṇa and the wife of Mudgala. § 391 (Rshyaçṛṅga): III, **113**, †10093 (*Nārāyaṇī re°ā babhūva caçyā nityaṃ Mudgalasya*).—§ 551*e* (Kīcakavadhap.): *I.*, the daughter of Nārāyaṇa, who was renowned for her beauty, followed her husband, who was 1,000 years old: IV, **21**, 651 (*Nārāyaṇī*).

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Indrasuta ("the son of Indra") = Arjuna: V, 3707 (*Dhanañjayaḥ*).

Indratāpana, an Asura. § 268 (Varuṇasabhāv.): II, **9**, 367 (among the Daityas and Dānavas in the palace of Varuṇa).

Indratīrtha, a tīrtha. § 615*y* (Badarapācana): IX, **48**, 2779 (near Badarapācana). — § 615 (Baladevatīrthayātrā): IX, **49**, 2831 (visited by Balarāma).—§ 615*bb* (do.): There *Indra* had performed 100 horse-sacrifices, and given away enormous wealth to Bṛhaspati, etc. On account of this *Indra* came to be called *Çatakratu*, and the tīrtha to be called *Indratīrtha*: IX, **49**, 2834.

Indrātmaja ("the son of Indra") = Arjuna: VI, †2672.

Indratoyā, a tīrtha. § 733*e* (Ānuçāsanik.): By bathing in *I.*, near Gandhamādana, and in Karatoyā in Kuraṅga, after three days' fasting, one acquires the merit of a horse-sacrifice: XIII, **25**, 1698 (*Gandhamādanasannidhau*).

Indrāvaraja = Kṛshṇa (Vishṇu), q.v.

Indravarman, a Mālava king. § 602 (Droṇavadhap.): VII, **190**, 8708 (*Mālavasya*, his elephant named Açvatthāman is slain by Bhīmasena), 8744 (do.).—§ 603 (Nārāyaṇāstramokshap.): VII, **193**, 8949 (do.).

[Indravijaya(ḥ)] ("the victory of Indra"). § 555: Questioned by Yudhishṭhira about the misery endured by Indra and Çacī, Çalya related: Once the Prajāpati Tvashṭṛ, from antipathy to Indra, created a son who had three heads (one for reading the Vedas; the second for drinking wine; with the third he looked as if he were about to absorb the four quarters), called Viçvarūpa. Beholding his austerities, Indra became alarmed, and in vain caused Apsarases to tempt him; then he slew him with his thunderbolt (thinking, "I shall afterwards perform some religious ceremony"), but was yet afraid of his appearance, and prevailed upon a carpenter to cut off the heads (promising, "in sacrifices men will give thee the head of the sacrificial animal as thy share"); out flew birds—(1) partridges, (2) sparrows and hawks, (3) quails. Then Tvashṭṛ created Vṛtra, who swallowed up Indra. The gods created Jṛmbhikā ("yawning"); Vṛtra yawned (therefore yawn attaches itself to the living breath of animated beings), and Indra emerged. Tvashṭṛ strengthened Vṛtra; Indra returned; the gods consulted with the munis, and sitting on Mount Mandara, they thought of Vishṇu (V, **9**). Indra, with D. and Ṛ., repaired to Vishṇu (*b*), who taught them, with Ṛ. and G., to make eternal friendship between Indra and Vṛtra ("I may not be killed either by what is dry or wet, stone, wood, weapons, by day or night, by Indra or D.," said Vṛtra). Indra then slew him in the evening with froth blended with the thunderbolt, in which Vishṇu had entered. D., G., Y., Rā., M.-U., and Ṛ. glorified Indra. But Indra was overpowered by falsehood (*anṛta*) and brahmanicide (*brahmahatyā*), and became bereft of his consciousness, and lay concealed in water; the earth became treeless, the rivers were interrupted, the rains ceased (V, **10**). Then Ṛ. and D. (also P. and G., ch. **16**) crowned Nahusha as king of D., giving him their tapas: "whatever being may stand within thy sight—D., Dā., Y., Rā., P., G., Bh.—thou shalt absorb his power." Nahusha then assumed a sensual turn of mind, amusing himself with Aps. and devakanyāḥ and Viçvāvasu, Nārada, G., and the six seasons, in Nandana, and on Kailāsa, Himavat, Mandara, Çveta, Sahya, Mahendra, Malaya, etc. He ordained that Çacī should wait upon him. Çacī (*c*) repaired to Bṛhaspati, who promised soon to unite her with Indra (V, **11**). Nahusha became enraged; the earth, with As., G., K., M.-U., trembled; Nahusha reminded of Indra's behaviour towards Ahalyā (*d*), etc.; at last the gods promised to bring him Çacī; but Bṛhaspati, as a brahman, would not abandon her, quoting a saying of Brahmán (*e*); he told her to ask for time from Nahusha, and so did the gods, led by Agni (V, **12**). Çacī obtained the boon from Nahusha, and returned to Bṛhaspati. D., with Agni, repaired to Vishṇu, who said: "Let Indra offer sacrifice to me; having performed the horse-sacrifice, he will regain his dignity." D. and Ṛ. and Bṛhaspati proceeded to the spot where Indra was, performed a horse-sacrifice, and divided the *brahmahatyā* among trees and rivers and mountains and earth and women; and Indra was free from fever, but vanished again from fear of Nahusha. Çacī worshipped Niçā (Night), who caused Upaçruti to appear, and Çacī prayed to Upaçruti (V, **13**). Upaçruti, followed by Çacī, crossed the heavenly groves and many mountains and came to the northern side of Himavat, and thence to the sea; in an island there was a large lake with an assemblage of lotuses; there they found Indra in the fibres of a lotus-stalk, and, praising him, Çacī implored his help against Nahusha (V, **14**). Indra said that Nahusha had been strengthened by the Ṛ. with the merits of offerings to D. and P. Çacī should tell Nahusha to visit her on a vehicle borne by Ṛ. Nahusha consented. Çacī prevailed upon Bṛhaspati to find out Indra, which he did by means of a sacrifice, prevailing upon Agni to search for him. Agni came back within the twinkling of an eye, having searched everywhere except in the waters, which he dared not enter ("fire rose from water, the kshatriya caste from the brāhmaṇa caste, and iron from stone; the power of these, which can penetrate all other things, has no operation upon the sources from which they sprang") (V, **15**). Bṛhaspati praised Agni (*f*) and strengthened him with hymns of the Veda; Agni then found out Indra (cf. ch. **14**), and soon returned and informed Bṛhaspati. This came with D.-ṛ. and G., and praised Indra by referring to his former deeds (that he had killed the great Asura Namuci and the Asura Çambara and Vala and Vṛtra, as *supra*). Indra increased little by little, and having assumed his original form he grew strong, and asked what business yet remained, as he had killed Viçvarūpa and Vṛtra. Bṛhaspati told him of Nahusha, who had been strengthened by the power of the D.-ṛ., etc. (v. ch. **11**), and how Nahusha, carried by M.-ṛ., journeyed from world to world. Lp. Kubera and Yama Vaivasvata and Soma and Varuṇa came and rejoiced that Viçvarūpa and Vṛtra had been killed, and they and Agni promised him their assistance against Nahusha on the condition that they and Agni should have their shares in sacrifices, and that Kubera (*g*), Yama (*h*), and Varuṇa (*i*) should this day be crowned along with Indra (V, **16**). While Indra, with Lp. and D., was considering the means of slaying Nahusha, the M.-ṛ. Agastya came and rejoiced that Viçvarūpa and Vṛtra had been killed, and related how Nahusha had been hurled from heaven (Svarga). The D.-ṛ. and B.-ṛ., weary with carrying him, had questioned him if certain mantras (*prokshaṇe gavāṃ*) pronounced by Brahmán (so B.) were authentic (*pramāṇaṃ*), to which Nahusha, bewildered by the dark principle (*tamas*), had answered in the negative; Ṛ. reproached him, as M.-ṛ. had formerly declared them to be authentic. Nahusha touched Agastya's head with his foot, and instantly lost his power and luck (*çrī*), and was agitated with fear. Then Agastya cursed him: "Fall thou from heaven, the effect of all thy good deeds (*puṇya*) has been exhausted; for 10,000 years thou shalt be a snake upon earth; then thou

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mayst come back to Svarga." D., M.-ṛ., P., Y., Sp. (*bhujagāḥ*), Rā., G., devakanyāḥ, and the bands of Aps., and tanks, rivers, mountains, and the sea came and rejoiced (V, **17**). Indra, glorified by G. and Aps., mounted Airāvata. Agni, the M.-ṛ., Bṛhaspati, Yama, Varuṇa, and Kubera accompanied him. Indra went to the three worlds with D., G., and Aps., and was praised by Aṅgiras (i.e. Bṛhaspati?) with hymns of the Atharvaveda. Then he granted Atharvāṅgiras (= Aṅgiras) the boon that his name would be connected with this Veda and that he would get a share in sacrifices. United with Çacī he protected the world virtuously (V, **18**).

Indriya(ṃ) sarvadehināṃ = Çiva (1000 names[2]).

Indrota, a brahman, descendant of Çunaka. § 652 (Āpaddh.): XII, **150,** 5595 (*Çaunako vipraḥ*). — § 652*b* (Indrota-Pārīkshitīya): XII, **150,** 5601 (*Çaunakaṃ*); **152,** 5672 (instructed king Janamejaya Pārikshit and assisted him in his horse-sacrifice).

[Indrota-Pārīkshitīya(ṃ)] ("the narrative of Indrota and Janamejaya Pārikshit"). § 652*b* (Āpaddh.): *Bhīshma* said: There was, in days of yore, a king *Pārikshit* (! so B.; C. °*rī*°) *Janamejaya*; from want of judgment he became guilty of killing a brahman; then all the brahmans, with his priests, abandoned him; burning day and night with regret, the king retired into the woods; deserted by his subjects also, and consumed by repentance, he underwent the most rigid austerities. In order to purify himself of the sin of brahmanicide he interrogated many brahmans, and wandered from country to country over the whole earth. One day he met *Indrota Çaunaka*, who rebuked him for his brahmanicide and reminded him of the messengers of *Yama* in the abode of *Yama* (XII, **150**). *Janamejaya* meekly listened to the reproof, saying that he was much afraid of *Yama*; he knew that, according to the Vedas, wretches like himself had forfeited all claim to the respect of the world, and had after death to dwell in hell like *Pulindas* and *Çabaras* (so C. and B.; PCR. *Khasas*), and he sought instruction from *Indrota*, who told him to repent and, knowing the Vedas, etc., act in such a way that the brahmans might not be angry with him; *Çaunaka* said that his kinsmen and friends would call him sinful because he instructed *Janamejaya*. *Janamejaya* swore never again to injure the brahmans (XII, **151**). *Indrota* discoursed to the repentant king on the means of cleansing himself, quoting a verse sung by *Yayāti* about the sacredness of *Kurukshetra*, etc. (*α*), and recommending him to go to *Mahāsaras*, etc. (*β*), quoting also a saying of *Manu* and a verse of *Satyavat*. *Mahāsaras*, etc. (*γ*), are so sacred that one guilty of fœticide becomes cleansed at even 100 yojanas from them. *Manu* has said that by diving in water after thrice reciting the *Aghamarshaṇa* [*mantras*] (v. the note of PCR., p. 498), one reaps the fruits of the final bath in a horse-sacrifice. The gods and *Asuras* in days of yore were instructed by M.-ṛ. *Bṛhaspati*, the preceptor of the gods, how one should cleanse himself from sin. *Indrota* then assisted *Janamejaya*, cleansed of his sins, in the horse-sacrifice (XII, **152**).

Indu = Soma (the moon), q.v.

Irā, an Apsaras. § 269 (Vaiçravaṇasabhāv.): II, **10,** 393 (among the Apsarases in the palace of Kubera).

Irā, a goddess. § 270 (Brahmasabhāv.): II, **11,** 456 (in the palace of Brahman). Cf. Ilā.

Irāmā, a river. § 459 (Mārkaṇḍeyas.): III, **188***a*, 12909 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).

Irāvat, a son of Arjuna Pāṇḍava. § 578 (Bhīshmavadhap.): VI, **45**[24], 1737 (fought with Çrutāyus).—§ 580 (do.): VI, **56***θ*, 2418 (in the array of the Pāṇḍavas).—§ 583 (do.): VI, **75***β*, 3288 (do.).—§ 584 (do.): VI, **81**[1], 3557 (attacked by Vinda and Anuvinda (*Āvantyau*)); **83**[3], 3650 (fought with Vinda and Anuvinda), 3651, 3654, 3657, 3659, [3661 (*Nāgarājasutāsutaḥ*, vanquished Vinda and Anuvinda)].—§ 585*b* (do.): *I.* was begotten by *Arjuna* on the daughter (so C. (*sutāyāṃ*) and PCR., B. has *snushāyāṃ*) of the king of the *Nāgas*; when her husband had been slain by *Garuḍa*, childless as she was, she was bestowed upon *Arjuna* by *Airāvata*. *I.* grew up in the Nāgaloka, protected by his mother, and when his wicked uncle (*pitṛvyeṇa*) had abandoned him from hatred of *Arjuna*, *I.* went to Indraloka, having heard that *Arjuna* had gone thither. There he gladdened *Arjuna*, who, dismissing him, told him to render him assistance in the battle: VI, **90,** 3977 (*Arjunasyātmajaḥ*), 3983.—§ 585 (do.): VI, **90,** 4000 (fought with the brothers of Çakuni), 4002, 4004, 4006, 4008, 4011, 4012 (slew the brothers of Çakuni, except Vṛshabha), 4024 (attacked by Alambusha), 4025, 4030, 4032, 4036, 4040, 4042, 4046 (is slain by Alambusha), 4047; **91,** 4064 (*nihataṃ*), 4065 (do.); **96,** 4323 (do.). Cf. Arjunasuta, Arjunātmaja, Ārjuni.

Irāvatī, a river, the present Rāvi. § 268 (Varuṇasabhāv.): II, **9,** 372 (among the rivers present in the palace of Varuṇa). — § 317 (Kṛshṇa Vāsudeva): III, **12,** 492 (at *I.* Kṛshṇa slew Bhoja). — § 574 (Jambūkh.): VI, **9**λ, 324.—§ 607 (Karṇap.): VIII, **44***θ*, 2040.—§ 768*b* (Umā-Maheçvara-saṃv.): XIII, **146***δ*, 6764 (among the rivers with whom Umā held a consultation). Cf. Airāvatī (VIII, 2055).

Īrin, pl. (°*ṇaḥ*), a family. § 267 (Yamasabhāv.): II, **8,** 334 (100 *I.* in the palace of Yama).

Ishṭa = Vishṇu (1000 names).

***Ishṭākṛta,** a sacrifice: III, 10513 (*sattraṃ*).

***Ishṭīkṛta,** a sacrifice: III, 15408 (*sattraṃ*).

Ishupa, v. Ishupad.

Ishupad, an Asura. § 92 (Aṃçāvat.): I, **65,** 2533 (among the sons of Danu, only B., C. has *Ekapād*).—§ 130 (do.): I, **67,** 2656 (incarnate as king Nagnajit, C. has *Ishupaḥ*).

Ishvastrottamabhartṛ = Çiva: X, 260.

***itihāsa**[1] ("tradition, legend, history"): I, 19 (*Bhāratasya*, i.e. Mhbhr.), 50 (pl.), 63 (°*-purāṇānāṃ*), 259 (pl.), 260 (°*-purāṇābhyāṃ*), 306, 2210 (pl.), 2229 (i.e. Mhbhr.), 2301 (do.), ††3840, 4356 (°*-purāṇeshu*), 7619 (°*aṃ purātanaṃ*); II, 136 (°*-purāṇa-jñaḥ*, sc. Nārada); III, 1029 (°*aṃ purātanaṃ*), 14105 (do.); IV, 1593 (do.); V, 228, etc. (do.); VII, 2023 (do.); VIII, 1498 (°*-yajurvedau*); XII, 1841 (°*-purāṇa*°), 2262 (pl.), 7660 (*vedān setihāsān*), 11206 (pl.), 12211 (sg.), 13020 (°*-kathanāt*), ††13205; XIII, 264, 296, etc.; XIV, 120, etc. Cf. Jaya[14].

Itihāsa[2] = Çiva (1000 names[2]).

J

Jābāli, a ṛshi, son of Viçvāmitra. § 376 (Tīrthayātrāp.): III, **85,** 8265 (among the ṛshis who expected Yudhishṭhira on his tīrthayātrā; C. has *Jāv*°).—§ 721*b* (Viçvāmitrop.): XIII, **4***β*, 254 (enumeration of the sons of Viçvāmitra).

Jagadādija = Vishṇu (1000 names).

Jagadanvaya = Mahāpurusha (Mahāpurushastava).

Jagadīçvara = Indra: I, 811.

Jagannātha[1] = Brahmán: VII, 2062; XII, 9176; XIII, 7635 (*Pitāmahaḥ*).

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Jagannātha[2] = Kṛshṇa (Vishṇu): XII, 13133, 13309, 13436 (read °*nāthāt* with B.); XIII, 6947.
Jagannātha[3] = Çiva: VII, 9509; XII, 10435 (1000 names[1]).
Jagat = Çiva (1000 names[2]).
Jagataḥ kosha(ḥ) = Kṛshṇa: XII, 1621.
Jagataḥ prabhavāvyaya(ḥ) = Kṛshṇa (Vishṇu): XII, 4076 (*devaṃ Nārāyaṇaṃ*).
Jagataḥ prabhu(ḥ) = Kṛshṇa: XVI, 25, 158, 163.
Jagataḥ setu(ḥ) = Vishṇu (1000 names).
Jagatī ("the earth," personif.). § 592*c* (Vaishṇavāstra): VII, **29**, 1285 (mother of Naraka). Cf. Bhūmi.
Jagatkāla = Çiva (1000 names[2]).
Jagatpati[1] = Brahmán: I, 8144; IX, 2492 (*Pitāmahaṃ*); XII, 1434, 7631, 13573 (*B°*); XIII, 4021, 4929.
Jagatpati[2] = Çiva: VII, 9589; IX, 2414 (*Mahādevaṃ*); XII, 10120 (*Ç°*), 10127; XIII, 588, 682, 930, 1268.
Jagatpati[3] = Kāma: XIII, 4031, 4032.
Jagatpati[4] = Kṛshṇa (Vishṇu): XII, 1602 (*Jishṇuṃ Vishṇuṃ*), 13406; XIII, 6858; XIV, 2560.
Jagatpati[5] = Mahāpurusha (Mahāpurushastava).
Jagatpati[6] = Nahusha: V, 449, 454.
Jagatprabhu[1] = Brahmán: III, 15908; XII, 9166.
Jagatprabhu[2] = Vishṇu: XIII, 6939.
Jagatprakṛti = Mahāpurusha (Mahāpurushastava).
Jaguḍa, pl. (°*āḥ*), a people. § 342 (Indralokābhigamanap.): III, **51**, 1991 (had been present at the rājasūya of Yudhishṭhira).
Jāhnavī ("the daughter of Jahnu") = Gaṅgā: I, 3922, 3923; III, 41 (°*tīre*), 240 (°*kūlāt*), 8211, 8216, 17153, 17156; V, 3969 (*reme . . . J°yāṃ yathodadhiḥ*), 7094; VI, 1235; VII, 3495 (°*Yamune*); XIII, 1812 (°*pulina-*), 1813 (°*tīra-*), †1851, 3942 (mother of Bhīshma), 4075, 4915 (°*tīra-*), 5272 (°*vālukākīrṇe*), 7680 (*Jahnur J°isevitaḥ*), 7795; XV, 907 (°*jalaṃ*), 908 (do.), 1082 (°*kakshe*).
Jāhnavīdhṛk = Çiva (1000 names[2]).
Jāhnavīputra, Jāhnavīsuta = Bhīshma, q.v.
Jāhnavīya, adj. ("belonging to Jāhnavī, i.e. Gaṅgā"). § 734 (Ānuçāsanik.): XIII, **26**, †1857 (*guṇān*).
Jahnu[1], an ancient king. § 152 (Pūruvaṃç.): I, **94**, 3722 (son of Ajamīḍha and Keçinī), 3723 (his offspring were the Kuçikas).—§ 638*b* (Rāmop.): XII, **49**, 1717 (father of Aja, whose son was Balākāçva, whose son was Kuçika).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 202 (son of Ajamīḍha and father of Sindhudvīpa, whose son was Balākāçva, whose son was Vallabha, whose son was Kuçika; Gaṅgā became the daughter of *J.*).—§ 775 (Ānuçāsanik.): XIII, **166***η*, 7680 (*Jāhnaviseviṭaḥ*).
Jahnu[2] = Vishṇu (1000 names).
Jahnukanyā ("the daughter of Jahnu") = Gaṅgā: XIII, †645.
Jahnusutā (do.) = Gaṅgā: I, 3912.
Jaigīshavya, a muni. § 270 (Brahmasabhāv.): II, **11**, 441 (in the palace of Brahmán).—§ 615*ff* (Asita Devala): IX, **50**, 2859 (*muniḥ*), 2860 (*mahāmuniṃ*), 2862 (*munivaraṃ*), 2869, 2873, 2876, 2878, 2879, 2880, 2882 (*mahāmuniṃ*), 2889, 2891, 2892, 2895, 2896, 2897, 2899, 2901, 2904, 2906, 2907, 2908, 2919, 2920, 2921 (*mahāmuniṃ*), 2922 (*J.'s* relations to Asita Devala).—§ 675 (Mokshadh.): XII, **230**, 8431 (°*sya saṃvādaṃ Asitasya ca*), 8432, (8435) (discourse between *J.* and Asita Devala).—§ 707 (do.): XII, **319***β*, 11782 (had instructed Viçvāvasu).—§ 730 (Ānuçāsanikap.): XIII, **18**, (1833) (Çiva bestowed the eightfold superhuman power upon him).
Jaimini, a ṛshi, disciple of Vyāsa. § 59 (Sarpasattra): I, **53**, 2046 (*Kautsaḥ*?, acted as *udgātṛ* at the snake-sacrifice of Janamejaya; differently PCR.).—§ 78 (Vyāsa): I, **63**, 2418 (Vyāsa taught his disciples the Vedas, of which Mhbhr. was the fifth one).—§ 264 (Sabhākriyāp.): II, **4***a*, 106 (*Sumantur J°ḥ Pailo Vyāsaçishyās tathā vayaṃ*, says Vaiçampāyana, enumeration of the munis who waited upon Yudhishṭhira).—§ 637 (Rājadh.): XII, **47***η*, 1593 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 707 (Mokshadh.): XII, **319**, 11743.—§ 714 (Çukakṛtya): XII, **328**, 12338 (enumeration of the disciples of Vyāsa).—§ 717*b* (Nārāyaṇīya): XII, **341***μ*, 13025 (do.); **350**, 13647 (do.).
Jaitra, a son of Dhṛtarāshṭra. § 611 (Çalyap.): IX, **26***ρρ*, 1404, 1414 (is slain by Bhīmasena).
***jaitra** ("victorious"), said of various chariots: II, 490 (*rathaṃ*, viz. Hariçcandra's), 940 (*rathena*, viz. Indra's), 2064 (*rathavaraḥ*, viz. Yudhishṭhira's); III, 16510 (*Maghonaḥ*—i.e. Indra's—*syandanottamaḥ*); V, 3645 (*rathottamaṃ*, viz. Indra's); VII, 2479 (*rathaṃ*, viz. Arjuna's); VIII, †3526 (do., do.).
Jājali, a brahman. § 680*b* (Tulādhāra-Jājalisaṃv.): XII, **262**, 9277 (*Tulādhārasya vākyāni dharme J°nā saha*), 9278 (*dvijaḥ*), 9285, 9287, 9288, 9290, 9301, 9303, 9308, 9309, 9311, 9313, 9314, 9317, 9318; **263**, 9339, (9340), 9343, 9344, 9345, 9348, 9349, 9350, 9351, 9360, 9373, 9375, 9386, 9390, 9392, 9393; **264**, (9396), 9399, 9402, 9416, 9424, 9426, 9431, (†9433), 9439, 9440; **265**, 9445, 9446, 9460, 9461 (Tulādhāra's discourse to *J.*).
Jajñasena (II, 126), v. Yajñasena.
Jala ("water," personif.). § 270 (Brahmasabhāv.): II, **11**, 438 (in the palace of Brahmán).
Jalā, a river. § 410 (Plakshāvataraṇag.): III, **130**, 10556 (*Jalāñ copajalāñ caiva Yamunām abhito nadīṃ*).
Jāla, a celestial weapon. § 442 (Nivātakavacayuddhap.): III, **167**, 11967 (i.e. *Vāruṇa(ṃ)*, Nīl., employed by Arjuna).
Jalacara = Çiva (1000 names[1]).
Jalada, a mountain (?) in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11***β*, 425 (= Malaya (v. 416)?).
Jaladhāra, a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 417 (*mahāgiriḥ | yatra nityam upādatte Vāsavaḥ paramaṃ jalaṃ*), (*β*), 426.
Jalādhipa = Varuṇa, q.v.
Jalajakusumayoni = Brahmán: VIII, †4647. Cf. Padmayoni.
Jalandhama, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2559.
Jalapradānika, adj. ("relating to the gift of water to the deceased"). § 10 (Parvasaṅgr.): I, **2**, 348 (°*ṃ parva*, i.e. Jalapradānikaparvan).
[Jalapradānikaparvan] ("the section relating to the gift of water to the deceased," the 85th of the minor parvans of the Mhbhr.; cf. Jalapradānika). § 618: *Janamejaya* inquired of *Vaiçampāyana* as to what *Dhṛtarāshṭra*, etc. (*α*), did after the death of *Duryodhana*. *Dhṛtarāshṭra's* grief; *Sañjaya* comforted him, and suggested the performance of the obsequious rites of the fallen heroes. *Dhṛtarāshṭra* lamented (*β*); *Sañjaya* rebuked and consoled him (*γ*). *Vidura* addressed *Dhṛtarāshṭra* (XI, **1**) and comforted him (*δ*) (XI, **2**); charmed by *Vidura's* discourse, *Dhṛtarāshṭra* asked him to continue his observations on the vanity of human life; *Vidura* continued his discourse, and described human life as it runs (XI, **3**) from the very beginning (XI, **4**), comparing it to a wilderness

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abounding with dangers (XI, 5), explaining the comparison according to the religion of *Moksha* (XI, 6); asked by *Dhṛtarāshṭra*, *Vidura* continued his discourse on human life (XI, 7). *Dhṛtarāshṭra* swooned away, but was comforted by *Vyāsa*, etc. (ε), wept and lamented; *Vyāsa* comforted him by explaining the secret history of the slaughter (he had seen the Earth in *Indra's* hall, complaining before the gods and D.-ṛ. and *Nārada*, and *Vishṇu* consoling her, saying that *Duryodhana* would cause her burden to be lightened by a battle in *Kurukshetra*), etc. (ζ). *Dhṛtarāshṭra* promised to live; *Vyāsa* disappeared (XI, 8). Requested by *Janamejaya* (η), *Vaiçampāyana* related: After *Duryodhana* had been slain, and all the troops slaughtered, *Sañjaya*, deprived of his spiritual sight, came back to *Dhṛtarāshṭra*, and recommended him to cause the obsequial rites to be performed. *Dhṛtarāshṭra* swooned away; *Vidura* comforted him ("Time drags all kinds of creatures away," etc.) (XI, 9). *Dhṛtarāshṭra* resolved to visit the field of battle with the *Kuru* ladies in his company. The *Kuru* ladies (*Gāndhārī*, *Kuntī*, etc.) were placed in chariots under *Vidura's* supervision; the royal household, with a large number of the citizens, started from *Hāstinapura* (XI, 10). Having proceeded a *kroça*, *Dhṛtarāshṭra* met with *Açvatthāman*, etc. (θ). *Kṛpa* related to *Gāndhārī* the fall of *Duryodhana* in unfair fight, and their nightly attack on the camp of the *Pāṇḍavas* (ι); then *Açvatthāman*, etc., took leave of *Dhṛtarāshṭra* in order to conceal themselves from the wrath of the *Pāṇḍavas*, and urged their steeds towards the banks of the *Gaṅgā*, where they separated from one another: *Kṛpa* went to *Hāstinapura*; *Kṛtavarman* to his own kingdom; *Açvatthāman* set out for the abode of *Vyāsa*; "before the sun rose; it was after this that the sons of *Pāṇḍu* encountered *Açvatthāman* and vanquished him" (XI, 11). *Yudhishṭhira* and his brothers set out in order to meet *Dhṛtarāshṭra*, accompanied by *Kṛshṇa*, etc. (κ); they met the weeping ladies of the royal house on the way (λ), and saluted *Dhṛtarāshṭra*, who reluctantly embraced *Yudhishṭhira*, and broke an iron statue of *Bhīma* (that had been kept ready by *Kṛshṇa*), mistaking it for *Bhīma* himself; he then grieved for having slain *Bhīma*, fell down, and was raised by his charioteer *Sañjaya*; *Kṛshṇa* enlightened him, and told him not to cherish wrath (XI, 12). Certain maid-servants came and washed *Dhṛtarāshṭra*; then *Kṛshṇa* again addressed him, assuring him that the *Pāṇḍavas* were perfectly innocent (μ); then *Dhṛtarāshṭra* embraced *Bhīma*, etc. (ν) (XI, 13). Commanded by *Dhṛtarāshṭra*, the *Pāṇḍava* brothers with *Kṛshṇa* then proceeded to see *Gāndhārī*, who wished to curse *Yudhishṭhira*. The great Ṛ. *Vyāsa*, capable of proceeding everywhere with the fleetness of the wind, and capable of seeing the heart of every creature with his spiritual vision, understood her evil intentions, and having cleansed himself by the water of the *Gaṅgā*, he suddenly appeared, and told her not to be angry with the *Pāṇḍavas*, but remember that she had every day for the eighteen days that battle lasted, when *Duryodhana* asked her to bless him, said: "Thither goes victory where righteousness is." *Gāndhārī* admitted that she and *Dhṛtarāshṭra* should protect the *Pāṇḍavas* with as much care as *Kuntī* herself protected them, the fault being with *Duryodhana*, etc. (ξ); but *Bhīma's* unfair combat with *Duryodhana* in the presence of *Kṛshṇa* moved her wrath (XI, 14). *Bhīma* addressed *Gāndhārī*, and extenuated his fault in having slain *Duryodhana* unfairly ("*Duryodhana* had formerly himself vanquished *Yudhishṭhira* unfairly," etc.) (ο). *Gāndhārī* then blamed *Bhīma* for drinking *Duḥçāsana's* blood, when *Vṛshasena* had deprived *Nakula* of his steeds; *Bhīma* denied that he had really drunk *Duḥçāsana's* blood; "*Karṇa* knew this well; seeing *Nakula* deprived by *Vṛshasena* of his steeds, I caused the rejoicing brothers to be filled with dread; when the tresses of *Draupadī* were seized, I uttered certain words in rage; I dared not leave that vow unaccomplished lest I should be regarded as having swerved from the duties of a *kshatriya*." *Gāndhārī* then inquired after *Yudhishṭhira*, who appeared before her and invoked her curses on himself for his sinful slaughter of all her sons; *Gāndhārī's* glance (under the cloth that covered her eyes) blasted a nail of *Yudhishṭhira's* toe. *Arjuna* moved away to the seat of *Kṛshṇa*, and also the other *Pāṇḍavas* became restless. *Gāndhārī* then comforted the *Pāṇḍavas* and dismissed them. They then met with their mother *Kuntī*, who wept seeing their many scars. *Draupadī* wept for her children and *Abhimanyu*; *Kuntī* consoled her, and so did *Gāndhārī* (mentioning *Vidura's* predictions) (XI, 15).

Jalasandha[1], a Magadha king. § 11 (Parvasaṅgr.): I, **2**, 535.—§ 232 (Svayaṃvarap.): I, **186**, 6992 (present at the svayaṃvara of Draupadī).—§ 328 (Kāmyakavanapr.): III, **36**, 1419 (has sided with Duryodhana, or is here the son of Dhṛtarāshṭra meant?).—§ 561 (Yānasandhip.): V, **66**εε, 2504 (*pārthivaṃ*, has sided with Duryodhana).—§ 572 (Rathātirathasaṅkhyānap.): V, **167**, 5793 (in the army of Duryodhana).—§ 598 (Jayadrathavadhap.): VII, **87**ι, 3112 (do.).—§ 599 (do.): VII, **95**, 3511; **97**, 3574 (attacked by Bhīmasena); **114**, 4454 (°*mahāgrāhaṃ . . . sainyārṇavaṃ*); **115**, 4569, 4575, 4576, 4578, 4580, 4582, 4585, 4589, 4590, 4593, 4594, 4597 (*J.* (*Māgadha*, vv. 4573, 4578, 4583) is slain by Sātyaki); **119**, 4705; **120**, 4766; **141**ζζ, 5865 (*nihatya-J°ṃ . . . Sātyakiḥ*); **147**, 6355 (*nidhanaṃ Kauravya-J°yoḥ*); **150**, 6514 (*Sātyakinā hataṃ*).—§ 600 (Ghaṭotkacavadhap.): VII, **158**ω, 7036 (mentioned among the slain).—§ 604 (Karṇap.): VIII, **5**ζ, 134 (*hataḥ Sātyakinā*).—§ 609 (Çalyap.): IX, **2**, 76 (had sided with Duryodhana), 90 (*hataḥ, Pauravaḥ*?).—§ 611 (do.): IX, **24**, 1297 (sc. *hate, Paurave*?).—§ 615 (Gadāyuddhap.): IX, **64**εε, 3613 (among the slain).—§ 620 (Çrāddhap.): XI, **26**β, 792 (his corpse is burnt).—§ 789 (Putradarçanap.): XV, **32**θ, 877 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Māgadha.

Jalasandha[2], a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2929 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (do.).—§ 209 (Drupadaçāsana): I, **138**, 5449.—§ 581 (Bhīshmavadhap.): VI, **64**[11], 2837 (among fourteen sons of Dhṛtarāshṭra who attacked Bhīmasena), 2842 (is slain by Bhīmasena).—§ 608 (Karṇap.): VIII, **51**ζζ, 2447 (among twenty sons of Dhṛtarāshṭra who attacked Bhīmasena).

Jaleçaya = Çiva (1000 names[2]).

Jaleçvara[1] = Varuṇa, q.v.

Jaleçvara[2] = Çiva (1000 names[1]).

Jalelā, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2634.

Jaleyu, a son of Raudrāçva. § 150 (Pūruvaṃç.): I, **94**, 3700 (sixth son of Raudrāçva).

Jalodbhava = Çiva (1000 names[2]).

Jālya = Çiva (1000 names[1]).

Jamadagni, a ṛshi, the son of Reika and Satyavatī and the father of Rāma[1] (Paraçu-Rāma). § 122 (Aṃçāvat.): I, **66**, 2611 (son of Reika), 2612 (father of four sons, among whom Rāma was the youngest), 2613 (the eldest of the 100 sons of Aurva, i.e. Reika).—§ 191 (Arjuna): I, **123**, 4897 (one of the seven ṛshis (?) present at the birth of Arjuna).—§ 270

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(Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmán).—§ 377 (Dhaumyatīrthak.): III, **88**, 8337 (*vedī Çūrpārake tāta J°er mahātmanaḥ | vamyā Pāshāṇatīrthā ca Punaçcandrā ca*); **90**, 8387 (performed sacrifices at Palāçaka), 8390.—§ 395: At this time (cf. Arjuna Kārtavīrya, § 394), while *Gādhi*, the king of *Kānyakubja*, was dwelling in the wood, there was born to him a beautiful daughter, *Satyavatī*, whom *Ṛcīka Bhārgava* asked in marriage. *Gādhi* said that, according to a family custom, the bridegroom must give a dowry of 1,000 brown steeds with a single sable ear each (so PCR. translates *ekataḥ çyāmakarṇāṇām*, cf. V, 3740, and Gālavacarita). *Ṛcīka* obtained them from *Varuṇa* (the spot where the horses appeared was thence named Açvatīrtha) and married *Satyavatī* in *Kānyakubja* on the *Gaṅgā*, the very gods being companions of the bridegroom (*janyāḥ*). Then his father *Bhṛgu* came to see him and his wife, and being pleased with *Satyavatī*, granted her the boon that a son should be born to herself and to her mother, telling her that during their season they should embrace, her mother an *açvattha* tree and herself an *udumbara* tree, and eat two pots of rice and milk (*caru*) which he had prepared, having ransacked the whole universe. Then *Bhṛgu* disappeared. They, however, made an interchange both of the pots and of the trees which they embraced. Knowing this by his divine knowledge, *Bhṛgu* came once more and told *Satyavatī* that she had been deluded by her mother, and that therefore she would give birth to a brahman of kshatriya character (*kshatravṛttiḥ*) and her mother to a kshatriya of brahman character (*brāhmaṇācāraḥ*). At her repeated entreaties, however, he granted her that not her son but her grandson should be of that description. The son of *Satyavatī* was *J.*, who excelled many ṛshis in Vedic lore (*Vedādhyayanena*), and to whom the whole Dhanurveda appeared spontaneously (*pratyabhāt*), and likewise the four kinds of weapon (*astrāṇi*): III, **115**, 10167.—§ 396: *J.* devoted himself to the study of the *Veda* and to penances. He married *Reṇukā*, the daughter of king *Prasenajit*, and lived with her in his hermitage practising austerities. She gave birth to five sons, of whom *Rāma* was the youngest. Once when *Reṇukā* had been filled with desire, seeing the *Mārttikāvata* king *Citraratha* bathing, together with his wife, *J.* ordered his sons *Rumaṇvat* (the eldest), *Suṣheṇa*, *Vasu*, and *Viçvāvasu* to kill their mother, but as they refused to do so he cursed them, so that they lost their senses and behaved like beasts and birds. Then he ordered *Rāma* to do it, and he immediately severed her head with an axe, and then prevailed upon *J.* to grant him that *Reṇukā* might be restored to life and not remember that she had been slain, that he himself might not be affected by this sin, that his brothers might recover their former state, and that he himself might be unrivalled on the field of battle and obtain a long life: III, **116**, 10183, 10185, 10188.—§ 397: Once when the sons of *J.* had gone out, *Arjuna Kārtavīrya*, the lord of the country near the seashore (*Anūpapatiḥ*), came to the hermitage, and, though he was praised by *Reṇukā*, he carried away the calf of the *homadhenu* and pulled down the trees. *J.* told this to *Rāma*, who then rushed towards *Arjuna* and cut down his 1,000 arms with his arrows and at last killed him. Then the sons of *Arjuna* came while *Rāma* was away, and with their arrows killed *J.*, who did not fight, but repeatedly shouted the name of *Rāma*. When they had gone away, *Rāma* returned to the hermitage: III, **116**, 10196, 10197.—§ 602 (Droṇavadhap.): VII, **190***ν*, 8727.—§ 606*b* (Paraçu-Rāma): VIII, **34**, 1583 (*Bhārgavāṇāṃ kule jātaḥ*, father of Paraçu-Rāma).—§ 638*b* (Rāmop.): XII, **49**, 1744 (*Bhārgavaṃ*, son of Ṛcīka and Satyavatī), 1746 (father of Rāma), 1761 (*°dhenvāḥ . . . vatsaṃ*), 1765 (slain by the sons of Arjuna Kārtavīrya; cf. §§ 395–7).—§ 665 (Mokshadh.): XII, **208***ι*, 7600 (*Ṛcīkasya putraḥ*, one of the ṛshis of the north).—§ 702 (do.): XII, **293***a*, 10762 (had praised Vishṇu).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 245 (his birth; cf. § 395).—§ 733 (Rāmahrada): XIII, **25**, 1734 (*°gatiṃ labhet*, sc. by bathing in Mahāhrada).—§ 745*c* (Cyavana-Kuçikasaṃv.): XIII, **55**, 2912 (*Bhṛguçārdūlaḥ*, Ṛcīka will beget *J.*, who will master the Dhanurveda).—§ 750*b* (Bisastainyop.): XIII, **93***a*, 4416, (4444), (4464), (4495) (etymology of his name), (4521).—§ 751*b* (Çapathavidhi): XIII, **94***a*, †4550, (4571).—§ 752*b* (Chattropānahotpatti): XIII, **95**, 4606 (*°eç ca saṃvādaṃ Sūryasya ca*), (4618); **96**, 4629, 4630, (4633), 4636 (terrifies the Sun (Sūrya), who in order to pacify him gives him an umbrella and a pair of sandals).—§ 759 (Ānuçāsanik.): XIII, **106***δ*, 5200 (among the ṛshis who have attained to heaven through observance of fasts).—§ 766 (do.): XIII, **127**, (6073).—§ 770 (do.): XIII, **151***ι*, 7117 (*Ṛcīkatanayaḥ*, one of the gurus of Dhaneçvara in the north).—§ 775 (do.): XIII, **166***ζ*, 7670 (*Ṛcīkaputraḥ*, one of the ṛshis of the north).—§ 782*c* (Arjuna Kārtavīrya): XIV, **29**, 823 (father of Rāma).—§ 786*f* (Nakulākhyāna): In former times *J.* purposed to perform a *çrāddha*; his *homa*-cow came to him, and he milked her himself. Assuming the form of *Krodha* (anger), *Dharma* entered the vessel of milk, desirous of putting *J.* to the test, and spoiled the milk. *J.* was not enraged. *Krodha*, in the form of a brahman lady, then said to him that the saying was false that the *Bhṛgus* were wrathful, since he had been subdued by *J.*, and asked his forgiveness. *J.* said that as the milk had been destined to the *Pitṛs*, *Krodha* ought to introduce himself to them. Through the curse of the *Pitṛs*, *Krodha* became a mungoose until he had spoken disrespectfully of *Dharma*. Then he wandered about to sacrifices and other sacred places, employed in censuring great sacrifices, until he came and censured the horse-sacrifice of *Yudhishṭhira*, who was *Dharma's* self; then he became freed from his curse: XIV, **92**, 2887, (2894). Cf. Ārcīka (V, 3972), Bhārgava, Bhārgavanandana, Bhṛguçārdūla, Bhṛguçreshṭha, Bhṛgūttama, Ṛcīkaputra, Ṛcīkatanaya.

Jāmadagni, a ṛshi. § 734 (Anuçāsanik.): XIII, **26***a*, 1763 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).

Jamadagnisuta = Rāma[1]: V, 6057.

Jāmadagnya[1] = Rāma[1], q.v.

Jāmadagnya[2] = Rumaṇvat: III, 10180 (*R°*).

Jāmadagnyam upākhyāna(m). § 10 (Parvasaṅgr.): I, **2**, 332 (? in the enumeration of parvans entered between two parvans of the fifth book of Mhbhr., but not found there; perhaps referring to III, **115–17**).

Jāmbavat, the king of the bears. § 531 (Rāmopākhyānap.): III, **280**, 16115 (*ṛkṣharājaḥ*).—§ 535 (Setubandhana): III, **283***a*, 16276 (came to Rāma with 100,000 crores of black bears).—§ 541 (Indrajidvadha): III, **289***β*, 16477.—§ 542 (Rāvaṇavadha): III, **290***a*, 16500.

Jāmbavatī, wife of Kṛshṇa and mother of Çāmba. § 730 (Ānuçāsanik.): XIII, **14**, 616 (desired to have a son and got Çāmba).—§ 793 (Mausalap.): XVI, **7***μ*, 249 (among the wives of Kṛshṇa who after his death ascended his funeral pyre). Cf. Kapiṇdraputrī.

Jāmbavatīsuta ("the son of Jāmbavatī") = Çāmba: III, 10271.

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Jāmbavatyāḥ suta(ḥ) (do.) = Çāmba: III, 670.

Jambha [1], an Asura. § 298 (Dyutap.): II, **62**, 2105 (*iti sma bhāshate Kāvyo J°tyāge mahāsurān*).—§ 384*e* (Viṣṇu): III, **102**, 8760 (*Asuraḥ*, has been slain by Vishṇu).—§ 561*c* (Kṛshṇa Vāsudeva): V, **48**, †1884 (*vegeneva—°aiva*, B.—*çailam abhihatya J°ḥ*, cf. Ekalavya).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1931 (had been slain by Nara (= Arjuna) while about to swallow him).—§ 589 (Droṇābhishekap.): VII, **11**, 386 (has been slain by Kṛshṇa).—§ 596 (Pratijñāp.): VII, **81**, 2910 (*Indra-Vishṇū yathā prītau J°vadhakāṅkshiṇau*).—§ 599 (Jayadrathavadhap.): VII, **96**, 3561 (*yathā Çakra-J°au*); **102**, 3821 (*yathendreṇa hataḥ pūrvaṃ J°o Devāsure mṛdhe*).—§ 605 (Karṇap.): VIII, **13**, 516 (*yathā Devāsure yuddhe J°-Çakrau mahābalau*).—§ 608 (do.): VIII, **65**, 3304 (*hate mahāsure J°e Çakra-Vishṇū yathā Guruḥ*); **77**, †3863 (*°ṃ jighāṃsuṃ pragṛhītavajraṃ jayāya Devendram iva*); **84**, †4280 (*purā jighāṃsur Maghaveva J°ṃ*); **88**, †4501 (*Mahendra-J°āv iva*).—§ 611 (Çalyap.): IX, **12**, 655 (*hatavikrānto J°o Vṛtrahaṇā yathā*); **20**, †1077 (*°o yathā Çakrasamāgamād vai nāgendram Airāvaṇam Indravāhyaṃ*, sc. *pratyudyayau*); **26**, 1425 (*yādṛçaṃ samare pūrvaṃ J°-Vāsavayoḥ*).—§ 641 (Rājadh.): XII, **98***ξ*, 3660 (had been slain by Indra). Cf. Asura.

Jambha [2], a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, **285***a*, 16365 (follower of Rāvaṇa).

Jambhaka, a prince. § 281*b* (Sahadeva): The son of *J.* lived on the banks of Carmaṇvatī, and had been spared by Vāsudeva in their former hostilities: II, **31**, 1111 (*°syātmajaṃ nṛpaṃ*, vanquished by Sahadeva).

Jambū. § 574*i* (Jambūkh.): On the south of Nīla and the north of Nishadha there is a huge eternal *jambū* tree (*Eugenia jambolana*, rose-apple), named *Sudarçana*, and adored by Si. and Cā.; it grants every wish, and after it *Jambūdvīpa* has its name; the tree is 1,100 *yojanas* high and touches the very heavens. The circumference of a fruit of that tree measures 2,500 cubits; when ripe the fruit bursts, and pours out a silvery juice which becomes a river, which passes round *Meru* and comes to the northern *Kurus*; the drinking of that juice conduces to peace of mind, no thirst is felt ever after, nor decrepitude. On that spot there is found a species of gold, called *jāmbūnada*, used for celestial ornaments and like the complexion of *indragopaka* (cochineal) insects. The men who live there are of the complexion of the morning sun: VI, **7**, 273 (*°-vṛkshaḥ*).—§ 757*e* (Meru): XIII, **102**, †4862.

Jambūdvīpa, name of the dvīpa south of Meru, and also of the whole circular central dvīpa. § 354 (Nalopākhyānap.): III, **79**, 3066.—§ 574 (Jambūkh.): VI, **1**, 9 (*°sya maṇḍalaṃ*); **6***ā*, 207 (beside Meru lie four dvīpas—Bhadrāçva, Ketumāla, Jambudvīpa, and Uttarāḥ Kuravaḥ; *J.* therefore in this passage cannot design the whole central dvīpa, the centre of which is Meru).—§ 574*i* (Jambū): VI, **7**, 274 (named after the *jambū* tree Sudarçana).—§ 575*b* (Çākadvīpa): VI, **11**, 409 (i.e. the central dvīpa opp. to Çākadvīpa), 428.—§ 575 (Bhūmip.): VI, **12**, 467 (i.e. the central dvīpa).—§ 623 (Rājadh.): XII, **14**, 404, 405 (beside Meru lie Jambudvīpa, Krauñcadvīpa (to the south!), Çākadvīpa (to the east!), and Bhadrāçva (to the north!), cf. VI, 207).—§ 759 (Ānuçāsanik): XIII, **107***ζ*, 5338.—§ 785 (Anugītāp.): XIV, **85**, 2548. Cf. Jambūkhaṇḍa, Jambuparvata.

Jambuka [1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2576.

Jambuka [2], v. Çambuka.

Jambūka, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2578.

Jambūkhaṇḍa = Jambūdvīpa: VI, 226 (beside Meru), 401 (i.e. the central dvīpa). Cf. next.

Jambūkhaṇḍavinirmāṇa ("the measurement of Jambūkhaṇḍa"). § 10 (Parvasaṅgr.): I, **2**, 337 (*°ṇ parva*).—§ 11 (do.): I, **2**, 520 (i.e. Jambūkhaṇḍavinirmāṇaparvan).

[Jambūkhaṇḍavinirmāṇaparvan (*°va*)] ("the section relating to the measurement of Jambūkhaṇḍa," the 67th of the minor parvans of Mhbhr.; cf. °vinirmāṇa). § 574: *Janamejaya* inquired how the *Kurus* and the *Pāṇḍavas* and *Somakas* fought on *Kurukshetra*. *Vaiçampāyana* began the description of the battle. The *Pāṇḍavas* occupied the western part, turned towards the east, beyond *Samantapañcaka*. The force was collected from the whole of *Jambudvīpa*. *Yudhishṭhira* and *Duryodhana* fixed watchwords. Seeing *Duryodhana* (description), the *Pāñcālas* were filled with joy, and blew their conches, etc.; *Arjuna* and *Kṛshṇa* also blew their conches *Devadatta* and *Pāñcajanya*, at which the *Kurus* were alarmed. Various ill omens were beheld. Both parties settled rules and made covenants regarding the different kinds of combat (VI, 1). *Vyāsa* visited *Dhṛtarāshṭra*, and offered to grant him spiritual vision that he might witness the battle. *Dhṛtarāshṭra* did not like to see the slaughter of his kinsmen. *Vyāsa* then granted it to *Sañjaya*, that he might narrate everything to *Dhṛtarāshṭra*; weapons would not hurt him; he would come out of the battle with life. *Vyāsa* informed *Dhṛtarāshṭra* of the omens (*a*), and appealed to him for peace; but *Dhṛtarāshṭra* urged the disobedience of his sons. *Vyāsa* enumerated to *Dhṛtarāshṭra* the omens that indicate victory, and recommended negotiation, as victory was uncertain (VI, **2**, **3**). Then *Vyāsa* departed. Seeing the many hundreds of millions of men that had come together at *Kurujāṅgala* to lay down their very lives for the sake of the earth, *Dhṛtarāshṭra* inquired of *Sañjaya* after the attributes of Earth, and the details about the countries and cities from which they had come. *Sañjaya* discoursed on the merits of the earth, and the various classes of creatures inhabiting it. Their twenty-four constituents are described as *Gāyatrī* (VI, **4**). *Dhṛtarāshṭra* inquired about the rivers, mountains, and provinces of the earth, and their dimensions. *Sañjaya* spoke of the five elements and their attributes, earth being the foremost. Then he began the description of the dvīpa of *Sudarçana* (VI, 5). *Sañjaya* discoursed on the six mountains (*varshaparvatāḥ*, B.) that extend from the eastern to the western ocean, and are the resort of Si. and Cā.: *Himavat*, etc. (*β*), and the *varshas* between them—*Bhārata-varsha*, etc. (*γ*); *Mālyavat*, *Gandhamādana*; *Meru* (description); the four islands beside *Meru*—*Bhadrāçva*, etc. (*δ*); the bird *Sumukha* (*b*); on *Meru* sport D., G., As., Rā., and Aps., and *Brahmán*, *Rudra*, and *Çakra* perform sacrifices; *Tumburu*, etc. (*c*), adore the gods with hymns; the seven *Ṛshis* and *Kaçyapa* repair thither on every *parvan*-day (i.e. the day of full moon and that of new moon); upon the summit is *Uçanas* with the *Daityas*; the jewels, etc., come from *Meru*, one-fourth part being enjoyed by *Kubera*, who gives only one-sixteenth to men. On the northern side of *Meru* is a forest of *karṇikāras*; there *Paçupati* (the creator of all things), together with his celestial attendants and *Umā*, sports, bearing a chain of *karṇikāra* flowers reaching down to his feet, and his three eyes resembling three suns; the *Siddhas* can behold him, but not persons of wicked conduct; from the summit of that mountain *Gaṅgā* (*e*) falls down. On the western side of

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Meru is *Ketumāla* (*d*), and also *Jambūkhaṇḍa*, *Gandhamādana* (*e*). The last *varsha* in the north and *Bharata's varsha* in the south are both of the form of a bow. Amongst these seven *varshas* that which is further north excels the one to its immediate south in respect of longevity, stature, health, righteousness, pleasure, and profit. The huge mountains of *Hemakūṭa* are also called *Kailāsa*, where *Vaiçravaṇa* (i.e. Kubera) lives in joy with Gh. To the north of *Kailāsa* and near the mountains of *Maināka* there is the huge and beautiful mountain *Hiraṇyaçṛṅga*. Beside this the delightful lake *Bindusaras* (*f*), with golden sands. Rā. reside on *Himavat*, etc. (*θ*). The two dvīpas *Nāgadvīpa* and *Kaçyapadvīpa* are the two ears of this hare-shaped region; the beautiful mountains of *Malaya*, having rocks like copper plates, form another part of *Jambūdvīpa*, making it resemble a hare (VI, 6). *Dhṛtarāshṭra* asked *Sañjaya* about the regions to the north and the east side of *Meru*, and about the mountains of *Mālyavat*. *Sañjaya* told about the *Uttarakurus* (*Uttarāḥ Kuravaḥ*) (*g*). East of *Meru* the foremost region is *Bhadrāçva* (*h*). The *jambū* tree (*i*). *Mālyavat* (*j*) (VI, 7). *Dhṛtarāshṭra* inquired about the names of all the *varshas* and mountains. *Sañjaya* related of *Ramaṇaka*, etc. (*ι*). *Dhṛtarāshṭra* became absorbed in meditation about his sons; then he said: "Time destroys and creates everything; *Nara* and *Nārāyaṇa*, omniscient, destroying all creatures (*sarvabhūtahṛt*), the gods call him *Vaikuṇṭha*, men call him *Vishṇu*" (VI, 8). *Dhṛtarāshṭra* asked about *Bhārata-varsha* (*k*), about which *Duryodhana* and the *Pāṇḍavas* are so covetous. *Sañjaya* said that the *Pāṇḍavas* were not covetous about it, but *Duryodhana*, *Çakuni*, etc.; then he mentioned in *Bhārata-varsha*, the beloved land of *Indra*, etc. (*αα*), inhabited by *Aryans* and *Mlecchas*, the mountains—*Mahendra*, etc. (*κ*); rivers ("all mothers of the universe and productive of great merit")—*Gaṅgā*, etc. (*λ*); countries—*Kuru-Pāñcālāḥ*, etc. (*μ*); and countries in the south—*Draviḍāḥ*, etc. (*ν*); the tribes of the north—*Mlecchāḥ*, etc. (*ξ*); and in the east and the north—*Çūdrābhīrāḥ*, etc. (*ο*) (VI, 9). *Dhṛtarāshṭra* inquired about life, strength, etc., in *Bhārata-varsha*, and of *Haimavata-varsha* and *Harivarsha*. *Sañjaya* related of the four *yugas*—*Kṛta*, etc. (*π*). The portion that remains of the *Dvāpara* age is small. *Haimavata-varsha* is superior to *Bhārata-varsha*, and *Harivarsha* superior to *Haimavata-varsha*, in every respect (VI, 10).

Jambūmārga, a tīrtha. § 358 (Tīrthayātrap.): III, **82**, 4082, 4084.—§ 377 (Dhaumyatīrthak.): III, **89**, 8366 (in the west).—§ 730*w* (Narmadā): XIII, **25**, 1737.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7650.

Jāmbūnada, son of the elder Janamejaya. § 154 (Pūruvaṃç.): I, **94**, 3745 (fifth son of Janamejaya).

Jāmbūnada(m) saras, a lake. § 565 (Gālavacarita): V, **111**, 3843 (on the mountain Uçīrabīja in the north).

Jāmbūnadaparvata, a mountain. § 418 (Tīrthayātrāp.): III, **139**, †10835 (*Indrasya*, = Meru, Nīl.).

Jambūnadī, a river. § 574*f* (Bindusaras): VI, **6***η*, 243 (one of the seven streams of Gaṅgā).

Jāmbūnadī, a river. § 574 (Jambūkh.): VI, **9**λ, 338 (among the rivers of Bhāratavarsha).

Jambuparvata. § 575 (Bhūmip.): VI, **11**, 405 (*ashṭādaça sahasrāṇi yojanānāṃ viçāmpate | shaṭçatāni ca pūrṇāni vishkambho Jambuparvataḥ*, Nīl. takes Jambuparvata = Jambūdvīpa, but ought there not to be read *Jambuparvaṇaḥ* (gen. from Jambuparvan = Jambūkhaṇḍa = Jambūdvīpa)).

Janadeva (XII, 7883, 7930), v. Janaka.

Janajanmādi = Vishṇu (1000 names).

Janaka, one or more Videha kings in Mithilā. § 11 (Parvasaṅgr.): I, **2**, 449 (°*syādhvare*, all. to Ashṭāvakrīya (§ 412)).—§ 267 (Yamasabhāv.): II, **8**, 330 (in the palace of Yama).—§ 280 (Bhīmasena): II, **30**, 1087 (*Vaidehakañ ca rājānaṃ*, vanquished by Bhīmasena on his digvijaya).—§ 309 (Āraṇyakap.): III, **2**, 66 (some çlokas sung by him are quoted).—§ 370 (Tīrthayātrāp.): III, **84**, 8089 (°*sya tu rājarsheḥ kūpaḥ*, a tīrtha).—§ 412 (Ashṭāvakrīya): III, **132**, †10601 (°*sya yajñe*), †10612, †10618 (*yajñaṃ J°sya*), †10619 (do.); [**133**, †10624 (*Janakendraṃ*)]; **134**, †10672 (*yajñe J°sya*), †10674, †10678, (†10679), 10682, 10684, †10686, †10687 (the events at *J.'s* sacrifice).—§ 425 (Hanūmad-Bhīmasenasaṃv.): III, **148**, 11207 (*sutāṃ Janakarājasya Sītāṃ*).—§ 480 (Pativratop.): III, **207**, 13706 (*Mithilāṃ J°ena surakshitāṃ*), 13728, 13729, 13738 (description of *J.'s* virtuous rule).—§ 525 (Rāmopākhyānap.): III, **274**, 15880 (*Videharājaḥ*, father of Sītā, the wife of Rāma Dāçarathi).—§ 551 (Kīcakavadhap.): IV, **21**, 652 (*duhitā J°sya*, i.e. Sītā).—§ 576 (Bhagavadgītāp.): VI, **27**, 970 (*karmaṇaiva hi saṃsiddhim āsthitā J°ādayaḥ*).—§ 623 (Rājadh.): XII, **17**, 528 (a gāthā sung by him is quoted (v. 529 = v. 6641)).—§ 624 (do.): XII, **18**, 538 (*mauṇḍyam āsthitaḥ*), 571 (*J.* adopted the life of a mendicant, his discourse with his wife Kausalyā).—§ 631 (do.): XII, **28**, 835 (*Vaidehaḥ*), (836) (instructed by Açman). — § 641 (do.): XII, **99**, 3665 (*Maithilaḥ*, battle between *J.* and Pratardana), 3666; [**105-6** (*Vaidehaḥ*, Kshemadarçin's relation to *J.*)].—§ 655 (Āpaddh.): XII, **159***a*, 5924 (having repressed covetousness, *J.* attained to heaven).—§ 659 (Mokshadh.): XII, **177**, 6600 (*pratishṭhatā mahāraṇyaṃ J°sya niveçanāt*, sc. Çuka, cf. §§ 713–14, differently PCR.); **178**, 6640 (*Videharājena*, an itihāsa sung by *J.* is quoted (v. 6641 = v. 529)).—§ 668 (do.): XII, **218**, 7881 (*Mithilādhipaḥ*).—§ 668*b* (Pañcaçikhavākya): XII, **218**, 7883 (*janadevaḥ*, Nīl. and PCR. Janadeva of Janaka's race), 7898, 7899; **219**, 7930 (*janadevaḥ*), (7931) (instructed by Pañcaçikha).—§ 702 (Mokshadh.): XII, **291**, 10699 (questioned Parāçara); **297**, (10861), (10870), (10879), (10891), (10895); **299**, 10942 (*Mithilādhipaḥ*), (10943), 10991 (instructed by Parāçara).—§ 705 (do.): XII, **303**, 11120 (*Vasishṭhasya ca saṃvādaṃ Karāla-Janakasya ca*), 11221, 11223 (*Karāla-J°ḥ*); **306**, (11328); **307**, 11368; [**309**, †11504 (*Karāla*) ([Karāla-] *J.* is instructed by Vasishṭha)].—§ 707 (do.): XII, **311**, 11545 (*Yājñavalkyasya saṃvādaṃ J°sya ca*), 11546 (*Daivarātiḥ*), (11547); **315**, (11648); **319**, †11833, †11836 (°*nṛpasya*) (*J.* Daivarāti is instructed by Yājñavalkya).—§ 708 (do.): XII, **320**, 11839 (*Pañcaçikhasyeha saṃvādaṃ J°sya ca*), 11840 (*Vaidehaḥ*, discourse with Pañcaçikha).—§ 709*b* (Sulabhā-Janakasaṃv.): XII, **321**, 11854 (°*sya saṃvādaṃ Sulabhāyāç ca*), 11855 (*Maithilo J°o nāma Dharmadhvaja iti çrutaḥ*), 11860, (11871), 11999 (*J.'s* discourse with Sulabhā). — § 713 (Çukakṛti): XII, **326**, 12220 (*Mithileçvaraṃ*), 12233 (*dharmarājena*); **327**, 12260, 12265, 12270 (*Videharājaḥ*), (12274), (12282) (visited by Çuka, whom he instructs).—§ 714 (Çukakṛtya): XII, **328**, 12343 (°*rājena*).—§ 718*b* (Uñchavṛttyup.): XII, **366**, 13937 (°*sya niveçane*, Cyavana told the Uñchavṛttyupākhyāna to Nārada).—§ 744 (Ānuçāsanik.): XIII, **45**, 2466 (*Sukratuḥ . . . naptā Videharājasya J°sya*).—§ 761 (do.): XIII, **115***δ*, 5667 (among the princes who abstained from meat during the month of Kārttika). — § 775 (do.): XIII, **166***η*, 7676. — § 782*f* (Brāhmaṇagītā): The brahman said: King *J.*, who was

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desirous of punishing a brahman for an offence, forbade him to dwell within his dominions. The brahman then asked him about the limits of his territories; *J.'s* understanding at first became clouded, then he said that he failed to find his dominion in the kingdom, in *Mithilā*, and among his own children; "even this body is not mine, or the whole earth is mine, and as much mine as it is of others; do remain as long as you please." Asked by the brahman, he explained how he had come to this result, and got rid of the idea of "mine"; "all my acts are for the sake of the gods, P., Bh., and the guests." The brahman turned out to be *Dharma* (XIV, **32**), who described himself as emancipated, and said that *J.* would enter his soul (XIV, **33**): XIV, **32**, 887 (*brāhmaṇasya saṃvādaṃ J°sya ca*), 888, (894), (901), 911.—§ 786 (Anugītāp.): XIV, **41*a***, 2843 (attained to success by making gifts).

Cf. also the following synonyms:—

Aindradyumni: III, 10624.
Daivarāti: XII, 11546.
Dharmadhvaja: XII, 11855.
Karāla, Karālajanaka, q.v.
Maithila ("king of Mithilā"): III, 10655; XII, 3664, 3665 (*J°*), 3666 (do.), 3951, †7981, 7983, 11458 (= Karālajanaka), 11484 (do.), 11556 (= *J.* Daivarāti), 11684 (*°sattama*), 11688, 11855 (*J°*), 11969, 11980, 12013, 12025, 12042.
Mithilādhipa (do.): XII, 7881 (*J°*), 10942 (do.), 11725 (= *J.* Daivarāti), 11821 (do.).
Mithilādhipati (do.): XII, 11818 (= *J.* Daivarāti).
Mithileçvara (do.): XII, 11381 (= Karālajanaka), 11709 (= *J.* Daivarāti), 11859, 11863.
Vaideha, Videharāja, q.v.

Janaka, pl. (*°āḥ*), the family of Janaka. § 412 (Ashṭāvakrīya): III, **133**, †10637 (*°ānāṃ varishṭha*, i.e. Janaka).

Janakanṛpa, Janakarāja, v. Janaka.

Janakātmaja = Vasumat: XII, 11518.

Janakātmajā = Sītā, q.v.

Janakendra, v. Janaka.

Jānaki, a prince. § 130 (Aṃçāvat.): I, **67**, 2675 (incarnation of the Asura Vināçanaḥ Candrasya).—§ 554 (Sainyodyogap.): V, **4*γ***, 83 (among the princes to whom the Pāṇḍavas ought to send messengers).

Jānakī = Sītā, q.v.

Janamejaya[1], son of Parikshit and Mādravatī, and the husband of Vapushṭamā; at his snake-sacrifice Vaiçampāyana recited the Mhbhr. for the first time (cf. Janamejaya [10]). § 1 (Anukram.): I, **1**, 9 (*°sya rājarsheḥ sarpasattre*), 20 (*rājñaḥ*).—§ 4 (do.): I, **1**, 97.—§ 10 (Parvasaṅgr.): I, **2**, 303 (*°sya . . . sattre*).—§ 12 (Paushyap.): I, **3**, ††661 (*Pārikshitaḥ*), ††663, ††665, ††668, ††671 (together with his brothers Çrutasena, Ugrasena, and Bhīmasena, *J.* is cursed by Saramā).—§ 13 (do.): I, **3**, ††673 (*Pārikshitaḥ*), ††675 (do.), ††677, ††680 (gets Somaçravas as his purohita).—§ 16 (Veda): I, **3**, ††746 (makes Veda his upādhyāya, C. has by error *Janameyaḥ*).—§ 17 (Uttaṅka): I, **3**, 833 (*rājānaṃ*), 837 (*rājā*), (†838) (coming to Hāstinapura, Uttaṅka urges *J.* to burn Takshaka in a snake-sacrifice, reminding him that Takshaka had stung Parikshit dead).—§ 25 (Paulomap., Sahasrapad): I, **11**, 1012 (*°sya yajñe 'smin sarpāṇāṃ hiṃsanaṃ purā*), 1014 (*rājā*).—§ 26 (Āstīkap.): I, **13**, 1020 (*rājā*); **15**, 1058 (*°sya . . . yajñe*, the serpents will be burnt there).—§ 29 (Kadrū): I, **20**, 1196 (*sarpasattre . . . J°sya rājarsheḥ Pāṇḍaveyasya*, do.).—§ 49 (Vāsuki): I, **37**, 1596 (*yajñaḥ . . . J°sya*), 1598; **38**, 1623 (*Pāṇḍaveyaḥ*).—§ 52 (cf. Āstīkap.): *J.*, the minor son of Parikshit, is made king and married to Vapushṭamā, the daughter of the Kāçi king Suvarṇavarman: I, **44**, 1807 (*Kurupravīraṃ*).—§ 56 (Parikshit): I, **49**, 1933 (*rājā*), (1935), 1937 (*rājānaṃ*), 1945, (†1951); **50**, 1977 (the ministers of *J.* told him how Parikshit had been stung by Takshaka, and how Takshaka had induced the brahman Kāçyapa not to help Parikshit).—§ 57 (cf. Āstīkap.): The menial of a brahman who gathered sacrificial fuel in the banyan-tree, which was burnt by Takshaka and revived by Kāçyapa, was equally burnt to ashes and revived, and had told to the ministers of *J.* what had happened between Takshaka and Kāçyapa. *J.* resolved to avenge his father and Uttaṅka: I, **50**, 1992, 2004, (2007).—§ 58 (do.): As there was a snake-sacrifice read of in the *Purāṇa*, *J.* caused the preparations for such a sacrifice to be made. When the sacrificial platform was being constructed, the *Sūta Lohitāksha*, versed in the rules of building, announced that both the soil and the time of the sacrifice foreboded that a brahman would come to prevent the completion of the sacrifice. *J.* therefore gave orders not to admit anybody without his knowledge (I, **51**).—§ 59 (Sarpasattra): I, **53**, 2041 (*Pāṇḍaveyasya*, description of his snake-sacrifice).—§ 60 (do.): I, **53**, 2054; **54**, 2073, 2086, 2093 (*°sya taṃ yajñaṃ*, Āstīka came to the sacrifice).—§ 61 (do.): I, **55**, †2113 (*rājā*, Āstīka gratified *J.*).—§ 62 (do.): I, **56**, (†2114), (†2117), (2125), 2126, (†2131), 2135 (*J.* granted Āstīka a boon, and Āstīka asked that the sacrifice should be stopped).—§ 68 (do.): I, **58**, 2167 (*rājā*), 2175 (*Bhārataḥ*, thus the sacrifice ceased), 2190 (*°sya yajñānte*).—§ 70 (Ādivaṃçāvatāraṇap.): I, **59**, 2203; **60**, 2208 (*sarpasattrāya dīkshitaṃ*), 2214 (*rājarsheḥ*), 2215, 2217 (*rājarshiḥ*), 2221, 2223, (2224) (requested by *J.* at the snake-sacrifice, Vyāsa causes Vaiçampāyana to tell the history of the dissension between the Kauravas and the Pāṇḍavas).—§ 72 (do.): I, **62**, (2283) (*J.* wishes to hear the Mhbhr. in full, Vaiçampāyana begins his narrative).—§ 84 (do.): I, **64**, (2456).—§ 85 (Sambhavap., Aṃçāvat.): I, **65**, (2515).—§ 130 (do., do.): I, **67**, (2637), (2727).—§ 133 (do., Dushyanta): I, **68**, (2799); **69**, (2814).—§ 134 (do., Çakuntalop.): I, **74**, 2989.—§ 137 (do., Daksha Prācetasa): I, **75**, 3133.—§ 145 (do., Kaca): I, **76**, (3183), 3186.—§ 149 (do., Yayāti): I, **86**, (3540).—§ 150 (do., Pūruv.): I, **94**, (3691), 3708.—§ 156 (do., do.): I, **95**, (3754).—§ 160 (do., do.): I, **95**, ††3837 (son of Parikshit and Mādravatī, husband of Vapushṭamā, and father of Çatānīka and Çaṅkukarṇa).—§ 167 (do., Vicitravīryop.): I, **102**, 4096.—§ 172 (do., Aṇīmāṇḍavyop.): I, **107**, (4305).—§ 181 (do., Duḥçalotpatti): I, **116**, (4523).—§ 182 (do., Dhṛtarāshṭraputranāmak.): I, **117**, (4540).—§ 183 (do., Pāṇḍu): I, **118**, (4558).—§ 190 (do., Pāṇḍavotpatti): I, **123**, 4759.—§ 198 (do., Çaradvat): I, **130**, (5071).—§ 200 (do., Droṇa): I, **130**, (5100).—§ 213 (Jatugṛhap.): I, **141**, (5651).—§ 215 (Bakavadhap.): I, **157**, (6103).—§ 216 (Caitrarathap.): I, **165**, (6316).—§ 231 (Svayaṃvarap.): I, **185**, 6945, 6953.—§ 245 (Rājyalābhap.): I, **208**, (7596).—§ 248 (Arjunavanavāsap.): I, **214**, 7782.—§ 251 (do.): I, **218**, 7897, 7900.—§ 252 (Subhadrāharaṇap.): I, **220**, 7931.—§ 253 (Haraṇāharaṇap.): I, **221**, 7986.—§ 255 (Khāṇḍavadah., Agniparābhava): I, **223**, (8094).—§ 259 (do., Çārṅgakop.): I, **229**, (8331); **232**, 8428.—§ 271 (Lokapālasabhākhyānap.): II, **12**, 512.—§ 277 (Jarāsandhavadhap.): II, **21**, 830.—§ 279 (Digvijayap., Arjuna): II,

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26, (994).—§ 280 (do., Bhīmasena): II, **29**, 1069.—§ 282 (do., Sahadeva): II, **31**, 1128, (1129).—§ 284 (do., do.): II, **31**, 1182.—§ 294 (Dyūtap.): II, **50**, (1786).—§ 302 (Anudyūtap.): II, **74**, (2452).—§ 308 (Āraṇyakap.): III, **1**, (1).—§ 310 (do.): III, **3**, (143).—§ 331 (Kairātap.): III, **38**, (1516).—§ 340 (Indralokābhigamanap.): III, **48**, (1914).—§ 341 (do.): III, **50**, (1955).—§ 343 (Nalopākhyānap.): III, **52**, (2013).—§ 356 (Tīrthayātrāp.): III, **80**, (3090), 3096.—§ 378 (do.): III, **93**, 8486.—§ 392 (do., Mahendrācalagamana): III, **114**, 10095.—§ 401 (do., Balarāma): III, **119**, (10237). — § 447 (Nivātakavacayuddhap.): III, **175**, 12300.—§ 448 (Ājagarap.): III, **176**, (†12316).—§ 450 (do.): III, **178**, (12363).—§ 451 (Mārkaṇḍeyas.): III, **182**, 12554.—§ 461 (do., Vāmadevacarita): III, **192**, (13142) (wanting in B.).—§ 512 (Ghoshayātrāp.): III, **236**, (†14741); **237**, 14795; **239**, 14820; **247**, (15037).—§ 515 (do., Karṇadigvijaya): III, **253**, (15208).—§ 518 (Mṛgasvapnodbhavap.): III, **258**, (15353). —§ 521 (Draupadīharaṇap.): III, **262**, (15492).—§ 525 (Rāmopākhyānap.): III, **273**, (15859).—§ 546 (Kuṇḍalāharaṇap.): III, **300**, (16919).—§ 547 (Karṇa): III, **303**, (16998); **310**, (†17218).—§ 548 (Āraṇeyap.): III, **311**, (17221).—§ 549 (Pāṇḍavapraveçap.): IV, **1**, (1); **9**, †279. —§ 550 (Samayapālanap.): IV, **13**, (325).—§ 551 (Kīcakavadhap.): IV, **14**, 374.—§ 562 (Bhagavadyānap.): V, **84**, (†2995).—§ 565 (Gālavacarita): V, **106**, (3714).—§ 570 (Sainyaniryāṇap.): V, **153**, (5188); **157**, (5314); **159**, (5391). — § 574 (Jambūkh.): VI, **1**, (2). — § 589 (Droṇavadhap.): VII, **1**, (2).—§ 604 (Karṇap.): VIII, **1**, (18); **4**, 87; **8**, (218).—§ 609 (Çalyap.): IX, **1**, (1), 24.—§ 615 (Gadāyuddhap.): IX, **35**, (1969).—§ 615 (Baladevatīrthayātrā): IX, **35**, (2006), (2011), 2063; **36**, (2068); **37**, 2133, (2157), 2172; **38**, (2186); **39**, (2254); **40**, (2285); **41**, 2336; **42**, (2358); **43**, (2432), 2443; **44**, (2450), 2453; **45**, 2580, 2581; **47**, (2728), (2744); **48**, (2825); **49**, 2843; **50**, 2862, 2872; **51**, (2928); **52**, (2979); **54**, 3035.—§ 615 (Gadāyuddhap.): IX, **55**, 3077; **56**, 3129; **63**, (3503).—§ 617 (Aishīkap.): X, **11**, 574.—§ 618 (Jalapradānikap.): XI, **9**, (246).—§ 637 (Rājadh.): XII, **45**, (1532); **47**, (1588).—§ 640 (do.): XII, **54**, (1925).—§ 658 (Āpaddh.): XII, **173**, 6456.—§ 695 (Mokshadh.): XII, **285**, (10272).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12998, 13003; **341**, 13011, 13012, (13013); **342**, (13129); **344**, (13316); **348**, (13459); **349**, (13547), (13614), (13627); **350**, (13637), (13642); **351**, (13713).—§ 776 (Ānuçāsanik.): XIII, **167**, (7689).—§ 781 (Açvamedhikap.): XIV, **15**, (372). — § 782 (Anugītāp.): XIV, **16**, (407). — § 784*b* (Uttaṅka): XIV, **55**, 1596; **56**, (1625), 1626, 1628, 1655; **57**, 1681; **58**, 1725, 1740, 1748, 1749.—§ 785 (Anugītāp.): XIV, **59**, (1751); **63**, (1871); **66**, 1943 (birth of *J.'s* father Parikshit).—§ 786 (do.): XIV, **90**, (2689); **91**, (2810); **92**, (2846), 2882, (2885).—§ 787 (Āçramavāsap.): XV, **1**, (1); **13**, 409.—§ 789 (Putradarçanap.): XV, **29**, (766), 800; **32**, 873.—§ 790 (do.): XV, **34**, 920, 922; **35**, (942), 945, 947, 955 (at the request of *J.*, Vyāsa showed him his father Parikshit, etc.).—§ 791 (do.): XV, **36**, (957).—§ 793 (Mausalap.): XVI, **1**, (12), (14); **7**, 239.—§ 794 (Mahāprasthānikap.): XVII, **1**, (1).—§ 795 (Svargārohaṇap.): XVIII, **1**, (1); **5**, (148), 172.—§ 795*b* (do.): Sauti said: Hearing this, at the intervals of the sacrificial rites, king *J.* became filled with wonder. The sacrificial priests finished the rites. *Āstika*, having rescued the snakes, became filled with joy. *J.* gratified all the brahmans with copious presents, then they returned home. *J.* came back from Takshaçilā to Hāstinapura: XVIII, **5**, 178, 181.—§ 795 (do.): XVIII, **6**, (212).

Cf. also the following synonyms:—

Bhārata, Bharataçārdūla, Bharataçreshtha, Bhāratāgrya, Bharatarshabha, Bharatasattama, q.v.

Kaurava, Kauravaçārdūla, Kauravanandana, Kauravendra, Kauravya, q.v.

Kuruçārdūla, Kuruçreshṭha, Kurūdvaha, Kurukulaçreshṭha, Kurukulodvaha, Kurunandana, Kurupravīra, Kurupuṅgavāgraja, Kurusattama, q.v.

Pāṇḍava, Pāṇḍavanandana, Pāṇḍaveya, q.v.

Pārikshita ("the son of Parikshit"): I, **10**, 366 (*sarpasattreṇa rājñaḥ P°sya*), ††661 (*J°*), ††673 (*J°*), ††675 (*J°*), 2016 (*rājā*), 2050 (*sattre P°sya*), 2063 (*°sya yajñaḥ*), †2097, †2098, †2099, †2100, †2101, †2102, †2103, 2136, 2139 (*rājā*), 2166 (*rājñā*), 2175 (*Pāṇḍaveyasya rājñaḥ*), 2331; III, †10215; XII, 13311 (*rājñaḥ*), 13457 (do.).

Paurava, q.v.

Janamejaya[2], one or more ancient kings. § 5 (Anukram.): I, **1***a*, 221*bis* (in Sañjaya's enumeration of deceased kings).—§ 267 (Yamasabhāv.): II, **8**, 331 (in the palace of Yama).—§ 595 (Shoḍaçarāj., v. Māndhātṛ): VII, **62***a*, 2281 (vanquished by Māndhātṛ).—§ 641 (Rājadh.): XII, **124**, 4564 (won the world in the course of three nights). — § 677 (Mokshadh.): XII, **235**, 8598 (attained to heaven by giving his body for the sake of a brahman).—§ 723 (Ānuçāsanik.): XIII, **6**, 330 (*Çakrasyodgamya çaraṇaṃ prasthito J°ḥ | dvijastrīṇāṃ vadhaṃ kṛtvā kiṃ daivena na vāritaḥ*).—§ 767 (do.): XIII, **137**, 6253 (attained to heaven by giving a chariot and kine to a brahman; PCR. connects the first pāda *Sāvitraḥ kuṇḍalaṃ divyaṃ* with the rest, but *Sāvitra* is = Karṇa; cf. also XII, 8598). The passages quoted here might as well refer to one of the princes mentioned under the headings Janamejaya[4–7].

Janamejaya[3], a prince, contemporary of the great war. § 130 (Aṃçāvat.): I, **67**, 2698 (read with B. *J°aḥ*, among the kings who were incarnations from the Krodhavaça gaṇa). —§ 554 (Sainyodyogap.): V, **4***γ*, 79 (among the princes to whom the Pāṇḍavas ought to send messengers).

Janamejaya[4], son of Kuru. § 154 (Pūruv.): I, **94***a*, 3740 (the fifth son of Kuru and Vāhinī).

Janamejaya[5], son of the elder Parikshit. § 154 (Pūruv.): I, **94***γ*, 3742 (*°ādayaḥ sapta . . . Parīkshito 'bhavan putrāḥ*), 3744 (father of the elder Dhṛtarāshṭra, etc.).

Janamejaya[6], son of Pūru. § 156 (Pūruv.): I, **95**, ††3764 (son of Pūru and Kausalyā), ††3765 (husband of Anantā and father of Prācinvat).

Janamejaya[7], a king of the Nīpas. § 562 (Bhagavadyānap.): V, **74***γ*, 2729 (*Nīpānāṃ J°ḥ*, among the vile kings who annihilated their kinsmen and relatives).

Janamejaya[8], one or more Pāñcāla princes in the army of Yudhishṭhira. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 998 (*Pāñcālānāṃ naravyāghraḥ*, proceeded against Droṇa, description of his horses).—§ 600 (Ghaṭotkacavadhap.): VII, **158***χ*, 7008; **167**, 7483 (*Pāñcālyasya*).—§ 601 (Droṇavadhap.): VII, **184***a*, 8366.—§ 608 (Karṇap.): VIII, **48***ξ*, 2253; **49***χ*, 2335 (*Pāñcālyaḥ*); **56***ππ*, 2756; **73**, 3732; **82**, †4181, (λ), †4195. Cf. Pāñcālya.

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Janamejaya[9], king of the mountaineers (Pārvatīya). § 604 (Karṇap.): VIII, **6**, 169 (in the army of Yudhishṭhira, had been slain by Durmukha).

Janamejaya[10], Pārīkshit. § 652*b* (Indrota-Pārīkshitīya): XII, **150**, 5595, 5596 (*Pārīkshit*, B. has *Pāri°*), 5600; **151**, 5613, (5627), (5634); **152**, 5638, 5642, 5673 (*J.* had slain a brahman, but was instructed by Indrota Çaunaka about the means of cleansing himself; Indrota then assisted *J.* in his horse-sacrifice. *J.* here belongs to the past (cf. also Harivaṃça, vv. 1608 ff.), but seems originally to be identical with Janamejaya[1] (Pārikshita)).

Janamejaya, pl. (*°āḥ*). § 267 (Yamasabhāv.): II, **8**, 334 (eighty *J.'s* in the palace of Yama).

Janana = Vishṇu (1000 names).

Jānapadī, an Apsaras. § 198 (Çaradvat): I, **130**, 5076 (sent by Indra to tempt Çaradvat).

Janārdana = Kṛshṇa (Vishṇu), q.v.

Janārdana, pl. (*°āḥ*). § 616 (Sauptikap.): X, **6**, 233.

Jānārdani ("the son of Janārdana, i.e. Kṛshṇa") = Pradyumna: III, 723.

Janasthāna, name of a place. § 425 (Hanūmad-Bhīmasaṃv.): III, **147**, 11199 (there Sītā was carried off by Rāvaṇa).—§ 528 (Rāvaṇagamana): III, **277**, 15986 (*°vāsinā*, sc. Rāma Dāçarathi, there Sītā was robbed).—§ 595 (Shoḍaçarāj., v. Rāma Dāçarathi): VII, **59**, 2226 (there Rāma slew Rākshasas), 2241 (do.).—§ 615*k* (Mahodara): IX, **39**, 2256 (the head of a Rākshasa, which Rāma had cut off at *J.*, fell upon the thigh of Mahodara).—§ 733*l* (Citrakūṭa): XIII, **25***a*, 1715 (a tīrtha).

Janeçvara = Vishṇu (1000 names).

Jāṅgala, pl. (*°āḥ*), a people. § 561 (Yānasandhip.): V, **54**, 2127 (*Kuravas te sa-J°āḥ*).—§ 574 (Jambūkh.): VI, **9***μ*, 346 (*Mādreya-J°āḥ*), 361. Cf. Kurujāṅgala, pl.

Jaṅgama = Çiva (1000 names[2]).

Jaṅghābandhu, a muni. § 264 (Sabhākriyāp.): II, **4***a*, 111 (among the brahmans who waited upon Yudhishṭhira when he entered his palace).

Jaṅghāri, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 256.

Janmamṛtyujarātiga = Vishṇu (1000 names).

Jantu, son of king Somaka. § 408 (Jantūp.): III, **127**, 10473, 10475, 10476, 10483, 10488, 10490; **128**, 10492, 10498.

Jantūpākhyāna(ṃ) ("episode relating to Jantu"). § 11: I, **2**, 447.—§ 408 (Tīrthay.): Questioned by *Yudhishṭhira*, *Lomaça* said: King *Somaka* had 100 wives, but was a long time sonless. At last, when he and his wives were old, he got a son *Jantu*, whom all the wives surrounded with the utmost care. One day when *Jantu* had been stung by an ant at his hip and cried, *Somaka*, afraid of losing him, inquired of his *ṛtvij* if there were a ceremony by which a man might get 100 sons. He was told to sacrifice *Jantu* and let his wives take a smell of the smoke of his fat; then 100 sons would be born to him, and *Jantu* himself would be born once more of the same mother, with a mark of gold on his back (III, **127**). The sacrifice was performed notwithstanding the screams of the wives, and after ten months 100 sons were born, of whom *Jantu* was the eldest and most beloved and superior in merit, and had that mark of gold. When the *guru* and *Somaka* had died, the *purohita* was grilled in a terrible hell for having performed that sacrifice, and *Somaka* prevailed upon *Dharmarāja* (who said "one cannot enjoy or suffer for another person's acts") that he should be likewise tormented for the same period before he entered the blessed regions. Here they (the Pāṇḍavas, etc.) spent six nights (III, **128**).

Jānujaṅgha, an ancient king. § 6 (Anukram.): I, **1***a*, 230 (in Nārada's enumeration).—§ 775 (Ānuçāsanik.): XIII, **166***η*, 7684.

Janya = Çiva (1000 names[2]).

[Jāpakopākhyāna(ṃ)] ("the episode about the reciter of sacred mantras"). § 662*b* (Mokshadh.): A brahman, who was a reciter, conversant with the six *Aṅgas*, of the *Kuçika* race and son of *Pippalāda*, acquired spiritual insight into the *Aṅgas*; at the foot of *Himavat* he was devoted to the *Vedas*; silently reciting *Gāyatrī*, he practised austerities for 1,000 years in order to attain to *Brâhman*. Then *Gāyatrī* (*Sāvitrī*) appeared and granted him the boon that his wish for recitation should go on increasing, and his absorption into meditation (*samādhi*) be more complete. She added that he should not have to go to hell, thither where great brahmans go, but to the region of *Brahmán*, and that *Dharma*, etc. (*a*), would come to him in person. He continued engaged in recitation for 1,000 celestial years. Then *Dharma* came to him and told him to cast off his body in order to win regions of bliss; but he did not wish to reside in heaven except with his body, but only took pleasure in recitation. *Time*, *Mṛtyu*, and *Yama* came and told him the same. The brahman gave them *arghya* and *pādya*. *Ikshvāku*, who had set out on a *tīrthayātrā*, came and was given *arghya* and *pādya*. The brahman wished to give him something; *Ikshvāku*, as a kshatriya, would not take anything except battle, but only himself give; at last, however, he asked to be allowed to enjoy the fruits of the brahman's recitations, but when the brahman consented he would not take them, and asked the brahman what those fruits were. The brahman did not know, as his recitations had never been connected with any special purpose; he told the king that Truth required that he should take them as he had asked for them (the signification of Truth). *Dharma* and Heaven (*Svargaḥ*) seconded the brahman. *Ikshvāku* wished to give his own merits instead, but in vain; then *Ikshvāku* agreed to accept half the brahman's merit on the condition that the brahman should take half of his own, but he was refused. At this time two ungainly individuals came there, *Virūpa* and *Vikṛta* (afterwards disclosed to be *Desire* and *Wrath*); *Virūpa* said that he owed *Vikṛta* the merits of the gift of a cow, but that *Vikṛta* refused to take repayment (in the form of the merit of having given two *kapilā* cows with calves to an *uñchavṛtti*); *Vikṛta* declared that *Virūpa* owed him nothing; they asked *Ikshvāku* to decide the question. *Ikshvāku* hesitated; the brahman threatened to curse him. *Ikshvāku* would give him some drops of water that had fallen upon his hand. *Virūpa* approved of this arrangement, and said that *Vikṛta* really did not owe him anything; "we appealed to thee for thy own sake." *Bhīshma* said that a reciter goes to *Brahmán*, or *Agni*, or *Sūrya*, whose attributes he catches stupefied by attachment (*rāgeṇa*); and so also if he goes to *Soma*, etc. (*β*); if, however, he goes to those regions after having freed himself from attachment, he enters the Supreme and Imperishable, and becomes *Brâhman* (XII, **199**). The brahman accepted, worshipped *Dharma*, etc. (*γ*), and set himself to his recitations again. Asked by *Ikshvāku*, he agreed that he should go half and half with the king. *Indra* came there with D., Lp., Sā., Vi., etc. (*δ*), and said to the brahman and the king that they had attained to success (*saṃsiddhāḥ*). Those two withdrew their senses from the objects of the world; fixing *Prāṇa*, etc. (*ε*), in the

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heart, they concentrated the mind in *Prāṇa* and *Apāna* united together, etc. (description). *Brahmán* welcomed the fiery flame that had issued from the head of the brahman, saying: "Reciters attain to the same end as the *yogins*; but as regards reciters, the honour is ordained for them that *Brahmán* himself shall advance to receive them"; then he once more imparted consciousness into that splendour; the brahman then entered the mouth of *Brahmán*, and so did the king. The deities rejoiced. *Brahmán* said that so also would he that reads "the great *Smṛti*" and "the *Anusmṛti*" (i.e. resp. "the six *Aṅgas* and *Manu*, etc.," Nīl.) in this way attain to the same region with *Brahmán*; and so also he who is devoted to *Yoga*. Then *Brahmán* disappeared, and the deities, having honoured *Dharma*, returned to their respective abodes (XII, **200**).

Jarā, a female Rākshasa. § 275 (Rājasūyārambhap.): II, **17**, 715 (*rākshasī*, united the two half-parts of Jarāsandha); **18**, 729 (created by Svayambhū and named Gṛhadevī), 739 (*°ayā sandhito yasmāj Jarāsandho bhavatv ayaṃ*). — § 600 (Ghaṭotkacavadhap.): VII, **181**, 8224 (in a battle between Jarāsandha and Balarāma, *J.* (who had united Jarāsandha) was slain together with her sons and relatives).—§ 621 (Rājadh.): XII, **5**, 132 (fighting with Jarāsandha, Karṇa was about to sever the two parts of Jarāsandha's body which had been united by *J.*). Cf. Gṛhadevī, Rākshasī.

Jaras, the hunter who wounded Kṛshṇa. § 793 (Mausalap.): XVI, **4**, 126, 127, 128 (wounded Kṛshṇa, piercing him at the heel; Kṛshṇa comforted him and ascended to heaven).

Jarāsandha[1], king of the Māgadhas, son of Bṛhadratha. § 4 (Anukram.): I, **1**, 129, †153 (*Māgadhānāṃ varishṭhaṃ*).—§ 130 (Aṃçāvat.): I, **67**, 2640 (incarnation of the Asura Vipracitti).—§ 232 (Svayaṃvarap.): I, **186**, 7003 (present at the svayaṃvara of Draupadī).—§ 233 (do.): I, **187**, 7030. — § 273 (Rājasūyārambhap.): II, **14**, 571, 574, 576, 582, 588, 589, 593, 599, 602, 608, 610, 618, 626, 628, 631, 633 (*J.'s* great might, his allies; many peoples fled from fear of him; Kaṃsa married the daughters of *J.*, Asti and Prāpti, who, when he had been slain by Kṛshṇa, urged *J.* to attack the Yādavas, who fled from Mathurā to Dvārakā; *J.* worshipped Çiva; the defeated kings he kept enclosed in Girivraja). — § 274 (do.): II, **15**, 641, 651 (*Bārhadrathaḥ*), 653, 655, 658, 659 (kept the kings in the temple of Çiva in order to sacrifice them, and must be defeated that Yudhishṭhira might perform his rājasūya); **16**, 662, 673.—§ 275 (do.): II, **17**, 686, 687 (*J.'s* birth; the two wives of Bṛhadratha bore each one-half of a child; the Rākshasī Jarā united the two halves); **18**, 739 (because he had been united (*sandhitaḥ*) by Jarā he was named *J.*); **19**, 756, 757, 758, 760 (after the slaughter of Kaṃsa, *J.* hurled a mace toward Mathurā).—§ 276 (Jarāsandhavadhap.): II, **20**, 768, 778, 791 (Kṛshṇa, Arjuna, and Bhīma set out for Girivraja to slay *J.*); **21**, 808, 815, 818, 819, 821, 824, 829, 835, 837, 839 (receives Kṛshṇa, Arjuna, and Bhīma disguised as brahmans); **22**, (854), 865, (880), 884, 888 (challenged to fight, *J.* installed his son Sahadeva as king); **23**, 890, 892 (*Māgadhaḥ*), 893, 894, 897, 898, 923, 924 (engaged in a wrestling encounter with Bhīmasena); **24**, 925, 927, 928, 929, 932 (Bhīmasena at last killed *J.*), 935 (description of his chariot), 950, 955, 969, 972 (*kshīṇe*), 975.—§ 289 (Arghāharaṇap.): II, **37**, 1360 (had been slain by Kṛshṇa (!)).—§ 290 (Çiçupālavadhap.): II, **42**, 1474, 1475, 1476, 1478 (all. to § 277); **44**, 1529 (had been vanquished by Karṇa in a wrestling encounter and slain (*? dehabhedañ ca lambhitaḥ*, cf. XII, 132)). — § 307 (Anudyūtap.): II, **81**, 2706 (had been slain by Bhīmasena).—§ 315 (Maitreyaçāpa): III, **10**, 371 (do.).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 489 (had been slain by Kṛshṇa (!)).—§ 561 (Yānasandhip.): V, **51**, 2055 (*Māgadhendreṇa*, had subdued the whole earth and had been slain by Bhīmasena).—§ 567 (Bhagavadyānap.): V, **130ξ**, 4411 (had been slain by Kṛshṇa (!)).—§ 588 (Bhīshmavadhap.): VI, **122**, 5834 (could not vanquish Karṇa).—§ 589 (Droṇābhishekap.): VII, **11**, 387 (*Kaṃsaḥ . . . J°eṇa pālitaḥ*), 393 (*°ṃ . . . Janārdanaḥ . . . ghātayām āsa*).—§ 600 (Ghaṭotkacavadhap.): VII, **180**, †8210 (had been slain by Kṛshṇa (!)); **181** ββ, 8213 (do.), 8217, 8220, 8224, 8225, 8227, 8228 (*J.* hurled a mace against Balarāma, who baffled it with his Sthūṇākarṇa weapon; the mace fell down on earth and slew the Rākshasī Jarā (who had united *J.*), together with her sons and relatives. Deprived of his mace, *J.* was afterwards slain by Bhīmasena). — § 621 (Rājadh.): XII, **4**ϵ, 113 (present at the svayaṃvara of the daughter of the Kaliṅga king Citrāṅgada); **5**, 129 (*rājā Māgadhaḥ*, challenged Karṇa, who in a wrestling encounter vanquished him (*? bibheda sandhiṃ dehasya Jarayā çleshitasya hi*, v. 132); *J.* then gave the town Mālinī to Karṇa).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12960 (*Asuraḥ sphīto bhūmipālo Girivraje*, incarnate as Kṛshṇa Nārāyaṇa will slay him). — § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6839 (Kṛshṇa will vanquish *J.* and liberate the imprisoned kings). —§ 788 (Āçramavāsap.): XV, **25**, †668 (*Magadhādhipasya sutā J°a iti çrutasya*, i.e. the wife of Sahadeva Pāṇḍava). Cf. Bārhadratha, Māgadha, Magadhādhipa, Magadhādhipati, Magadheçvara.

Jarāsandha[2], a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2735.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4548.

Jarāsandhasuta ("the son of Jarāsandha"). § 599 (Jayadrathavadhap.): VII, **125**, 5058 (is slain by Droṇa, = Sahadeva?). Cf. Jārāsandhi.

Jarāsandhasutā ("the daughter of Jarāsandha"). § 787 (Āçramavāsap.): XV, **1***a*, 24 (i.e. the wife of Sahadeva Pāṇḍava, cf. v. 668).

Jarasandhātmaja ("the son of Jarāsandha") = Sahadeva: II, 962 (*S°*), 965. Cf. Jārāsandhi.

Jarāsandhavadha ("the killing of Jarāsandha"). § 10 (Parvasaṅgr.): I, **2**, 317 (*parva*, i.e. Jarāsandhavadhaparvan). — § 11 (do.): I, **2**, 408 (= do.).

[Jarāsandhavadhaparvan] ("the section relating to the killing of Jarāsandha," the 23rd of the minor parvans of Mhbhr.; cf. Jarāsandhavadha). § 276: As *Kṛshṇa* thought that *Jarāsandha* was incapable of being vanquished in battle even by all the gods and *Asuras*, but might be vanquished in a personal struggle with bare arms (*prāṇayuddha*, PCR.), and as there was in himself policy, in *Bhīma* strength, and in *Arjuna* ability to protect them, he thought that *Jarāsandha* should be made to challenge *Bhīma*, and *Kṛshṇa* therefore obtained the permission of *Yudhishṭhira* that *Bhīma* and *Arjuna* followed him. They set out in the garb of *snātakas*, with *Bhīma* in the van, from the land of the *Kurus* to the *Padmasaras*, over *Kālakūṭa*, *Gaṇḍakī*, *Mahāçoṇa*, *Sadānīrā* (v. 794 runs thus in V.: *Gaṇḍakīñca Sadānīrāṃ Çarkarāvarttam eva ca*), the rivers on the *Ekaparvataka* (? see BR.) and *Pūrvā* (i.e. Eastern) *Koçalā* (B. has *pūrvāṃç ca Koçalān*), *Mithilā*, *Mālā*, *Carmaṇvatī*, *Gaṅgā*, *Çoṇa*, towards the east, dressed in garments of *kuça*-grass (instead of *kuçacīracchadā* V. has *Kuçāmboraḥsthalaṃ*), to the *Māgadha* land. When they came to the mountain of *Goratha*, they beheld the *Māgadha* town (II, **20**).—§ 277: *Girivraja* is

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surrounded by the five large hills of *Vaihāra*, *Varāha*, *Vṛshabha*, *Ṛshigiri*, and *Caityaka*. It was there that *Gautama* begat *Kākshīvat*, etc., upon the *çūdra* woman *Auçīnarī*, and was visited by the kings of *Aṅga*, *Vaṅga*, etc. There dwell the *Nāgas Arbuda*, *Çakravāpin*, *Svastika*, and *Maṇināga*. *Manu* had ordered the *Māgadhas* never to be afflicted with drought; *Kauçika* and *Maṇimat* had favoured the country. The *Pāṇḍavas* and *Kṛshṇa* entered the city by breaking down the peak of *Caityaka*, worshipped by the *Bārhadrathas* and the citizens with perfumes and flower garlands, where *Bṛhadratha* had slain the cannibal *Ṛshabha*, and made of his hide (*māsatālābhiḥ*, see BR.; Gauḍapāṭha: *māṃsanālābhiḥ*, Nīl.) three drums [which the brothers broke, v. 814, not in V.]. As evil omens had been seen, the *purohitas* made *Jārāsandha* mount an elephant and carried fire about him (*paryagnyakurvan*), and he entered upon (*dīkshitaḥ*) a sacrifice with vows (*niyamasthaḥ*) and fasts (*upavāsaparaḥ*). *Kṛshṇa*, *Bhīma*, and *Dhanañjaya* entered the city without weapons in the guise of *snātakas*, snatched from the flower-vendors the garlands they had exposed for sale, and attired in robes of various colours and decked with garlands and ear-rings they entered the abode of *Jārāsandha*, who welcomed them, and hearing from *Kṛshṇa* that *Bhīma* and *Arjuna* in consequence of a vow would not speak before night, quartered them in the sacrificial apartments (*yajñāgāre*) and retired to the palace (*rājagṛhaṃ*). At midnight he came to them, as he always observed the vow, that as soon as he should hear of the arrival of *snātakas*, even at midnight, he would immediately come out and grant them an audience. As he questioned them about their strange attire, which was unsuitable for *snātakas*, and their breaking down the *Caityaka* peak, and why they would not accept the worship he offered, *Kṛshṇa* gave him some explanations (v. 818 ff.: *snātaka-vratino, rājan! brāhmaṇā, kshatriyā, viçaḥ | viçeshaniyamāç caishām aviçeshāç ca santy uta | viçeshavāṃç ca satataṃ kshattriyaḥ çriyam ṛcchati*), and declared that they had come as his foes (II, **21**). As *Jārāsandha* said that he did not remember to have injured them, *Kṛshṇa* told him that they were sent by *Yudhishṭhira* to set at liberty the princes whom *Jārāsandha* intended to slaughter as a sacrifice to *Çiva*, because sacrificing human beings to the gods was never used (v. 864); he reminded him of the destruction of *Dambhodbhava*, *Kārtavīrya*, *Uttara*, and *Bṛhadratha*, and challenged him to set free the monarchs or to fight. *Jārāsandha* chose to fight, and ordered *Sahadeva* to be installed on the throne. Then he thought of his generals *Kauçika* and *Citrasena*, who had formerly been *Haṃsa* and *Ḍimbhaka*. *Kṛshṇa*, remembering that, according to the command of *Brahmán*, *Jārāsandha* was not to be slain by him or by the *Madhus*, did not himself desire to slay him (II, **22**). *Jārāsandha* having chosen to fight with *Bhīma*, the *purohita* brought pigment, garlands, etc., and propitiatory ceremonies (*kṛtasvastyayanaḥ*) were performed by a brahman; and likewise *Bhīma*, having consulted with *Kṛshṇa*, had propitiatory ceremonies pronounced (*kṛtasvastyayanaḥ*). When *Jārāsandha* had taken off his crown and arranged his hair, they fought with their clenched fists as their only weapons. The combat began at the first day of the month *Kārttika*, and lasted, without intermission or food, till the thirteenth; on the fourteenth night *Jārāsandha* desisted from fatigue, and *Kṛshṇa* obscurely intimated that he should now be killed (II, **23**). At the instigation of *Kṛshṇa*, *Bhīma* threw *Jārāsandha* into the air a hundred times, pressed his knee against his backbone and broke his body in two with a terrible roar, so that the citizens became dumb with terror and many women were prematurely delivered. Leaving the lifeless body at the palace gate, they went out of the town riding on *Jārāsandha's* celestial chariot, which *Kṛshṇa* caused to be made ready, it being adorned with a celestial flagstaff and incapable of being vanquished by any king, upon which *Indra* and *Vishṇu* had fought in the battle about *Tārakā*, riding upon which *Indra* had slain ninety-nine (*navatīr nava*) *Dānavas*, which had been obtained by king *Vasu* from *Vāsava* (i.e. Indra), from *Vasu* by *Bṛhadratha*, and from him by *Jarāsandha*. And *Kṛshṇa* thought of *Garuḍa*, who sat upon the chariot along with the frightfully roaring creatures on its flagstaff. *Kṛshṇa* then released his relatives and ordered them to assist *Yudhishṭhira* at his *rājasūya*. Stopping on a level plain outside the town, he was adored by the citizens, and he installed *Sahadeva*, the son of *Jarāsandha*, in the sovereignty of the *Magadhas*. Then they arrived at *Indraprastha*. Thereupon *Kṛshṇa*, having taken leave of *Yudhishṭhira*, etc., set out for his own city, riding upon that same celestial chariot that had been given to him by *Yudhishṭhira*, the *Pāṇḍavas* having circumambulated him (*pradakshiṇam akurvanta*) (II, **24**).

Jārāsandhi ("the son of Jarāsandha") = Sahadeva or Jayatsena. § 277 (Jarāsandhavadhap.): II, **22**, 966 (i.e. Sahadeva, is anointed as king).—§ 280 (Bhīmasena): II, **30**, 1092 (is vanquished by Bhīmasena on his digvijaya).—§ 555 (Sainyodyogap.): V, **19**η, 577 (*Jayatsenaḥ*, joined Yudhishṭhira).—§ 561 (Yānasandhip.): V, **50**η, 2014 (°*ḥ Sahadevo Jayatsenaç ca tāv ubhau*, do.); **57**ξ, 2239 (*Māgadhaḥ*, do.).—§ 578 (Bhīshmavadhap.): VI, **48**θ, 1926 (in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **125**, 5061 (is slain by Droṇa).—§ 604 (Karṇap.): VIII, **5**ζ, 120 (*Jayatsenaḥ*, had been slain by Abhimanyu); **7**, †207 (in the army of Duryodhana).—§ 789 (Putradarçanap.): XV, **32**θ, 877 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Jarāsandhasuta, Jarāsandhātmaja.

Jaratkāru[1], a ṛshi, husband of Jaratkāru and father of Āstīka. § 26 (cf. Āstīkap.): Sauti said: The ascetic *J.*, when going about and practising religious austerities, one day saw his ancestors, the Yāyāvaras, hanging, heads down, in a great hole by a rope of *vīraṇa* fibres, which was eaten into on all sides by a rat; he was told that it was because he had no offspring. He then promised to marry, if he might get a wife of the same name as his own, and who would be given to him in charity (I, **13**). At last he married Jaratkāru, the sister of Vāsuki, the king of serpents (I, **14**), who intended by this marriage to neutralize the curse inflicted on the serpents by their mother (Kadrū, q.v.). Having begotten Āstīka, *J.* ascended to heaven together with his ancestors (I, **15**): I, **13**, 1029 (*Yāyāvarāṇāṃ pravaraḥ*), 1034, 1037, (1041), 1041, 1045; **14**, 1054, 1055, 1056; **15**, 1067, 1068.—§ 49 (Vāsuki): I, **38**, 1633, 1634, 1635 (it had been destined by Brahmán that *J.* should marry Vāsuki's sister Jaratkāru and beget Āstīka on her); **39**, 1650, 1653, 1654.—§ 50 (cf. Āstīkap.): Etymology of the name *J.* (*jareti kshayam āhur vai, dāruṇaṃ kārusaṃjñitam | çarīraṃ kāru tasyāsīt tat sa dhīmāñ chanaiḥ çanaiḥ | kshapayām āsa tīvreṇa tapasā . . . Vāsuker bhaginī tathā*): I, **40**, 1655, 1656.—§ 51 (Parikshit): I, **40**, 1661 (*ṛshiṃ*).—§ 53 (cf. Āstīkap.): The story of *J.* repeated (cf. § 26) and somewhat enlarged: I, **45**, 1813, 1831 (*Veda-Vedāṅgapāragaḥ*), 1839, 1843; **46**, 1845, (1847), 1848, (1850), 1864; **47**, 1869 (*ṛshiṃ*), 1872, 1875.—§ 54 (cf. Āstīkap.): One day *J.*, sleeping on the lap of

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his wife when the sun was setting, was awakened by her, lest the twilight should pass away without his prayers being said. *J.* felt insulted, as he believed that the sun had no power to set in the usual time if he was asleep. He therefore left her and again began to practise austerities: I, **47**, 1882, 1891, 1897, 1901, 1911.—§ 60 (Sarpasattra): I, **53**, 2064; **54**, 2079.—§ 68 (Āstīka): I, **58**, 2189 (*yo J°uṇā jātaḥ Jaratkārau*, i.e. Āstīka).—§ 565 (Gālavacarita): V, **117**, 3975 (*reme . . . yathā . . . J°ur Jaratkārvāṃ*).

Jaratkāru[2], sister of Vāsuki, the king of serpents, wife of Jaratkāru, and mother of Āstīka. § 26 (Jaratkāru): I, **14**, 1056 (given in marriage to Jaratkāru).—§ 49 (Vāsuki): I, **38**, 1637 (*Vāsukeḥ sarparājasya . . . svasā*), 1639; **39**, 1642.—§ 50 (Jaratkāru): I, **40**, 1658.—§ 54 (do.): I, **47**, 1888, 1895, 1901, 1909 (offends her husband by awaking him).—§ 55 (Āstīka): I, **48**, 1912, 1919, (1920) (relates to Vāsuki the departure of her husband, and that he had said that she should give birth to a son).—§ 60 (Sarpasattra): I, **54**, 2067 (*bhujaṅgamā*), 2070 (*bhaginī nāgarājasya*), (2071), 2079 (related to her son Āstīka the curse of the serpents and their hope that he should deliver them).—§ 68 (Āstīka): I, **58**, 2189 (v. Jaratkāru[1]).—§ 565 (Gālavacarita): V, **117**, 3975 (v. Jaratkāru[1]).

Jaratkārusuta ("the son of Jaratkāru") = Āstīka: XV, 948 (*A°*).

Jarāyu, a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2637.

Jarāyujāḥ (pl.) = Çiva (1000 names[1]).

Jaritā, a çārṅgikā, wife of Mandapāla. § 259 (Çārṅgakop.): I, **229**, 8346 (*çārṅgikāṃ*), 8349; **230**, 8365 (8366), (8379); **231**, (8386), (8390), (8396); **233**, 8441, 8445, 8449, 8452.

Jaritāri, the eldest son of Mandapāla and Jaritā. § 259 (Çārṅgakop.): I, **230**, 8372; **231**, 8403; **232**, (8404), (8410); **233**, 8434.

Jarjarānanā, a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2637.

Jartika, pl. (*°āḥ*), a tribe of the Bāhīkas. § 607 (Karṇap.): VIII, **44**, 2033 (*°ā nāma Bāhīkāḥ*).

Jārūthī (name of a city, Nīl.). § 317*b* (Kṛshṇa Vāsudeva): III, **12**, 489 (at *J.* Kṛshṇa slew Āhvṛti, etc.).

Jaṭādhara[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2563.

Jaṭādhara[2] = Çiva: III, 1625; XIII, 1241 (1000 names[2]).

Jaṭālikā, a mātṛ. § 615*u* (Skanda): IX, **46***o*, 2641.

Jaṭāsura[1], a Rākshasa. § 11 (Parvasaṅgr.): I, **2**, 455 (*°eya ca vadho Rākshasasya*).—§ 435 (Jaṭāsuravadhap.): III, **157**, 11455, 11521 (*J.* carries away Draupadī, the three Pāṇḍavas and their arms, but is checked and slain by Bhīmasena).—§ 551 (Kīcakavadhap.): IV, **21**, 685 (all. to § 435).—§ 555 (Sainyodyogap.): V, **8**, 223 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, **174**, 7850 (*Rākshasāgryaḥ*, the father of Alambusha).—§ 623 (Rājadh.): XII, **16**, 501 (all. to § 435).—§ 779 (Açvamedhikap.): XIV, **12***a*, 324 (do.). Cf. Rakshas, Rākshasa.

Jaṭāsura[2], a prince. § 264 (Sabhākriyāp.): II, **4***β*, 119 (in the palace of Yudhishṭhira).

Jaṭāsurasuta ("the son of Jaṭāsura") = Alambusha: VII, 7848.

Jaṭāsuravadha(ḥ) ("the killing of Jaṭāsura"). § 10 (Parvasaṅgr.): I, **2**, 322 (*°aḥ parva*, i.e. Jaṭāsuravadhaparvan).

[Jaṭāsuravadhaparvan] ("the section treating of the killing of Jaṭāsura," being the 37th of the minor parvans of Mhbhr.). (Cf. Jaṭāsuravadha.) § 435: One day, after the *Rākshasas* with *Ghaṭotkaca* had departed, while *Bhīma* was a-hunting, and *Lomaça* and the other ṛshis had gone away to bathe and collect flowers, the *Rākshasa Jaṭāsura*, who had followed *Yudhishṭhira* in the guise of a brahman versed in all the *çāstras*, with the object of possessing himself of the arms of the *Pāṇḍavas* and of *Draupadī*, began to flee away with the arms and *Draupadī* and the three *Pāṇḍavas*. *Sahadeva* extricated himself, and snatching the sword *Kauçika*, he began to call *Bhīmasena*. *Yudhishṭhira* reproached him, saying that the *Rākshasas* are the root of virtue and know virtue (*dharmaṃ*) best, and that the *Rākshasas*, gods, *Pitṛs*, *Siddhas*, *Ṛshis*, *Gandharvas*, etc., depend for their lives on men, etc. *Yudhishṭhira* then made himself ponderous. *Sahadeva* was about to attack the *Rākshasa*, when *Bhīma* appeared mace in hand. The *Rākshasa* set them down, and he and *Bhīma* began to fight with trees, like *Vālin* and *Sugrīva*, and then with rocks, and at last by wrestling, till *Bhīma*, having dealt a blow on the neck of the *Rākshasa*, lifted him up, and dashed him on the ground and severed his head from his body, and then presented himself before *Yudhishṭhira* (III, **157**).

Jāṭāsuri ("the son of Jaṭāsura") = Alambusha: VII, 7856, 7865, 7868, 7869.

Jātavedas = Agni, q.v.

Jātavedasī = Durgā (Umā): VI, 802.

Jaṭāyu(s), a vulture, brother of Sampāti. § 128 (Aṃçāvat.): I, **66**, 2634 (*°ushaṃ*, son of Aruṇa and Çyenī, and brother of Sampāti). § 525 (Rāmopākhyānap.): III, **275**, 15873 (*gṛdhraṃ J°ushaṃ*, had been slain by Rāvaṇa, cf. § 530).—§ 529 (Sītāharaṇa): III, **278**, 16043 (*gṛdhro J°uḥ*).—§ 530 (Viçvāvasumokshaṇa): III, **279**, 16045 (*sakhā Daçarathasyāsīj J°r Aruṇātmajaḥ | gṛdhrarājo mahāvīraḥ Sampātir yasya sodaraḥ*, tried to deliver Sītā, but was slain by Rāvaṇa).—§ 534 (Hanūmatpratyāgamana): III, **282**, 16242 (*gṛdhrasya J°oḥ*), 16244 (*°oḥ*), 16246 (*°ushaḥ, c. :* once *J.* and his elder brother Sampāti, competing with each other, flew towards the sun; Sampāti's wings were burnt, but those of *J.* not), 16249.

Jaṭhara, pl. (*°āḥ*, a people). § 574 (Jambūkh.): VI, **9***μ*, 350 (in Bhāratavarsha).

Jāṭhara[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2564.

Jāṭhara[2] = Sūrya (the Sun): III, 149 (*agniḥ*).

Jaṭila = Çiva, q.v. (add. XIII, 981, 6386).

Jaṭilā, a female descendant of Gotama. § 237 (Vaivāhikap.): I, **196**, 7265 (*Gautamī*, in the Purāṇas it is related that she married seven ṛshis). Cf. Gautamī.

Jaṭin[1] = Çiva, q.v.

Jaṭin[2], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2563.

Jātismara, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8106 (by bathing there one *jātismaratvam apnoti*).

Jātismarahrada, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8180.

[Jatugṛhaparvan] ("the section relating to the lac-house," the 8th of the minor parvans of Mhbhr.). (Cf. Jatuveçmākhya[ṃ parva].) § 213: *Vaiçampāyana* briefly related the plan of *Saubala*, *Duryodhana*, *Duḥçāsana*, *Karṇa*, and *Dhṛtarāshṭra* to burn the *Pāṇḍavas* and *Kuntī* in a lac-house, and their escape. Asked by *Janamejaya*, he then began to relate it more fully. The *Pāṇḍavas* frustrated all the plans of murdering them laid by *Duryodhana*, etc., without speaking of them, in obedience to the counsels of *Vidura*. People began to speak in all public places of installing *Yudhishṭhira*

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on the throne instead of *Dhṛtarāshṭra*. *Duryodhana* represented to *Dhṛtarāshṭra* that this would for ever exclude himself and his brothers from the throne (I, **141**). *Duryodhana*, *Karṇa*, *Çakuni*, and *Duḥçāsana* held a consultation together, and *Duryodhana* prevailed upon *Dhṛtarāshṭra* to exile the *Pāṇḍavas* to *Vāraṇāvata* ("*Açvatthāman* is on my side; with him follow *Droṇa* and *Kṛpa*; *Vidura* is dependent on us for his means of life, though he is covertly with the foe") (I, **142**). *Duryodhana* and his brothers began gradually to win over the people to their side by grants of wealth and honours, while *Dhṛtarāshṭra* suggested to the *Pāṇḍavas* to visit the festival of *Paçupati* at *Vāraṇāvata*. Fully understanding the motives of *Dhṛtarāshṭra*, *Yudhishṭhira* let *Bhīshma*, *Vidura*, *Droṇa*, *Bāhlika*, *Somadatta*, *Kṛpa*, *Açvatthāman*, *Bhūriçravas*, *Gāndhārī*, etc., give them their benedictions, and the *Pāṇḍavas* having performed propitiatory rites in order to obtain the kingdom, set out for *Vāraṇāvata* (I, **143**). *Duryodhana* prevailed upon *Purocana* to reach *Vāraṇāvata* that very day upon a swift chariot, and to construct a house of inflammable materials and burn the *Pāṇḍavas* and *Kuntī* (I, **144**). The people, who were distressed by the departure of the *Pāṇḍavas*, and angry with *Dhṛtarāshṭra*, were calmed by *Yudhishṭhira*. *Vidura*, in obscure words (cf. *Mlecchavācā*, v. 5803), warned *Yudhishṭhira*, who explained the meaning to *Kuntī*. They set out on the 8th day of the month of *Phālguna* when *Rohiṇī* was ascendant (I, **145**). They were received with great honours by the citizens of *Vāraṇāvata* and installed by *Purocana* first in a palace that had been built for them, and after ten days in the lac-house called *Çiva* (*Çivākhyaṃ*). *Yudhishṭhira* scented the smell of fat, etc., and told it to *Bhīma*, but resolved to seem unsuspicious (I, **146**). A miner, sent by *Vidura*, told *Yudhishṭhira* that *Purocana* would put fire to the house on the fourteenth night of the dark lunation, and made a large subterranean passage (I, **147**). They lived there for a year. Then on a certain night *Kuntī* fed a large number of *brahmans*; and there came also a *Nishāda* woman with her five sons, who became intoxicated and lay down in the house to sleep. The *Pāṇḍavas* then set fire to the house and burnt *Purocana* and the *Nishādas*, while they themselves escaped through the subterranean passage and fled in haste, *Bhīma* carrying his mother and brothers (cf. III, v. 546 foll.). The citizens thought they had been burnt to death (I, **148**). A person sent by *Vidura* took the *Pāṇḍavas* and *Kuntī* to the other side of the *Gaṅgā* in a boat (I, **149**). The miner had covered the hole he had dug with ashes, and the townspeople thought that the *Nishāda* woman with her five sons were *Kuntī* and the *Pāṇḍavas*, and sent to *Dhṛtarāshṭra* to inform him that they had been burnt to death together with *Purocana*. *Dhṛtarāshṭra* wept in deep sorrow, and caused the funeral rites to be performed. Meanwhile the *Pāṇḍavas* having crossed the *Gaṅgā* proceeded in the darkness to the south and reached a dense forest. *Yudhishṭhira* then prevailed upon *Bhīma* to carry *Kuntī* and his brothers (I, **150**). The motion of *Bhīma's* legs raised a wind like that of the months of *Çuci* and *Çukra*, while he trod down the trees and swam across streams. Towards evening they sat down in a terrible forest under a banyan-tree. *Kuntī* was thirsty, and *Bhīma* proceeded to a pool at a distance of a *gavyūti*, and brought water by soaking his upper garments. When he found them sleeping from fatigue, he lamented that *Yudhishṭhira* would not yet allow him to slay *Duryodhana*, etc., and sat there awake keeping watch over them (I, **151**).

Jātūkarṇa, a ṛshi. § 264 (Sabhākriyāp.): II, **4***a*, 109 (in the palace of Yudhishṭhira).

Jatuveçmākhya ("named from the lac-house," sc. parva). § 11 (Parvasaṅgr.): I, **2**, 361 (i.e. Jatugṛhaparvan).

Jāvāli, v. Jābāli.

Javana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2577.

Jaya[1], a son of Dhṛtarāshṭra, or an adherent of Duryodhana. § 83 (Ādivaṃçāvatāraṇa): I, **63***a*, 2448 (enumeration of eleven sons of Dhṛtarāshṭra who were *mahārathas*).—§ 298 (Dyūtap.): II, **58**, †2004.—§ 552 (Goharaṇap.): IV, **54**, 1666 (attacks Arjuna).—§ 561 (Yānasandhip.): V, **58***τ*, 2301.—§ 576 (Bhagavadgītāp.): VI, **18***ε*, 687; **20**, †752.—§ 578 (Bhīshmavadhap.): VI, **44***a*, 1653.—§ 583 (do.): VI, **77***κ*, 3343.—§ 592 (Saṃçaptakavadhap.): VII, **20***η*, 804; **25**, 1108 (son of Dhṛtarāshṭra).—§ 596 (Pratijñāp.): VII, **74***β*, 2628.—§ 598 (Jayadrathavadhap.): VII, **85***β*, 3036.—§ 599 (do.): VII, **91***a*, 3253; **135***φφ*, 5564 (son of Dhṛtarāshṭra).—§ 600 (Ghaṭotkacavadhap.): VII, **156***κ*, 6851; **158***ψ*, 7030, (*ω*), 7036.—§ 604: VIII, **7**, †207.

Jaya[2] ("victory"), a god. § 258 (Khāṇḍavadahanap.): I, **227**, 8266 (armed with a mace *J.* partook in the encounter between the gods and Arjuna and Kṛshṇa). Cf. Jayanta.

Jaya[3], an ancient king. § 267 (Yamasabhāv.): II, **8**, 326 (in the palace of Yama).

Jaya[4] = Sūrya: III, 154 (only C., B. has *Çayaḥ*).

Jaya[5] = Arjuna, q.v.

Jaya[6] (one of the occult names which Yudhishṭhira gave to the Pāṇḍavas). § 549 (Pāṇḍavapraveçap.): IV, **5**, 176.—§ 551 (Kīcakavadhap.): IV, **23***a*, 804.

Jaya[7], a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3632.—§ 615*u* (Skanda): IX, **45**, 2554 (given to Skanda by Vāsuki).

Jaya[8], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **156**, 6911 (is slain by Açvatthāman).

Jaya[9], a Pāñcāla prince. § 608 (Karṇap.): VIII, **56**, 2735 (fights with Karṇa).

Jaya[10] ("Victory," personif.). § 615*u* (Skanda): IX, **46***κ*, 2682.

Jaya[11] = Çiva (1000 names[1]).

Jaya[12] = Vishṇu (1000 names).

Jaya[13], name of a muhūrta. § 554 (Sainyodyogap.): V, **6**, 125 (*muhūrtena*).

Jaya[14] ("victory"), said of the Mhbhr.: I, 2302 (*jayo nāmetihāso 'yaṃ*); XVIII, 194 (do.). Cf. also the introductory çloka of the single books (*Nārāyaṇaṃ namaskṛtya Naraṅ caiva narottamaṃ | devīṃ Sarasvatiṅ caiva tato jayam udīrayet*), and XVIII, 232 (do.).—Do., said of the episode Viduläputrānuçāsana: V, 4639 (*jayo nāmetihāso 'yaṃ*).

Jayā = Durgā (Umā): IV, 191; VI, 798.

Jayāçva, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***χ*, 7012 (brother of Virāṭa?).

Jayadbala (one of the occult names which Yudhishṭhira gave to the Pāṇḍavas): § 549 (Pāṇḍavapr.): IV, **5**, 176.—§ 551 (Kīcakavadhap.): IV, **23***a*, 804.

Jayadharman, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **156***κ*, 6852.

Jayadratha[1], king of the Sindhus, son of Vṛddhakshatra. § 11 (Parvasaṅgr.): I, **2**, 473, 532, 533.—§ 130 (Aṃçāvat.): I, **67**, 2745 (married Duḥçalā, the daughter of Dhṛtarāshṭra).—§ 152 (Dhṛtarāshṭraputranāmak.): I, **117**, 4557 (do.).—§ 232 (Svayaṃvarap.): I, **186**, 7001 (present at the

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svayaṃvara of Draupadī).—§ 287 (Rājasūyikap.): II, **34**, 1267 (*Saindhavaḥ*, came to the rājasūya of Yudhishṭhira, C. has by error *Draya°*).—§ 288 (do.): II, **35**, 1293 (do.).—§ 290 (Çiçupālavadhap.): II, **44***a*, 1534.—§ 298 (Dyūtap.): II, **58**, 2017 (present at the gambling).—§ 522 (Draupadīharaṇap.): III, **264**, 15581 (*rājā Sindhūnāṃ Vārddhakshatriḥ*); **265**, †15599 (*Sauvīrarājaḥ*); **267**, 15618, (15631); **268**, (†15648), †15662, 15664; **269**, †15683, †15693; **270**, †15696; **271**, 15747 (*Sindhurājaḥ*), 15750, 15751, 15752 (*J.* sees Draupadī and carries her off, but is overtaken by the Pāṇḍavas; after a battle *J.* took to flight).—§ 523 (Jayadrathavimokshanap.): III, **272**, 15777, 15788, 15791, 15796, 15800 (*J.* is seized by *Bhīmasena*, but set free again).—§ 524 (do.): III, **272**, (15804), 15858 (gratified Çiva, who granted him the boon that he might vanquish the Pāṇḍavas, except Arjuna).—§ 525 (Rāmopākhyānap.): III, **273**, 15860 (*vinirjitya J°ṃ*), 15867 (all. to § 522).—§ 544 (Yudhishṭhirāçvāsa): III, **292**, 16611 (do.).—§ 545 (Pativratāmāhātmyap.): III, **293**, 16617 (*°ena hṛtā*, sc. Draupadī, all. to § 522).—§ 551 (Kīcakavadhap.): IV, **21**, 686 (*°n tathaiva tvam ajaishīḥ*, sc. Bhīmasena, all. to § 523).—§ 555 (Sainyodyogap.): V, **19**δ, 588 (came with one akshauhiṇī of Sindhus and Sauvīras to Duryodhana).—§ 561 (Yānasandhip.): V, **47***a*, 1796; **55**λ, 2186 (*Sindhurājaḥ*), (ν), 2206; **57**ξ, 2246 (assigned to Arjuna as his match in the battle), (π), 2268, (σ), 2290; **62**$\beta\beta$, †2426; [**66**$\epsilon\epsilon$, 2504 (*Saindhavaṃ*)].—§ 562 (Bhagavadyānap.): V, **92**τ, 3284; [**95**ν, 3403 (*Saindhavaḥ*)].—§ 567 (do.): V, **124**δ, 4171.—§ 569 (do.): V, **142**ϵ, 4824; **144**, 4890.—§ 570 (Sainyaniryāṇap.): V, **155***θ*, 5274 (*Saindhavaṃ*, commander of one akshauhiṇī of Duryodhana's army).—§ 571 (Ulūkadūtāgamanap.): V, **160**, †5532 (*°ādriṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **161**, †5575 (do.); [**164**ϵ, 5708 (*Saindhavāya*, Sātyaki is pitted against *J.*)].—[§ 572 (Rathātirathasaṅkhyānap.): V, **165**, 5743 (*Sindhurājaḥ*, equal to two *rathas*, all. to §§ 522, 523)].—§ 573 (Ambopākhyānap.): V, **195**ϵ, 7608 (*Saindhavaḥ*, in the army of Duryodhana).—§ 576 (Bhagavadgītāp.): VI, **16***a*, 622 (commander of one akshauhiṇī of Duryodhana's army); **17**, 665 (on his standard there was a boar of silver); **25**ι, 837; **35**, †1280.—§ 578 (Bhīshmavadhap.): VI, **45**^{15}, 1723 (*Saindhavaṃ*, fought with Drupada); **50***o*, 2070.—§ 580 (do.): VI, **56**β, 2407 (in the neck of Bhīshma's gāruḍavyūha); **57**ι, 2452 (*Saindhavaḥ*); **59**μ, †2583.—§ 581 (do.): VI, **60***a*, †2652; **65**, 2910.—§ 582 (do.): VI, **71**^{19}γ, 3133, [3138 (*Saindhavaḥ*, fought with Bhīmasena).—§ 583 (do.): VI, **76**ι, 3329; **79**^{12}, 3469 (attacked Bhīmasena).—§ 584 (do.): VI, **85**^{7}, †3762, †3782 (fought with Bhīmasena).—§ 585 (do.): VI, **92**χ, 4118, [4134 (*Sindhurājñaḥ . . . varāhaṃ* (B. *vā°*) *svarṇabhūshitaṃ*)]; [**94**ω, 4195 (*Saindhavaḥ*)].—[§ 586 (do.): VI, **99***a*, 4501 (*Saindhavaḥ*, in the van of Bhīshma's *sarvatobhadra* array); **100**η, 4545 (*Saindhavaṃ*).]—§ 587 (do.): VI, **108**δ, 5050 (*Saindhavaṃ*); **113**ι, 5240 (*Saindhavaḥ*), 5250 (pierced by Bhīmasena); **114**κ, 5292 (*Saindhavaṃ*, pierced by Arjuna), 5295 (pierces Arjuna and Bhīmasena), 5309 (*Saindhavaḥ*); **115**, 5362 (*Vṛddhakshatrasya dāyādaṃ*, attacked by Virāṭa); [**116**, 5417 (*Saindhavaḥ*, encounter with Virāṭa]; **119**ϕ, 5583 (*Saindhavaḥ*).—[§ 589 (Droṇābhishekap.): VII, **7**γ, 179 (*Saindhavaḥ*).]—§ 590 (do.): VII, **14**, 556, 560, 570 (is vanquished by Abhimanyu).—§ 592 (Saṃçaptakavadhap.): VII, **20**η, 804 (in Droṇa's gāruḍavyūha); [**25**, 1074 (*Saindhavaḥ*, fought with Kshatravarman)]; **32**ω, 1410, ($\epsilon\epsilon$), 1441; [**34**, 1503 (*Sindhurājaḥ*), 1505 (*Sindhurājasya*)].—§ 593 (Abhimanyuvadhap.): VII, **42**, 1747 (*Saindhavasya putraḥ*), 1755, 1756 (*Sindhurājaḥ*), 1758 (had obtained the boon from Çiva that he should check the four Pāṇḍavas, cf. § 524); [**43** (vanquishes the Pāṇḍavas)].—§ 594 (do.): VII, **52**, 2007 (*Saindhavena, J.* had prevented the Pāṇḍavas from rescuing Abhimanyu).—§ 596 (Pratijñāp.): VII, **73**, 2574 (*Saindhavako rājā*, do.), 2586, 2587, 2588, 2595, 2597, 2600, 2603, 2605 (Arjuna promises to slay *J.*); **74**, 2613; **75**, 2657, 2674, 2676 (six of the Kuru chariot-warriors promise to protect *J.*); **76**, 2680, 2702; [**77**, 2723 (*Saindhavo bālaghātakaḥ*), 2725 (*Saindhavasya*)]; **79**, 2796, 2797, 2800; **80**, 2830, 2839.—§ 598 (Jayadrathavadhap.): VII, **87**, 3097, 3102 (*Sindhurājaḥ*), 3104 (description of his horses), (ι) 3114.—§ 599 (do.): VII, **91**, 3223, 3251 (*Bībhatsur J°vadhotsukaḥ*), 3260; **94**, 3414, 3416, 3425; **100**, 3749, 3759; **101**, 3777, 3792, 3793; **103**, 3883; **104**μ, 3894, 3912, 3917 (pierced Arjuna); **105**ν, 3946 (on the top of the standard of *J.* there was a silver boar, decked with golden garlands and of the splendour of white crystal (read *dhvajāgre 'lohitārkābho*, with B.)), 3961; **110**, 4209; **111**, 4246, 4249, 4250, 4254; **112**, 4300, 4302; **124**, 4979, 4985; **128**, 5264; **137**$\omega\omega$, 5629; **141**, 5872; [**143**$\kappa\kappa\kappa$, 6005 (*Saindhavena*)]; **145**, 6057, 6061, 6065, †6066, 6072, 6074, 6076; **146**, 6196, 6200, 6205, 6222, 6229, 6230 (Arjuna vanquishes all the protectors of Jayadratha).—§ 599*g* (Vṛddhakshatra): VII, **146**, 6259, 6265 (Vṛddhakshatra, the father of *J.*, had pronounced the curse that the head of that person who would cause the head of *J.* to fall to the earth should break into pieces).—§ 599 (Jayadrathavadhap.): VII, **146**, 6267, 6286 (Arjuna cut off the head of *J.*, Kṛshna caused it to fall on the lap of Vṛddhakshatra, from there it fell on the earth; according to the curse the head of Vṛddhakshatra broke to pieces); **148**, †6445 (*hataṃ*); **149**$\psi\psi\psi$, 6475; **150***a*^{1}, 6501 (*hataḥ*), (β^{1}), 6507 (do.); 6526 (do.); **152**δ^{1}, 6580.—§ 600 (Ghaṭotkacavadhap.): VII, **158**, 7035 (mentioned among the slain); **159**, 7046 (*Gāṇḍīvadhanvā hatavān . . . J°ṃ*); [**182**$\eta\eta\eta$, 8281 (*Saindhavaḥ*)].—§ 603 (Nārāyaṇāstramokshap.): VII, **197**, 9118 (*°çiro yathā*).—§ 604^{e} (Karṇap.): VIII, **5**ζ, 100 (*Sindhurāshṭramukhānīha daça rāshṭrāṇi yāni ha | vaçe tishṭhanti vīrasya yaḥ sthitaḥ tava çāsane | akshauhiṇīr daçaikāñ ca vinirjitya çitaiḥ çaraiḥ | Arjunena hato, rājan, mahāvīryo J°ḥ*).—§ 608 (do.): VIII, **73**, 3676 (had been protected by Droṇa), 3681.—§ 609 (Çalyap.): IX, **2**ζ, 72 (had sided with Duryodhana), 90 (*nihataḥ*).—§ 610 (do.): IX, **4**, 198 (*hate*), 217, 219 (*hataḥ*); **5**ν, 278 (has been slain).—§ 611 (do.): IX, **24**$\nu\nu$, 1299 (*nihate*), **27**$\tau\tau$, 1457 (*hataḥ*).—§ 613 (Gadāyuddhap.): IX, **32**β, 1836.—§ 615 (do.): IX, **61**, 3433 (*°ena pāpena yat Kṛshṇā kleçitā vane*, all. to § 522); **64**$\epsilon\epsilon$, 3614 (*Saindhavaṃ*).—§ 618 (Jalapradānikap.): XI, **12**λ, 320 (*hatvā . . . J°ṃ*).—§ 619 (Strīvilāpap.): XI, **16***a*, 454; **20**ϵ, 585; **22**η, 624, 625 (*Sindhu-Sauvīrabhartāraṃ*), 628, 629 (lamented for as dead).—§ 620 (Çrāddhap.): XI, **26**β, 787 (his body is cremated).—§ 785 (Anugītāp.): XIV, **77**, 2231 (*Sindhurājasya*, the Sindhus attacked Arjuna in order to revenge the death of *J.*); **78**, 2269 (*°ṃ hataṃ smṛtvā*), 2287 (the son of *J.* and Duḥçalā had died, leaving a son who was yet a little child); **84**, 2497 (*apāharat . . . J°çiro yathā*, sc. Arjuna).—§ 787 (Āçramavāsap.): XV, **14**σ, 415 (Yudhishṭhira caused the çrāddha of *J.*, etc., to be performed).—§ 795 (Svargārohaṇap.): XVIII, **5**λ, 150.

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Cf. also the following synonyms :—

Saindhava, Saindhavaka, q.v.

Sauvīra, Sauvīraka, Sauvīrarāja, q.v.

Sindhupati, Sindhurāj, Sindhurāja, Sindhurājan, Sindhu-Sauvīrabharṭr, q.v.

Suvīra, Suvīrarāshṭrapa, q.v.

Vārddhakshatri ("the son of Vṛddhakshatra"): III, 15576 (*rājā Sindhūnāṃ*), 1558 (*J°*); VI, †752; VII, 1748; XI, 623.

Jayadratha[2], an ancient king. § 267 (Yamasabhāv.): II, **8**, 337 (in the palace of Yama).

Jayadrathavadha(ḥ) ("the slaughter of Jayadratha"). § 10 (Parvas.): I, **2**, 339 (*°aḥ parva*, i.e. Jayadrathavadhaparvan).

[Jayadrathavadhaparvan] ("the section including the slaughter of Jayadratha," the 75th of the minor parvans of Mhbhr.; cf. Jayadrathavadha). § 598: *Dhṛtarāshṭra* lamented the slaughter of his troops; "formerly in the abode of *Somadatta*, who was devoted to truth, I used to hear delightful sounds" (instead of grief and lamentations, as now in the houses of *Viviṃçati*, etc. (*α*)); then he mentioned *Kṛshṇa's* ambassadorship, the match at dice, that he and *Vidura*, etc. (*β*) did not approve of; "possessed of sovereignty, the *Pāṇḍavas* will ever listen to the voice of *Çalya*, etc." (*γ*); "none can fight *Bhīmasena*, etc. (*δ*); only *Duryodhana*, etc. (*ε*), would venture to resist them"; he asked what the principal leaders (*ζ*) did (VII, **85**). *Sañjaya* rebuked *Dhṛtarāshṭra* for his folly in bringing about the battle (VII, **86**). *Droṇa* arrayed his divisions. The warriors shouted in anger "where is Arjuna?" etc. (*η*). *Droṇa* assured *Jayadratha* of protection by *Somadatta's* son, etc. (*θ*). *Droṇa's* array was in part a *çakaṭa* and in part a circle, 48 miles long, and the width of its rear was 20 miles; in the rear was another impenetrable array in the form of a lotus; and within that a needle, in the mouth of the needle was *Kṛtavarman*; next came the *Kāmboja* king, etc. (*ι*); behind them all was *Jayadratha* at one side of the needle. At the head of the *çakaṭa* was *Droṇa* (*b*). Si. and Cā. wondered. *Duryodhana* rejoiced (VII, **87**). After the *Rudra*-hour (*Raudre muhūrte*) had set in *Arjuna* made his appearance, while portents appeared in nature. Then *Nakula's* son *Çatānīka* and *Dhṛshṭadyumna* arrayed the divisions of the *Pāṇḍavas*. *Durmarshaṇa* (Dhārtarāshṭra) took up his position in the van in order to oppose *Arjuna*; *Arjuna* was at the very van of his army. *Kṛshṇa* and *Arjuna* blew their conches. The *Kuru* army was afraid (VII, **88**).— § 599: THE FOURTEENTH DAY'S BATTLE. *Arjuna* & *Durmarshaṇa*; a terrible carnage was caused by *Arjuna*; *Durmarshaṇa's* division fled away (VII, **89**). *Duḥçāsana* & *Arjuna*; *Duḥçāsana's* division was slaughtered and routed; he sought protection with *Droṇa* (VII, **90**). *Arjuna* met with *Droṇa* and prayed for leave to slay *Jayadratha*; *Droṇa* refused leave and attacked *Arjuna*; unable to vanquish *Droṇa*, *Arjuna* avoided him from fear of losing time, and penetrated into the *Kuru* army, the *Pāñcāla* princes, *Yudhāmanyu* and *Uttamaujas*, being the protectors of his wheels; *Jaya*, etc. (*α*), opposed *Arjuna*, and so did the *Abhīshāhas*, etc. (*β*), with *Droṇa* at their head (VII, **91**). *Droṇa* & *Arjuna*, who employed the *Brāhma* weapon. *Arjuna* avoided *Droṇa*, began to slaughter the *Bhojas*, and took up his position between *Kṛtavarman* and the *Kāmboja* king *Sudakshiṇa*. *Arjuna* & *Kṛtavarman*, who was stupefied; *Arjuna* proceeded to the division of the *Kāmbojas*. *Kṛtavarman* & *Yudhāmanyu* + *Uttamaujas*, who were prevented by *Kṛtavarman* from following *Arjuna*, who did not slay *Kṛtavarman*. *Çrutāyudha* (*b*) & *Arjuna* (+ *Kṛshṇa*); *Çrutāyudha* attacked *Kṛshṇa* with his mace, which returned and slew *Çrutāyudha* himself; all the troops fled away. The *Kāmboja* king *Sudakshiṇa* & *Arjuna*, who slew him; all the troops fled away (VII, **92**). *Arjuna* slew the *Abhīshāhas*, etc. (*γ*). *Çrutāyus* + *Acyutāyus* & *Arjuna*, who slew them both with the *Aindra* weapon. *Niyatāyus* + *Dīrghāyus* (the sons of *Çrutāyus* and *Acyutāyus*) & *Arjuna*, who slew them both. The *Aṅgas* (on elephants) + the *Kaliṅga* king, etc. (on elephants; urged by *Duryodhana*), & *Arjuna*, who caused a great carnage among them, as also among the *Mlecchas*, *Yavanas*, etc. (*δ*). The *Ambastha* king *Çrutāyus* & *Arjuna* (+ *Kṛshṇa*), who slew him (VII, **93**). *Duryodhana* addressed *Droṇa* in wrath and affection. *Droṇa* acknowledged his inability to oppose *Arjuna* on account of his own old age. *Droṇa* cased *Duryodhana* in invulnerable armour (invoking the *Vedas*, *Nahusha*, etc. (*ε*)) and urged him to oppose *Arjuna*; with this armour he need have no fear from As., D., Y., U., Rā., men, etc. It was the armour that *Çiva* had given to *Indra*, by means of which he slew *Vṛtra* (*c*); *Indra* > *Aṅgiras* > *Bṛhaspati* > *Agniveçya* > *Droṇa*. It was put on, its pieces being joined with *Brāhma* strings. *Brahmán* had himself put it on *Vishṇu* in days of yore, and on *Indra* in the fight about *Tārakā*. *Duryodhana* + *Trigartas*, etc., proceeded towards the chariot of *Arjuna* (VII, **94**). The *Pāṇḍavas* (headed by *Dhṛshṭadyumna*) + *Somakas* & *Droṇa*; a fierce battle ensued in front of the *Kuru* array; *Droṇa* & *Dhṛshṭadyumna*; *Droṇa's* host became divided into three bodies: one which retreated towards *Kṛtavarman*, another towards *Jalasandha*, another towards *Droṇa* himself; *Viviṃçati*, etc. (*ζ*), & *Bhīmasena*; king *Bāhlīka* & the *Draupadeyas*; the *Govāsana* chief *Çaibya* & the *Kāçi* king; the *Madra* king *Çalya* & *Yudhishṭhira*; *Duḥçāsana* & *Sātyaki*; *Sañjaya* & *Cekitāna*; *Çakuni* (+ 700 *Gāndhāras*) & *Sahadeva*; *Vinda* and *Anuvinda* & *Virāṭa*; king *Bāhlika* & *Çikhaṇḍin*; the *Avanti* chief + the *Sauvīras* and *Prabhadrakas* & *Dhṛshṭadyumna*; *Alāyudha* & *Ghaṭotkaca*; *Kuntibhoja* and Rā. *Alambusha*. *Jayadratha* remained in the rear, protected by *Kṛpa*, etc., and the protectors of his wheels were *Açvatthāman* on the right and *Karṇa* on the left; his rear was protected by *Kṛpa*, etc. (*η*), headed by *Somadatta's* son (VII, **95**). *Droṇa*, in front of his array, fought the *Pārthas*. *Vinda* and *Anuvinda* & *Virāṭa*; *Çikhaṇḍin* & *Bāhlika*; the *Govāsana* king *Çaibya* & the *Kāçi* king; the *Bāhlika* king & the *Draupadeyas*; *Duḥçāsana* & *Sātyaki*; *Kuntibhoja* & *Alambusha*; *Nakula* and *Sahadeva* & *Çakuni*, who fled towards *Droṇa*; Rā. *Ghaṭotkaca* & Rā. *Alāyudha*; *Yudhishṭhira* & *Çalya*; *Viviṃçati*, etc. (*θ*), & *Bhīmasena* (VII, **96**). *Bhīmasena* & *Jalasandha*; *Yudhishṭhira* & *Kṛtavarman*; *Dhṛshṭadyumna* & *Droṇa*; *Dhṛshṭadyumna* mounted *Droṇa's* chariot, had his *pārshṇi* charioteers slain, etc., but was rescued by *Sātyaki*; *Droṇa* & *Sātyaki* (VII, **97**). *Sātyaki* (*Yuyudhāna*) & *Droṇa*; D. (headed by *Brahmán* and *Soma*), Si., Cā., Vd., M.-U. looked at; *Droṇa* acknowledged in *Sātyaki* the force of *Rāma*, etc. (*ι*); D. (with *Indra*), G., Si., and Cā. admired him; *Droṇa* invoked the *Āgneya* weapon, *Sātyaki* the *Vāruṇa* weapon. Just at that time the sun went down in his course. *Yudhishṭhira*, etc. (*κ*) (in order to protect *Sātyaki*), & *Droṇa* (protected by *Duḥçāsana*, etc.) (VII, **98**). *Arjuna* and *Kṛshṇa* steadily proceeded towards *Jayadratha* (description). *Vinda* and *Anuvinda* & *Arjuna*, who slew them both. While *Kṛshṇa* groomed *Arjuna's* steeds, *Arjuna* on foot held the whole *Kuru* army in check, and piercing the

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earth with a weapon made a lake for his steeds to drink from, and an arrow hall for them to rest within; *Nārada* came to see the lake (VII, **99**). The Si. and Cā., etc., applauded. The *Kurus* fiercely attacked *Arjuna* while he was on foot; *Arjuna* beat back all his assailants; the *Kurus* applauded his prowess, blaming *Duryodhana*. After finishing the grooming *Kṛshṇa* reharnessed the steeds and proceeded with great speed. *Duryodhana* followed (VII, **100**). The progress of *Arjuna* (with *Kṛshṇa*) became irresistible. *Duryodhana* outran *Arjuna* in a single chariot, and then turned back, facing *Kṛshṇa* (VII, **101**). *Kṛshṇa* pointed out *Duryodhana* to *Arjuna* and urged him to slay him ("the three worlds with D., As., and men cannot vanquish thee, what need be said of *Duryodhana*?"), mentioning *Duryodhana's* injuries (λ); *Arjuna* promised to slay him; *Arjuna* & *Duryodhana* (VII, **102**). *Arjuna* failed to pierce *Duryodhana* in consequence of the latter's invulnerable armour; "the chief of the gods gave this invulnerable armour to *Aṅgiras* > *Bṛhaspati* > *Indra* > *Arjuna*." *Arjuna* shot strong arrows, strengthened by *mantras*, at *Duryodhana*, which were cut off by *Açvatthāman*; this weapon could not be used again lest it should slay *Arjuna* himself. *Arjuna* deprived *Duryodhana* of his chariot, and steeds, and weapons; when *Kṛshṇa* blew *Pāñcajanya* and *Arjuna* drew *Gāṇḍīva*, the *Kurus* fell down on the ground. The protectors of *Jayadratha* attacked *Kṛshṇa* and *Arjuna* (VII, **103**). *Bhūriçravas*, etc. (μ) (with *Saindhava* horses, etc.), & *Arjuna*, who blew *Devadatta*, as *Kṛshṇa* blew *Pāñcajanya*; *Duryodhana* + *Bhūriçravas*, etc. (μ), & *Arjuna*; *Açvatthāman* & *Arjuna* (+ *Kṛshṇa*) (VII, **104**). *Sañjaya* described to *Dhṛtarāshṭra* the standards (ν). *Arjuna*, assailed by many chariot-warriors, slew many of them (VII, **105**). In the afternoon: The *Pāñcālas* and the *Pāṇḍavas* (desirous of slaying *Droṇa*) & the *Kurus*; *Bṛhatkshattra* (among the *Kaikayas*) & *Droṇa*; *Kshemadhūrti* & *Bṛhatkshattra*; *Dhṛshṭaketu* (the *Cedi*) & *Kshemadhūrti*; *Vīradhanvan* & *Dhṛshṭaketu*; *Yudhishṭhira* & *Droṇa*; *Vikarṇa* (Dhārtarāshṭra) & *Nakula*; *Durmukha* & *Sahadeva*; *Vyāghradatta* & *Sātyaki*; *Bhūriçravas* & the *Draupadeyas*; Rā. *Alambusha* (*Ṛshyaçṛṅga's* son) & *Bhīmasena*; *Yudhishṭhira* & *Droṇa*; *Yudhishṭhira* displayed great heroism; both he and *Droṇa* invoked the *Brāhma* weapon; *Yudhishṭhira*, in distress, getting upon the chariot of *Sahadeva* is borne away from the field (VII, **106**). *Kshemadhūrti* & the *Kaikaya* prince *Bṛhatkshattra*, who slew *Kshemadhūrti*; *Vīradhanvan* & *Dhṛshṭaketu* (advancing against *Droṇa*); Si. and Cā. wondered; *Vīradhanvan* was slain by *Dhṛshṭaketu*; *Durmukha* (Dhārtarāshṭra) & *Sahadeva*; *Durmukha* mounted the chariot of *Niramitra*, who was slain by *Sahadeva*; *Nakula* & *Vikarṇa* (Dhārtarāshṭra), whom he vanquished; *Vyāghradatta* (*Magadha* prince) & *Sātyaki*, who slew him; the *Magadhas* & *Sātyaki*, who nearly exterminated them; the *Kurus* were routed; *Droṇa* & *Sātyaki* (VII, **107**); *Bhūriçravas* & the *Draupadeyas*; *Çatānīka* (the son of *Nakula*), etc. (ξ), & *Bhūriçravas*, who was slain by the son of *Sahadeva*; Rā. *Alambusha* (son of *Rshyaçṛṅga*; recollecting the slaughter of his brother *Baka*) & *Bhīmasena*; *Alambusha* resorted to illusive tricks and caused a river of blood with Rā., etc., wafting away countless *Cedis*, etc. (ο); *Bhīma* employed the *Tvāshṭra* weapon; *Alambusha* fled to *Droṇa* (VII, **108**). *Ghaṭotkaca* & *Alambusha*; both availed themselves of their illusive power; the *Pāṇḍavas* (*Bhīmasena*, etc.) & *Alambusha*; *Bhīmasena's* son, etc. (π), & do., who was slain by *Ghaṭotkaca* (VII, **109**). *Yuyudhāna* & *Droṇa*; *Yudhishṭhira* urged *Dhṛshṭadyumna* and all his troops, headed by *Bhīmasena*, to rescue *Yuyudhāna*; *Yudhishṭhira* (with all his troops) & *Droṇa*, who slew many and vanquished the *Pāṇḍavas*, etc. (ρ); *Yudhishṭhira* heard the sound of *Pāñcajanya* and thought *Arjuna* to be in distress; he requested *Sātyaki* to go to *Arjuna* and bring him news of his safety; *Arjuna* had said in the *Dvaitavana* to *Yudhishṭhira*, "even if *Kṛshṇa*, etc. (σ), assist us, I shall yet appoint *Sātyaki* for our aid, since there is none equal to him," and *Yudhishṭhira* had witnessed his reverence for *Arjuna* at *Dvārakā* when returning from the *tīrthas*, and at *Upaplavya* his affection for the *Pāṇḍavas*; "the day is about to end"; amongst the *Vṛshṇis* two were regarded as *atirathas*: *Pradyumna* and *Sātyaki* (in weapons equal to *Nārāyaṇa*, in strength to *Saṅkarshaṇa*, in bravery to *Arjuna*, surpassing *Bhīshma* and *Droṇa*) (VII, **110**). *Sātyaki* hesitated to comply with *Yudhishṭhira's* request on the ground of the counter-commands of *Arjuna* ("only *Pradyumna* and *Sātyaki* are a match for *Droṇa* in battle"); "the *Sauvīrakas*, etc. (τ), D., As., men, Rā., K., M.-U., etc., are no match for *Arjuna* in battle." *Yudhishṭhira* pressed his request, saying that *Bhīma*, etc. (υ), will protect him during *Sātyaki's* absence (VII, **111**). *Sātyaki* agreed to obey *Yudhishṭhira*; "the distance from here is three *yojanas*"; he would crush the elephants of the *Añjana* breed, mounted by *Mlecchas* (named *Rukmarathas*), commanded by *Karṇa* and devoted to *Duḥçāsana*, at *Karṇa's* command returning from the pursuit of *Arjuna* and waiting for *Sātyaki*, and also ordered by *Duryodhana*; he would also crush those 700 elephants ridden by *Kirātas* (sprung from the race of *Agni*) (c) and formerly given by the *Kirāta* king to *Arjuna*; obtaining these and *Kṛpa*, etc. (φ), *Duryodhana* thought lightly of the *Pāṇḍavas*; "also the *Kāmbojas* (a full *akshauhiṇī*) are on the alert with their eyes on me." Then *Sātyaki* directed his chariot to be properly equipped; "I shall also have to encounter the *Çakas*." *Yudhishṭhira* caused quivers, etc., to be placed on *Sātyaki's* chariot (with steeds of the *Sindhu* breed); then *Sātyaki* set out (description) with his charioteer and friend, the younger brother of *Dāruka*. *Bhīmasena* also set out with *Sātyaki*, but was prevailed upon by *Sātyaki* to return and protect *Yudhishṭhira* (VII, **112**). *Yudhishṭhira* followed *Sātyaki* in order to reach the chariot of *Droṇa*. *Dhṛshṭadyumna* and king *Vasudāna* urged the warriors to protect *Sātyaki*. *Sātyaki* made the *Kurus* flee away. *Droṇa* & *Sātyaki*, who then, like *Arjuna*, avoided *Droṇa*, pointing out to his charioteer the *Avantis*, etc. (χ), and then smiting the great host of *Karṇa*. *Kṛtavarman* & *Sātyaki*, who slew *Kṛtavarman's* charioteer and issued out of the *Bhoja* division, while *Kṛtavarman* (himself urging his steeds) attacked *Bhīmasena*. *Yuyudhāna* & the *Kāmbojas*. *Droṇa* (making the *Bhoja* king protect his troops) pursued *Yuyudhāna*, while the *Pāṇḍava* host began to resist him. The *Pāñcālas* (headed by *Bhīmasena*) & *Kṛtavarman* (VII, **113**). *Dhṛtarāshṭra* wondered before *Sañjaya* that even such an army as his should be slain ("it must be Destiny"), and asked about what passed. *Sañjaya*, quoting *Vidura*, rebuked *Dhṛtarāshṭra*, and then related: the *Pārthas* (ψ) (headed by *Bhīmasena*) & the *Bhoja* king *Kṛtavarman*; *Çikhaṇḍin* was brought away from the battle by his charioteer; *Kṛtavarman* vanquished all the *Pārthas*, etc. (ω) (VII, **114**). *Sātyaki* turned back to check *Kṛtavarman*, whom he deprived of his chariot; then he broke the hostile division and proceeded on his way. *Sātyaki* & *Rukmaratha* (with the *Trigartas* and elephants, to the left of *Droṇa's* host; urged by *Duryodhana* they waited for *Sātyaki*); this elephant division fled away. The *Magadha* king *Jalasandha* (on an elephant) & *Yuyudhāna* (with white steeds), who slew

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him; the *Kurus* fled away. *Droṇa* & *Yuyudhāna* (VII, **115**). *Droṇa*, etc. (*αα*) & *Yuyudhāna*; *Duryodhana* fled away, mounting the chariot of *Citrasena*. *Kṛtavarman* & *Yuyudhāna*, who made him fall on his knees (VII, **116**). *Droṇa* & *Sātyaki*, whose driver swooned away; *Sātyaki*, acting as his own driver, continued to fight with *Droṇa*, who was carried away by his steeds; the troops broke. *Droṇa* returned to the front of the array in order to check the *Pāṇḍavas* (VII, **117**). King *Sudarçana* & *Sātyaki*, who slew him (VII, **118**). *Sātyaki's* driver pronounced an eulogy (*ββ*) upon him. *Sātyaki* urged him to take him to the *Kāmbojas*; *Yuyudhāna* & the *Yavanas*, who fled away; thousands of *Kāmbojas*, etc. (*γγ*), were similarly slain by *Sātyaki*; Cā. and G. applauded him (VII, **119**). *Yuyudhāna* proceeded towards *Arjuna*; *Duryodhana*, etc. (*δδ*), followed him behind and attacked him as he proceeded slowly; an awful carnage set in; *Duryodhana's* chariot was taken away by the steeds; the others then fled away. *Yuyudhāna* proceeded towards the chariot of *Arjuna* (VII, **120**). *Dhṛtarāshṭra* wondered before *Sañjaya* at the feats of *Yuyudhāna* ("I think Destiny is now unpropitious"). *Sañjaya* blamed *Dhṛtarāshṭra* and *Duryodhana*, and then continued his narrative. At the command of *Duryodhana* the *Saṃçaptakas* rallying, with a number of *Çakas*, etc. (*εε*) (headed by *Duryodhana*), attacked *Sātyaki*; *Duḥçāsana* (with a large force of robbers) & *Sātyaki*; many elephants of the race of *Añjana*, etc. (*ζζ*), were slain, and many steeds of the *Vanāyu* race, etc. (*ηη*), and many thousands of warriors; many *Daradas* & *Sātyaki*; they fled away. *Droṇa*, hearing the noise, told his charioteer to take the chariot to the spot where *Yuyudhāna* was; the charioteer remarked that the *Pāñcālas* and *Pāṇḍavas* were rushing against *Droṇa*; suddenly *Sātyaki* appeared, and the broken troops and *Duḥçāsana*, all struck with panic, rushed towards *Droṇa's* division (VII, **121**). *Droṇa* rebuked *Duḥçāsana* for his cowardice (quoting his words to *Draupadī*), and told him to make peace with the *Pāṇḍavas* (*θθ*). *Duḥçāsana* (with *Mlecchas*) & *Sātyaki*. *Droṇa* & the *Pāñcālas* + the *Pāṇḍavas*, etc. (*ι*); *Droṇa* slew the *Pāñçāla* prince *Viraketu*, and his brothers *Citraketu*, *Sudhanvan*, *Citravarman*, and *Citraratha*; *Dhṛshṭadyumna* mounted *Droṇa's* chariot, but was then carried away by his own steeds; having caused a great carnage *Droṇa* once more took up his station in the midst of his own array (VII, **122**). *Duḥçāsana* & *Sātyaki*; the warriors of *Duḥçāsana* (but not himself) fled away. *Duryodhana* urged a body of 3,000 *Trigartas* towards *Yuyudhāna*, who slew 500; then they turned towards *Droṇa*. While *Sātyaki* was proceeding towards *Arjuna* he was again attacked by *Duḥçāsana*, who was taken up by the *Trigarta* leader on his chariot; *Sātyaki* did not slay him, recollecting the words of *Bhīmasena*, but quickly proceeded along the track of *Arjuna* (VII, **123**). D. and Cā. wondered. *Bhīmasena*, etc. (*κκ*), & the *Kauravas*. *Sātyaki* proceeded towards *Arjuna*. *Duryodhana* & the *Pāṇḍavas* (*λλ*); *Duryodhana* caused a great carnage. *Droṇa* (in order to rescue *Duryodhana*) & the *Pāñcālas*; a dreadful carnage took place. Then there arose a loud uproar from the place where *Arjuna* was (VII, **124**). In the afternoon: *Droṇa* & the *Somakas* (and *Pāṇḍavas*); *Bṛhatkshattra* (of the *Kekayas*) & *Droṇa*; both invoked the *Brāhma* weapon; *Bṛhatkshattra* was slain by *Droṇa*, who then slew the *Cedi Dhṛshṭaketu* (the son of *Çiçupāla*; with steeds of the *Kāmboja* breed), and then *Dhṛshtaketu's* son, and the son of *Jarāsandha*. The *Cedis*, etc. (*μμ*), & *Droṇa*, who slew them, especially the foremost among the *Cedis*. The *Pāñcālas* began to tremble and loudly called for *Bhīmasena* and *Dhṛshṭadyumna*. *Droṇa* slew *Kshatradharman* (*Dhṛshṭadyumna's* son), and caused *Cekitāna* to be carried away by his steeds. *Drupada* (censuring *Duryodhana*) (placing the *Pārthas* at his head) & *Droṇa* (then 85 years of age, with white locks, but behaving like a youth of 16) (VII, **125**). *Yudhishṭhira* was anxious at not having obtained any intelligence of *Arjuna* and *Sātyaki*, and thought of sending *Bhīma* after *Sātyaki*, asking him to send him a message by uttering a leonine roar (VII, **126**). *Bhīma* requested *Dhṛshṭadyumna* to protect *Yudhishṭhira*, and prepared to set out (description) after *Sātyaki* and *Arjuna*; the fierce blasts of *Pāñcajanya* were heard, filling *Yudhishṭhira* with fear. *Bhīma* (with his charioteer *Viçoka*) broke through the head of the *Kuru* array; the *Pāñcālas* and *Somakas* followed him behind; the brothers *Duḥçala*, etc. (*νν*), (with celestial weapons) he passed, and rushed against *Droṇa's* division; *Droṇa* & *Bhīmasena*; *Bhīma's* mace pressed *Droṇa's* chariot down into the earth; *Droṇa*, who had previously alighted, was saved; *Bhīma* slew eleven sons of *Dhṛtarāshṭra*: *Kuṇḍabhedin*, etc. (*ξξ*); *Dhṛtarāshṭra's* sons and the soldiers fled away. *Bhīmasena* then passed towards the division of *Droṇa* (VII, **127**). *Bhīma* & *Droṇa*; *Bhīma* passing through the *Bhoja*, etc. (*οο*), division and beholding *Sātyaki*, proceeded with great speed and sighted *Arjuna*, to whom he made his presence known by a roar; *Arjuna* and *Kṛshṇa* uttered loud roars in return; *Yudhishṭhira* understood that all was safe, and thought of *Arjuna's* feats (*ππ*) (VII, **128**). *Karṇa* & *Bhīmasena*; *Karṇa* mounted the chariot of *Vṛshasena*; *Bhīma* uttered a loud roar that gratified *Yudhishṭhira*. *Arjuna* stretched *Gāṇḍīva* and *Kṛshṇa* blew *Pāñcajanya* (VII, **129**). *Duryodhana* saw *Droṇa*, and affectionately chided him for his having allowed *Sātyaki* and *Bhīma* to penetrate the *Kuru* host and approach to the aid of *Arjuna*. *Droṇa* counselled *Duryodhana* to make effective arrangements for the protection of *Jayadratha*. While going back towards *Jayadratha*, *Duryodhana* encountered the two brothers, the *Pāñcāla* princes, *Yudhāmanyu* and *Uttamaujas*, the protectors of the wheels of *Arjuna's* chariot, who had formerly, while *Arjuna* penetrated the *Kuru* host, been checked in their progress by *Kṛtavarman*, and were now proceeding towards *Arjuna* by the flank of the *Kuru* army. *Uttamaujas* ascended the chariot of *Yudhāmanyu*, which *Duryodhana* pressed down into the earth with his mace, and then *Duryodhana* ascended the chariot of the *Madra* king; *Yudhāmanyu* and *Uttamaujas*, ascending two other chariots, proceeded towards *Arjuna* (VII, **130**). *Karṇa* proceeded against *Bhīma*. *Dhṛtarāshṭra* inquired about the battle (*ρρ*). *Sañjaya* related: *Bhīma* desired to avoid *Karṇa* and to proceed towards *Arjuna*; *Karṇa* insultingly challenged *Bhīma*, who turned back and encountered *Karṇa*; a fierce battle ensued between *Bhīma* and *Karṇa*, whom *Bhīma* deprived of his steeds and chariot. *Karṇa* mounted another chariot (VII, **131**). Continuation of the battle between *Karṇa* and *Bhīma*, who recollected the woes in *Virāṭa's* city, etc. (*σσ*). *Bhīma's* horses of the hue of bears and *Karṇa's* of the hue of swans mingled together; *Kṛshṇa* and *Arjuna* became anxious for *Bhīma*; a great carnage took place (VII, **132**). *Dhṛtarāshṭra's* eulogy on *Bhīma* (*ττ*); *Karṇa* was capable of encountering D., As., and men. *Sañjaya* continued: *Bhīma* again deprived *Karṇa* of his steeds and driver. *Duryodhana* dispatched his brother *Durjaya* to rescue *Karṇa*; *Bhīma* slew *Durjaya*: *Karṇa* wept (VII, **133**). Riding upon another chariot *Karṇa* again encountered *Bhīma*, who again deprived him of his chariot. *Duryodhana* dispatched his brother

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Durmukha to rescue *Karṇa*; *Bhīma* slew *Durmukha*, upon whose chariot *Karṇa* mounted, weeping; *Karṇa* fled, carried away by his steeds (VII, **134**). *Dhṛtarāshṭra's* observations on *Bhīma's* victory over *Karṇa* (*vv*); "I think Destiny reigns supreme." *Sañjaya* called *Dhṛtarāshṭra* "the root of this destruction of the world"; then he related: five brothers of *Duryodhana* (*φφ*) + *Karṇa* & *Bhīmasena*, who slew the five brothers, resisting *Karṇa* the while (VII, **135**). *Karṇa* became despondent of his life; *Bhīma* again deprived *Karṇa* of his steeds, driver, and bow; *Karṇa* once more fled on foot; *Duryodhana* dispatched other brothers of his against *Bhīma*, who slew them all (*χχ*). *Karṇa* wept, recollecting the words of *Vidura*; then, riding upon another chariot he encountered *Bhīma* (description), who gladdened *Arjuna*, etc. (*ψψ*) (VII, **136**). *Karṇa* sorrowfully surveyed the slain brothers of *Duryodhana*, and was hard pressed by *Bhīma*, who was applauded by Cā., *Bhūriçravas*, etc. (*ωω*); *Duryodhana* dispatched seven of his brothers to the rescue of *Karṇa*; they were all slain by *Bhīma* (*ααα*); *Bhīma* lamented the death of *Vikarṇa*, who was dear to him. Then he with a shout gladdened *Yudhishṭhira*, who rushed against *Droṇa*. Beholding the slaughter of thirty-one of his brothers by *Bhīma*, *Duryodhana* recollected the words of *Vidura* (*βββ*) (VII, **137**). *Bhīma* & *Karṇa*; a great carnage was caused by both (*Sindhus*, *Sauvīras*, *Kauravas*); Cā. and Si. were amazed (VII, **138**). Continuation: D-ṛ., Si., G., and Vd. applauded the two combatants. Pierced by *Karṇa*, *Bhīma's* driver sought refuge in *Sātyaki's* chariot; *Karṇa* cut off *Bhīma's* weapons; *Bhīma* leaped into the sky in order to snatch *Karṇa* off his chariot; *Karṇa* concealed himself on his vehicle; the *Kurus* and Cā. applauded *Bhīma*; *Bhīma's* weapons being exhausted he fled away from *Karṇa* and defended himself with the bodies of the elephants slain by *Arjuna*; but, recollecting *Arjuna's* vow, he did not take the life of *Karṇa*; and *Karṇa*, recollecting his promise to *Kuntī*, did not take the life of *Bhīma*, whom he touched with the end of his bow and insulted with his speech. *Arjuna* then forced *Karṇa* to fly, and speeded a terrible shaft after him when he was retreating, which was cut off by *Açvatthāman*, whom *Arjuna* then forced to flee away (VII, **139**). *Dhṛtarāshṭra* lamented (*γγγ*). *Sañjaya* related: *Sātyaki* followed *Bhīma*; *Alambusha* (*rājavaro*, v. †5828) & *Sātyaki*, who slew him (!), and then proceeded, with his steeds of the *Sindhu* breed, towards *Arjuna*; *Duḥçāsana* and the *Dhārtarāshṭras* & *Sātyaki*, who slew the steeds of *Duḥçāsana*, gladdening *Arjuna* and *Kṛshṇa* (VII, **140**). Fifty *Trigarta* princes & *Sātyaki*, who made them flee away, and then, passing through the *Çūrasenas* and *Kaliṅgas*, approached *Arjuna*, and was eulogized (*ζζζ*) by *Kṛshṇa*. *Arjuna* was not pleased with the arrival of *Sātyaki* on account of his anxiety for *Yudhishṭhira* (*εεε*) (VII, **141**). *Bhūriçravas* & *Sātyaki*; they mutually addressed (*ζζζ*) and challenged each other, whereafter the fight began; each deprived the other of his chariot, then they fought with swords, then with fists and hands (descriptions); *Kṛshṇa* urged *Arjuna* to protect the tired *Sātyaki* against *Bhūriçravas*, who was fresh; *Sātyaki* succumbed to *Bhūriçravas*; *Arjuna* cut off one of the arms of *Bhūriçravas* (VII, **142**). *Bhūriçravas* rebuked *Arjuna* for his unrighteous feat (*ηηη*); *Arjuna* justified his conduct (*θθθ*). *Bhūriçravas* (*b*), abandoning *Yuyudhāna*, desired to die in *prāya* (description); he acknowledged the justice of *Arjuna's* plea, and was blessed by *Arjuna* and *Kṛshṇa* (*ιι*). Though forbidden by *Kṛshṇa*, etc. (*κκκ*), *Sātyaki* slew *Bhūriçravas* sitting in *prāya*. The warriors did not applaud *Sātyaki*; Si., Cā., men, and D. applauded *Bhūriçravas*; the soldiers thought that it had been ordained by the Creator that it should be so. *Sātyaki* justified his conduct (*λλλ*), quoting *Vālmīki* (VII, **143**). *Dhṛtarāshṭra* asked *Sañjaya* how *Sātyaki* could be humiliated by *Bhūriçravas*. *Sañjaya* related the history of *Çini* (*e*) and of *Somadatta*, and praised the *Vṛshṇi* heroes, vanquishers of the very D., Dā., G., As., Y., U., and Rā. (VII, **144**). *Arjuna* proceeded to *Jayadratha's* chariot. *Duryodhana*, etc. (*μμμ*) & *Arjuna* (*μμμ*). *Duryodhana* prevailed upon *Karṇa* to protect *Jayadratha* (*νννν*); *Karṇa* promised to do his best (*ξξξ*); *Duryodhana*, etc. (*ooo*) (also *Açvatthāman*) (*f*) & *Arjuna* (+ *Bhīmasena* and *Yuyudhāna*); Si., Cā., and Pn. applauded *Karṇa* and *Arjuna*. *Arjuna* deprived *Karṇa* of his steeds, chariot, and driver. *Açvatthāman* made *Karṇa* ride on his chariot. *Arjuna* invoked the *Vāruṇa* weapon; he caused a great carnage (VII, **145**). *Arjuna* employed the *Aindra* weapon, etc. (description). *Arjuna* & *Jayadratha* (+ *ooo*); *Arjuna* cut off *Jayadratha's* standard and slew his driver; *Jayadratha* was placed by six chariot warriors in their midst. *Kṛshṇa* covered the sun by means of his *yoga* power, so that all, except *Arjuna*, thought the sun to have set, and he urged *Arjuna* to cut off *Jayadratha's* head without delay; *Arjuna* caused such a carnage that the warriors abandoned *Jayadratha* in fear and fled away; *Kṛshṇa* again urged *Arjuna* to cut off *Jayadratha's* head without delay, telling him of *Jayadratha's* father *Vṛddhakshatra* (*g*), who was still engaged in penances outside *Samantapañcaka*; *Arjuna* should make the head fall upon the lap of *Vṛddhakshatra* himself, lest his own head should crack in 100 pieces; this *Arjuna* did, and as the head fell down from *Vṛddhakshatra's* lap the latter's head split into 100 pieces. *Kṛshṇa* then withdrew the darkness created by him; *Kṛshṇa* and *Arjuna* blew their conches, and *Bhīma*, by a tremendous shout, communicated to *Yudhishṭhira* the message of victory. *Yudhishṭhira* & *Droṇa*, after the sun had set; and *Arjuna* fought with many mighty chariot warriors (VII, **146**). *Kṛpa* + *Açvatthāman* & *Arjuna*; *Kṛpa* was carried away by his driver, and *Açvatthāman* fled. *Arjuna*, grieved at *Kṛpa's* death-like swoon (*πππ*), *Karṇa* & *Arjuna* + *Sātyaki* + the two *Pāñcāla* princes (*Arjuna's* wheel protectors). *Kṛshṇa* told *Arjuna* to avoid *Karṇa* because the latter had yet the lance that *Indra* had given him. *Karṇa* & *Sātyaki* (upon *Kṛshṇa's* chariot with *Dāruka* and the horses *Çaibya*, etc. (*ρρρ*), *Kṛshṇa* having known before the encounter that *Sātyaki* would be deprived of his chariot by *Bhūriçravas*, and having therefore ordered *Dāruka* to let his chariot be equipped the next day, and now calling *Dāruka* by blowing his conch in the *Ṛshabha* note; neither D., G., Y., U., Rā., nor men could conquer the two *Kṛshṇas*; D. with *Brahmán* and Si. knew their prowess); *Yudhāmanyu* and *Uttamaujas* (abandoning *Arjuna's* chariot) & *Karṇa*; such a battle had never been heard of even between D., G., As., U., or Rā.; D., G., and Dā. looked at; *Sātyaki* slew *Karṇa's* charioteer and steeds. *Vṛshasena*, etc. (*σσσ*), & *Sātyaki*. *Karṇa* ascended the chariot of *Duryodhana*. *Sātyaki* did not slay the *Dhārtarāshṭras* (*Duḥçāsana*, etc.) on account of the vow of *Bhīmasena*. *Açvatthāman*, *Kṛtavarman*, etc., were all vanquished by *Sātyaki* with only one bow; "in this world there are only three mighty bowmen: *Kṛshṇa*, *Arjuna*, and *Sātyaki*," said Sañjaya. The younger brother of *Dāruka* soon brought another chariot (description) to *Sātyaki*; *Sātyaki* ascended it, and *Dāruka* went to *Kṛshṇa*. A new chariot was brought for *Karṇa* also. *Sañjaya* told *Dhṛtarāshṭra* that thirty-one of his

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sons had been slain by *Bhīmasena*, etc. (777) (VII, **147**). Insulted by *Karṇa*, *Bhīma* addressed *Arjuna* in order to induce the latter to permit him to slay *Karṇa*; *Arjuna* rebuked *Karṇa* (*vvv*), and vowed to slay his son *Vṛshasena* in his presence. *Kṛshṇa* congratulated *Arjuna* (*φφφ*), who attributed the victory to *Kṛshṇa*; *Kṛshṇa* pointed out to *Arjuna* the results of that day's battle; then he blew *Pāñcajanya* and went and informed *Yudhishṭhira* (VII, **148**). *Kṛshṇa* congratulated *Yudhishṭhira*, who attributed the success to *Kṛshṇa's* grace (*χχχ*); *Kṛshṇa* and *Arjuna* once more congratulated him (*ψψψ*); then *Bhīma* and *Sātyaki*, whom *Yudhishṭhira* congratulated (*ωωω*) and embraced (VII, **149**). *Duryodhana's* despondency (*α'*) and cheerless address to *Droṇa* (*β'*), whom he censured for treating *Arjuna* leniently; "it seems that *Karṇa* only now wishes us victory" (VII, **150**). *Droṇa's* reply to *Duryodhana* (*γ'*); he vowed to slay all the *Pāñcālas* before doffing his armour; he asked *Duryodhana* to tell *Açvatthāman* to avenge himself on the *Somakas*, etc., even at the risk of his life. Then he proceeded against the *Pāṇḍavas* (VII, **151**). *Duryodhana* communicated to *Karṇa* his suspicions about *Droṇa's* sincerity (*δ'*); *Karṇa* removed *Duryodhana's* suspicions of *Droṇa* (*ε'*), and attributed the ill-success of the *Kurus* to destiny. Meanwhile the *Pāṇḍava* divisions appeared for battle, and a fierce battle ensued (VII, **152**).

Jayadrathavimokshaṇa(ṃ) ("the setting free of Jayadratha"). § 10 (Parvasaṅgr.): I, **2**, 325 (i.e. Jayadrathavimokshaṇaparvan).

[Jayadrathavimokshaṇaparvan] ("the setting free of Jayadratha," the 47th of the minor parvans of Mhbhr.). (Cf. Jayadrathavimokshaṇa.) § 523 (cf. Draupadīhar.): *Bhīma* seized *Jayadratha* by the hair, and holding him high up in the air thrust him on the ground, etc., and regretted that *Yudhishṭhira* had forbidden to kill him. He then with his arrow shaved *Jayadratha's* head, leaving only five tufts of hair, and made him promise to say in public assemblies, "I am the slave of the *Pāṇḍavas*." They then bound him and thrust him into the chariot; then they drove towards the hermitage and presented him to *Yudhishṭhira*. *Yudhishṭhira* and *Draupadī* set him free with his army. § 524: *Jayadratha* went to *Gaṅgādvāra*, and pleased *Çiva* so that he deigned to accept his offerings in person and granted him a boon. *Jayadratha* asked that he might be able to defeat in battle all the five *Pāṇḍavas* on their chariots. This *Çiva* declared to be impossible, as *Arjuna* (*b*) was invincible, and was protected by *Kṛshṇa*, who was *Vishṇu* (*c*). *Çiva* then briefly reminded *Jayadratha* of four incarnations of *Vishṇu* (*d*). "Thou shalt, however, be able to vanquish for a single day only the rest of *Yudhishṭhira's* forces and the four *Pāṇḍavas*, but not *Arjuna*." Then *Çiva* vanished with *Umā*, *Jayadratha* returned home, and the *Pāṇḍavas* continued to dwell in *Kāmyaka* (III, **272**).

Jayājayau = Çiva (1000 names[1]).

Jayānīka[1], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **156***ν*, 6911 (is slain by Açvatthāman).

Jayānīka[2], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***χ*, 7011 (brother of Virāṭa?).

Jayanta[1], son of Indra and Çacī. § 177 (Pāṇḍudigvijaya): I, **114**, 4472 (*°m iva Paulomī parishvajya*).—§ 253 (Haraṇāharaṇap.): I, **221**, 8025 (*°m iva Paulomi*, sc. *ajijanat*).

Jayanta[2] (one of the occult names which Yudhishṭhira gave to the Pāṇḍavas). § 549 (Pāṇḍavapr.): IV, **5**, 176.—§ 551 (Kīcakavadhap.): IV, **23***a*, 804.

Jayanta[3], a Pāñcāla prince. § 572 (Rathātirathas.): V, **171**, 5903 (a mahāratha in the army of Yudhishṭhira).

Jayanta[4], a Rudra. § 665 (Mokshadh.): XII, **208***ẟ*, 7586.

Jayanta[5] = Vishṇu (1000 names).

Jayanta[6], one of the Ādityas. § 770 (Ānuçāsanik.): XIII, **151***γ*, 7093.

Jayantī, a river (?). § 362 (Tīrthayātrāp.): III, **83**, 5089 (*°yāṃ . . . Somatīrthaṃ samāviçet*).

Jayapriya, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***χ*, 7011 (brother of Virāṭa?).

Jayapriyā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2630.

Jayarāta, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **155**, 6710 (is slain by Bhīmasena).

Jayasena[1], a Māgadha prince. § 264 (Sabhākriyāp.): II, **4***β*, 121 (*Māgadhaḥ*, waited upon Yudhishṭhira). Cf. Jayatsena[1].

Jayasena[2], a son of Dhṛtarāshṭra. § 583 (Bhīshmavadhap.): VI, **77***κ*, 3343 (attacked Bhīmasena). Cf. Jayatsena[4].

Jayātmaja ("the son of Jaya, i.e. Arjuna") = Abhimanyu: III, †10270.

Jayatsena[1], a Māgadha king, the son of Jarāsandha. § 130 (Aṃçāvat.): I, **67**, 2684 (incarnation of the eldest of the Kālakeyas).—§ 232 (Svayaṃvarap.): I, **186**, 6988 (*Sahadeva-J°au*, present at the svayaṃvara of Draupadī). — § 290 (Çiçupālavadhap.): II, **44**, 1538 (*Māgadhaṃ*). — § 554 (Sainyodyogap.): V, **4***η*, 71, 82.—§ 555 (do.): V, **19***η*, 577 (*Māgadhaḥ . . . Jārāsandhiḥ* (C. *Ja°*), came with one akshauhiṇī of troops to Yudhishṭhira).—§ 561 (Yānasandhip.): V, **50***η*, 2014 (*Jārāsandhiḥ Sahadevo J°aç ca tāv ubhau*, had sided with Yudhishṭhira); **66***εε*, 2503 (*pārthivaṃ*, the same?, among the allies of Duryodhana).—§ 573 (Ambopākhyānap.): V, **196***ν*, 7637 (in the army of Yudhishṭhira). —§ 576 (Bhagavadgītāp.): VI, **16***a*, 623 (*pārthivaḥ*, the same?, with one akshauhiṇī of troops in the army of Duryodhana). — § 587 (Bhīshmavadhap.): VI, **108***a*, 5007 (*Māgadhaḥ*, in the army of Duryodhana); **114**, 5319 (fought with Bhīmasena).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1109 (fought with a son of Dhṛtarāshṭra).—§ 604 (Karṇap.): VIII, **5***ζ*, 120 (*Jārāsandhiḥ . . . Māgadhaḥ*, had been slain by Abhimanyu).—§ 608 (do.): VIII, **73**, 3657 (*Māgadhānām adhipatiḥ*, had seven days before been slain by Abhimanyu).—§ 610 (Çalyap.): IX, **6***ξ*, 294 (the same?).—§ 619 (Strīvilāpap.): XI, **25***κ*, 712 (*Māgadhānām adhipatiṃ*, had been slain).—§ 795 (Svargārohaṇap.): XVIII, **5***λ*, 149. Cf. Jārāsandhi, Māgadha.

Jayatsena[2], son of Sarvabhauma and Sunandā Kaikeyī. § 156 (Pūruvaṃç.): I, **95**, ††3769, ††3770 (married to Suçravā Vaidarbhī and father of Avacīna).

Jayatsena[3], one of the occult names which Yudhishṭhira gave to the Pāṇḍavas. § 549 (Pāṇḍavapr.): IV, **5**, 176.—§ 551 (Kīcakavadhap.): IV, **23***a*, 804.

Jayatsena[4], a son of Dhṛtarāshṭra. § 583 (Bhīshmavadhap.): VI, **79**[13], 3487 (*sutaṃ tava*, i.e. Dhṛtarāshṭra's), 3491, 3492 (fought with Çrutakīrti and Çatānika).—§ 587 (do.): VI, **116**, 5400 (*tanayas tava*, rescued Paurava).—§ 611 (Çalyap.): IX, **26***ρ*, 1405 (among eleven sons of Dhṛtarāshṭra who attacked Bhīmasena), 1411 (slain by Bhīmasena). Cf. Kaurava.

Jayatsenā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2624.

Jayāvatī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2622.

Jayin = Vishṇu (1000 names).

Jetā ripūṇāṃ = Skanda: III, 14644.

Jetṛ = Vishṇu (1000 names).

Jharjharin = Çiva (1000 names[1]).

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Jhillin, a Vṛshṇi prince. § 232 (Svayaṃvarap.): I, **186**, 7000 (present at the svayaṃvara of Draupadī). — § 253 (Haraṇāharaṇap.): I, **221**, 7992 (came to the nuptials of Arjuna and Subhadrā).—§ 589 (Droṇābhishekap.): VII, **11***ξ*, 409.

Jillika (*Jh*°, B.), pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 367 (in the south).

Jīmūta[1] = Sūrya (the Sun): III, 152.

Jīmūta[2], name of an athlete. § 550 (Samayapālanap.): IV, **13**, 347 (*mallaṃ*), 362 (vanquished and slain by Bhīmasena).

Jīmūta[3], a ṛshi. § 565 (Gālavacarita): V, **111**, 3843 (*viprarsheḥ*, a gold-mine of Himavat presented itself to *J.*, after whom gold is named *jaimūta*).

Jīrṇadaṃshṭra = Çiva (1000 names[1]).

Jishṇu[1] = Arjuna, q.v.

Jishṇu[2] = Vishṇu (Kṛshṇa): V, 2571 (= Kṛshṇa, etymology); VI, 2074 (°*r Vajrabhṛteva*, sc. *uktaḥ*, only C.; B. has *Vṛ*°); VII, 2963 (*Vishṇo*, = Kṛshṇa); VIII, †4060 (*Vishṇoḥ*, = Kṛshṇa); XII, 1503 (*Vishṇo*, = Kṛshṇa), 1602 (*Vishṇuṃ*, = Kṛshṇa); XIII, 7106 (*Vishṇuḥ*); XIV, 1085 (*Vishṇuḥ*, = *mahān ātmā*).

Jishṇu[3], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***νν*, 2739 (slain by Karṇa).

Jishṇukarman, a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***νν*, 2739 (slain by Karṇa).

Jita[1] = Çiva (1000 names[2]).

Jita[2] = Vishṇu (1000 names).

Jitakāma = Çiva (1000 names[2]).

Jitakrodha = Vishṇu (1000 names).

Jitamanyu = Vishṇu (1000 names).

Jitāmitra = Vishṇu (1000 names).

Jitāri, son of Avikshit and grandson of Kuru. § 154 (Pūruvaṃç.): I, **94**, 3741 (the eighth son of Avikshit).

Jitātman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**, 4356 (enumeration).

Jitavatī. § 164 (Āpavop.): I, **99**, 3940 (daughter of Uçīnara and friend of the wife of the Vasu Dyaus).

Jitendriya = Çiva (1000 names[2]).

Jīva[1] = Çiva (1000 names[1]).

Jīva[2] = Vishṇu (1000 names).

Jīvala, a charioteer of King Ṛtuparṇa. § 349 (Nalopākhyānap.): III, **67**, 2640, 2641, 2644.

Jīvana[1] = Sūrya (the Sun): III, 152.

Jīvana[2] = Çiva (1000 names[2]).

Jīvana[3] = Vishṇu (1000 names).

Jñānagamya = Vishṇu (1000 names).

Jñāna(m) uttama(m) = Vishṇu (1000 names).

Jñānapāvana, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 7081.

Jñānātman = Kṛshṇa: XII, 1666.

Jñeyātman = Kṛshṇa: XII, 1629.

Jṛmbhaka, pl. (°*āḥ*), a kind of being. § 506 (Skandayuddha): III, **231**, 14548 (followed Rudra, *grahaviçeshaiḥ*, Nil.).

Jṛmbhikā ("yawning," personif.). § 555 (Indravijaya): V, **9**, 282 (*Vṛtranāçinīm*, created by Indra), 283 (*tataḥ prabhṛti lokasya J*°*ā prāṇasaṃçritā*).

Jṛmbhita = Çiva (1000 names[1]).

Jvālā, daughter of Takshaka. § 156 (Pūruvaṃç.): I, **95**, ††3778 (*Takshakaduhitaraṃ*, wife of Ṛiksha and mother of Matināra).

Jvālājihva, a companion of Skanda. § 615*a* (Skanda): IX, **45**, 2535 (given to Skanda by Agni; C. has by error °*āṃ*).

Jvalana = Agni, q.v.

Jvalanāstra ("the weapon of Fire"). § 608 (Karṇap.): VIII, **89**, 4542 (employed by Arjuna). Cf. Āgneya[2].

Jvalanasūnu = Skanda: IX, 2554.

Jvalanātmaja = Skanda: IX, 2459; XIII, 4202.

Jvalin = Çiva (1000 names[2]).

Jvara ("fever"). § 694*b* (Jvarotpatti): XII, **284**, 10255, 10259, 10262, foll.

[Jvarotpatti(ḥ)] ("the origin of fever"). § 694*b* (Mokshadh.): *Bhīshma* said: In days of yore there was a summit of *Meru*, named *Jyotishka*, belonging to *Savitṛ* (*Sāvitraṃ*). There *Çiva* used to sit with *Pārvatī*, waited upon by D., V., etc. (*a*). After some time the *Prajāpati Daksha* commenced to perform a sacrifice, whither all the gods headed by *Indra*, with the permission of *Çiva*, repaired mounted on their chariots, proceeding to that spot whence the *Gaṅgā* is said to issue. *Pārvatī* asked why *Çiva* did not himself proceed thither, and was told that in days of yore the deities made an arrangement in consequence of which no share was assigned to *Çiva* of offerings in sacrifices. He was filled with grief. *Çiva* ordered *Nandin* to wait there, and summoning all his *yoga* force, he, with all his terrible followers, came and destroyed that sacrifice (description); it assumed the form of a deer and tried to fly away through the skies, pursued by *Çiva* with bow and arrow. A drop of sweat fell from his forehead down on the earth; there appeared a terrible fire, whence issued a dreadful being of very short stature, etc. (description), who consumed the embodied form of sacrifice and then attacked D. and R., who fled in all directions. The earth began to tremble, etc. *Brahmán* appeased *Çiva* by promising him a share of the sacrificial offerings; the being that had sprung from his sweat should be distributed among all creatures as fever (description of the distribution). Blessing upon the reader (XII, **284**).

Jyaishṭha, name of a month. § 759 (Ānuçāsanik.): XIII, **109**, 5378.

Jyeshṭha[1], a brahman. § 717*b* (Nārāyaṇīya): XII, **349**, 1), 13593 (*sāmavedagataṃ dvijaṃ J*°*nāmābhivikhyātaṃ*, obtained the cult of Nārāyaṇa from the Barhishads and communicated it to King Avikalpana).

Jyeshṭha[2] = Çiva (1000 names[1]).

Jyeshṭha[3] = Vishṇu (1000 names).

Jyeshṭhā, a nakshatra (v. Su. Si.). § 569 (Bhagavadyānap.): V, **143***o*, 4841 (*kṛtvā cāṅgārakaṃ vakraṃ J*°*āyāṃ*, omens).— § 574 (Jambūkh.): VI, **3**, 83 (*çveto grahaḥ prajvalitaḥ sadhūma iva pāvakaḥ | Aindraṃ tejasvi nakshatraṃ J*°*āṃ ākramya tishṭhati*, omens).—§ 746 (Ānuçāsanik.): XIII, **64**, 3274 (result of making gifts under the constellation of *J.*).—§ 749 (do.): XIII, **88***a*, 4263 (result of performing a çrāddha under the constellation of *J.*).—§ 752*b* (Chattropānahotpatti): XIII, **95**, 4609 (*madhyāhnam ārūḍhe J*°*mūle divākare*).— § 759 (Ānuçāsanik.): XIII, **106***β*, 5156 (°*mūlaṃ . . . māsaṃ*, i.e. the month of Jyaishṭha); **110**, 5393 (description of the cāndravrata). Cf. Aindra.

Jyeshṭhapushkara, a tīrtha. § 471 (Mārkaṇḍeyas.): III, **200**, 13415 (*kapilāyāṃ dattāyāṃ yat phalaṃ J*°*e*).— § 766 (Ānuçāsanik.): XIII, **130**, 6107, 6132 (*tasmāt tu kapilā deyā Kaumudyāṃ J*°*e*). Cf. Pushkara.

Jyeshṭhasāman, name of a sāman. § 717*b* (Nārāyaṇīya): XII, **349**, VI), 13593 (°*erato Hariḥ*).—§ 730*g* (Upamanyu): XIII, **14***φ*, 876 (sung by Nārāyaṇa).—§ 749 (Ānuçāsanik.): XIII, **90**, 4296 (°*gaḥ*).

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